

THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XIII.

"AND THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD,
FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME."—
Matthew xxiv. 14.

LIVERPOOL:

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MDCCCL.

P R E F A C E .

THE Thirteenth Volume of the MILLENNIAL STAR contains General Epistles of the First Presidency, Minutes of Conferences, and Celebrations of the Saints at their gathering place in America;—extensive correspondence showing their condition and prospects; also, correspondence from the various Branches of the Church in all the world, except that portion in the Pacific Islands, at our last accounts from which, the Saints there numbered between one and two thousand.

Its pages contain many doctrinal articles, illustrating and defending our Most Holy Faith; also the able Historical Discourse, by T. L. Kane, Esquire,—being the only version of the Saints' Exodus from the City of Joseph to their present peaceful retreat in the valleys of the mountains.

In it may be found the general instructions of the Presidency to the British Conferences, and the tabular statistics of their numbers, as represented semi-annually; also communications from various of the Twelve Apostles. Altogether it is a general representation of the Church of Jesus Christ of Latter-day Saints, as it exists on the earth in 1851.

EDITOR.

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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INTRODUCTION TO THE NEW YEAR.

Eighteen hundred and fifty has passed away. With its termination closed the first half of the nineteenth century. Our earth has performed another revolution through the immense regions of space around the sun, attended by her moon, which was appointed to reflect light upon her by night, and which has journeyed nearly thirteen times around the earth in faithful performance of those duties which were assigned her by her great Creator. The earth has not failed to observe the laws of motion which were given for her government throughout this vast journey of several hundred millions of miles, by which day and night, summer and winter; seed time and harvest, are still given to man. The bow also is still to be seen in the cloud. These stupendous truths most impressively declare the omnipotence, wisdom, and mercy of Almighty God, inspiring the possessors and lovers of truth with awe and veneration for His holy name.

There is another truth of no less magnitude, which is fraught with infinitely greater and more momentous import to the present generations of man, viz: He who changes the times and seasons, has, after the lapse of a cold and dark night of many hundreds of years, again brought the earth within the immediate influence of the sun of righteousness—THE SON OF GOD. His direct rays of present and immediate revelation have reached our earth. For more than twenty years has this light of direct revelation been shining upon portions of our globe, illuminating the paths of those who have walked in it, with the certain knowledge

of God, and their acceptance with him. His bending rays of twilight are already perceptible over large portions of the earth's surface. Thousands and scores of thousands are awakened and are awakening from their dreamy slumbers, to engage in works of righteousness. Hail, Millennial morn! Hail, early dawn of that glorious sabbath of rest, in which the Son of God will, by his glorious presence and power, dispel darkness from the earth, and light up all nations with his glory. Then will a nation of kings and priests administer the government of Jesus Christ over all the face of the earth. Then will his ancient covenant people, who have been scattered abroad to the uttermost parts of the earth, together with those of them who have been driven out unto the uttermost parts of heaven, be again gathered in one, and established in the lands which were promised to them and their fathers Abraham, Isaac, and Jacob. Then will the righteous have been gathered out of all the nations of the earth to Zion, while those who have refused the heavenly message of present revelation,—the gift of the Holy Ghost,—and opposed the upbuilding of the Redeemer's Kingdom, will have been swept away with all their refuge of lies by the consumption which it is decreed, shall come upon the whole earth. Then will the venom of the reptile, the ferocity of the brute, and the warlike disposition of man cease; for the spirit poured out upon *all flesh* will render each harmless to other, while all the generations of man will serve the Lord with one consent, having a pure language

restored to them. Nor will the earth, by divine favour, fail to receive her portion of the promised good. Various changes in the conformations of its surface will take place for the benefit and comfort of its inhabitants; the sea will retire to its own place, and the dry land appear in its proper form,—its general surface will be greatly modulated from its present contrasting variety,—its bowels will yield her richest minerals in ample profusion, while its surface will produce its immense variety of fruits, with the greatest luxuriance; until in its strength it causes new wine to drop down the hills, and the ploughmen to overtake the reaper, that the meek who will then inherit it may rejoice before the Lord for food and gladness, when oppression shall have ceased out of the land.

No wonder, when Abraham directed his prophetic glass, of a thousand years power, to this tolerable condition of things, (although four thousand years distant in the space of time,) he became enchanted with the discovery, and failed not, to obtain promises for him and his, of an inheritance therein for ever. No wonder this entrancing view, rendered then almost real by the promise that it should be theirs to enjoy, led him to command his children after him in view of it, inasmuch, that all their hopes of happiness seemed founded upon their title under God to an inheritance on the earth. The legitimate children of this faithful father have ever since gloried and worshipped in that hope, knowing that it could only be realized through the redemption of the Lord Jesus Christ.

Their poets have mused and written upon it, with the most exalted strains of sentiment and lively emotions of the human soul. Their psalmists and sweet singers have tuned their voices and their instruments in the most stirring notes of high sounding praise to Him who gave this promise to their fathers. Their prophets have ever and anon descried various phenomena and appearances peculiar to this great restoration of man and earth, and left them on record for the comfort and faith of others who should entertain the same hope. Their most powerful orators have made it the theme of animating discourse, awakening the most lively imagery of the mind, and producing by the aid of the Holy Spirit, the most certain conviction of its truth, while

a Paul could make it the very predicate upon which to found a special plea before Agrippa in defence of his life. Hear him, "And now I stand and am judged for the hope of the promise made of God unto our fathers," "for which hope sake, king Agrippa, I am accused of the Jews." Seeing then, that ancient saints entertained such lively and certain hope of that day of rest which remains for the people of God. Why shall not modern saints mind the same things, with the same joy. O ye Latter-day Saints, for a small moment forget your poverty, your oppression, your persecution, and all sorrow; lift up your hearts and rejoice before the Lord with song, prayer, and thanksgiving, that you are permitted to live and behold the dispensation of the fulness of times established upon the earth. What generation of man so blessed, as that which is first favoured with emancipation from darkness by this earliest light?

Joy to the children of promise:—

The dawning of that day has come,
And Saints by thousands gather home.

The last quarter of a century will be forever memorable in the annals of eternal history as the period of time in which the prophet Joseph, by the special and direct commandment of Jesus Christ organized his Church again among men, with all the gifts, powers, ministrations, and blessings which were anciently promised to believers by our Saviour after his resurrection; also for the discovery and translation of that wonderful record, the *Book of Mormon*, which contains a faithful account of the fulness of the Gospel, as well as *Doctrine and Covenants*, containing the revelations which he has given for our instruction and edification, besides many mighty works which he wrought, unsurpassed persecutions which he suffered, and, finally, closing his mortal career by yielding his life's blood in attestation of the heavenly truths which he lived to propagate and exemplify.

Year after year adds interest and power to this majestic enterprize, and it must move on impelled by the arm of Jehovah and in the teeth of all opposition, until it shall have been preached in every nation, language, and to every people. The closing year will be most gratefully remembered to a thousand generations, as the epoch of time in which the gospel

was established in France, Italy, and Denmark. Churches are now organized in each of these countries. The *Book of Mormon* is translated and nearly ready for the press in the French and Danish languages. It is also, together with the *Doctrine and Covenants*, ready for press in the Welsh language. May the time speedily come when these works shall be read in every language under heaven.

A most remarkable feature of our great work is the strange co-operation of men and events to promote it, although unknown to each other, and dwelling on opposite portions of the globe. At about the earliest moment that society in France would admit the introduction and permanent establishment of a church of present revelation, one of the twelve, with other elders, arrived among them, and success attends their labours. Just at the particular juncture when his "Holiness" excommunicated Piedmont, in Italy, from papal fellowship, a mission from Zion arrived and planted the mustard seed, which though it is a small seed, will spread forth its branches till the angels of heaven shall dwell in them; although it now is a small branch, it will become as a strong nation, and the name of the Lord be more abundantly glorified in it. Scarcely had the turbulence of internal commotion been fairly allayed in Denmark, and a new constitution adopted, admitting religious toleration, than Erastus Snow of the twelve, with three other faithful men of God, began to proclaim the new revelation of the gospel in that nation. Thus we are led to observe the hand of God in preparing the nations for His word, and teaching His servants in Zion by the Holy Spirit when to send to them the ministers of life. Such is the work of God—by the power of His Spirit working upon the nations, preparing them for the preaching of the gospel in their midst, first; then forth the results of receiving or rejecting it. No longer is the hand of God, "invisible or dimly seen" in its workings among the children of men by those who walk in the light of present revelation.

For ten years past, the MILLENNIAL STAR has shone upon the British Islands as the harbinger of a better day. By

the unceasing diligence of its late editor, and the united exertions of the Saints generally, its circulation has been vastly extended, and we hope it may still extend its rays into many a habitation where it is now unknown.

The opening of new fields of labour in different nations on the Continent, the rapid spread of the work throughout the British Empire, the immense gathering and upbuilding of the Saints in the valleys of the mountains; the increasing power of God which attends the ministration of the gospel everywhere, each increase the interest and variety of our correspondence, and all augur well for the future interest and merit of our little journal.

The boldness and rigidity of the course which the ministers of this last dispensation are called to pursue in their unprecedented work of the Gathering, and that too, in the most public capacities, and often, as in the present instance, in the absence of scholastic acquirements, produces extreme deference in entering upon such duties as editing the STAR.

By diligent application, but more especially by the aid of "that wisdom which is profitable to direct," it is hoped our little luminary may still faithfully reflect the doctrines of eternal life, to comfort the afflicted, to bear up the oppressed, to strengthen the weak, and direct the benighted traveller westward to a land of promise and a day of rest.

Should any imperfections appear upon its face, it may perhaps be charitably remembered, that dark spots are often seen upon the disc of the sun, and should its general brightness prove less than when conducted by its late editor, our sagacious readers will readily know how to maintain the quantity of light by ordering an increased number of them. In conclusion, we wish our readers a HAPPY NEW YEAR, and may those who walk in the light of the MILLENNIAL STAR, enjoy a thousand happier ones during a reign of righteousness on earth, and in the meantime secure an inheritance for their generations which shall never pass away.

FRANKLIN D. RICHARDS.

15, Wilton Street, Liverpool.

HIGHLY INTERESTING FROM DENMARK AND SWEDEN.

ELDER FORSSGREN EXAMINED BEFORE THE CHIEF AUTHORITIES OF SWEDEN—IS BANISHED FROM THE KINGDOM—RELIGIOUS TOLERATION IN DENMARK—RAPID SPREAD OF THE GOSPEL IN THAT NATION.

We take great pleasure in presenting our readers with the following letters from Elders Snow and Dykes, which will doubtless be perused with the most lively interest, especially by the Saints, who watch the progress of the Redeemer's Kingdom in view of its filling the whole earth, with anxious solicitude and heartfelt satisfaction. Most unfeigned gratitude belongs to Him who preserved Elder Forssgren from harm, restrained the wrath of his adversaries, and gave them confusion of face. Who would have believed that enlightened Sweden, whose established religion is Lutheran, would have arraigned a man as a criminal for remitting the people's sins by baptism, healing the sick in the name of Jesus by the laying on of hands, and organizing a church upon Scripture rules? Truly the Gospel reveals prodigies of the human heart now, as anciently. Elders Snow, Forssgren, and Hanson, left Great Salt Lake Valley, N. A., in company with other Elders now in France, Italy, and Great Britain, in October 1849, and with Elder Dykes, arrived in Copenhagen in June last, since which time, in about five months, not less than one hundred and thirteen souls in northern Europe have become obedient to the faith of present revelation by baptism for the remission of their sins, several of whom were before ministers of other faiths. Truly it is none other than the power of God that has done this, and causes the hearts of the faithful laborers to rejoice. We wish our brethren in the different States, on the Continent especially, much joy and a happy New Year, in the opening prospects of a rich harvest of souls in their respective fields of labor.—ED.

196, Norgesgade, Copenhagen Denmark, Nov. 21st, 1850.

ELDERS O. FRATT AND F. D. RICHARDS.

Beloved Brethren, — I arrived per steamship British Queen on the morning of the 30th October—four days from Hull—I had been absent from this place 26 days. I had a rough passage both going and returning, and suffered considerably from sea-sickness, though I was quite as comfortably situated as is possible for any one to be upon the sea in a storm.

I will here repeat what I have several times said to my brethren, that I feel doubly paid for my visit to England, notwithstanding the expense and exposure attendant upon such a journey.

Although through contrary winds and other events beyond my control, I was unable to reach there in time for your general conference, (a privilege which I should have highly prized,) yet the principal objects of my visit were attained, and I feel refreshed and *warmed up* for my winter's labour in this cold country.

It is with pleasure that I embrace this, the earliest convenient opportunity, to redeem my promise, and to furnish you with a sketch of matters and things that pertain to the interests of the kingdom of God in this country and Sweden,

which a press of other things prevented my doing while I was with you. I will begin with brother John E. Forssgren, in Sweden.

The readers of the STAR will recollect that our last communication left him under arrest at Stockholm. As he is now with us in Copenhagen, I am enabled to furnish some further particulars which, though necessarily brief, I trust will not be uninteresting.

When brother Forssgren landed in Gefle, the latter part of June, he found a brother and sister at the old homestead—his father gone on a sea voyage to America—his brother very low with consumption, and by the physicians considered past recovery. He found the religious and intellectual state of society at a very low ebb; and the laws of the country as stern and rigid as ever against any and every innovation of the Lutheran religion: and the priests and chief authorities disposed to enforce them, notwithstanding many of the middle and lower classes were panting for liberty. These began to seek unto him to hear his words. He was closely watched by the priests and police; and, according to their laws

and customs with travellers, his passport was detained in the "Landscancellie," that he might not go into the country or any other town without permission; for you must understand that any traveller, native or foreign, without a passport, is virtually an escaped convict, liable to arrest at every turn of the road.

Under these circumstances he fasted and prayed much that the Lord would open his way before him, and privately instructed such as he had access to. He translated into Swedish the small work containing the "Visions' Rise of the Church," &c., but the printers refused to publish it. He left the manuscript with the believers. He instilled faith into his brother, and raised him up and baptized him and his sister, and one other man privately, after which he concluded to go to Stockholm, in hopes of finding more liberality and a better opening, and called for his passport to start on the 3rd of August, but before he reached the steamer she loosed from her moorings and left him.

Immediately after, he heard of the company of farmers mentioned in our former letter, who had come in from the country to emigrate to America. He sought them out and found them in a warehouse waiting for the vessel. They had read the Scriptures, and became sick of the oppressions of their country and its religion. They heard him gladly, and he visited with and instructed them until the 6th, when they proposed a public meeting in a grove a little out of town. He resolved to bear a public testimony, and abide the consequences.

The first meeting went off well, and all were anxious for a second. He appointed another for the next day at six o'clock, P. M., and went the same hour to the water and baptized 17 persons out of the emigrating company. The next day he organized them, and ordained elders, priests, and teachers, administered bread and wine, instructed them relative to their journey and future proceedings, baptising their comrades, &c., and laboured hard with them, being impelled forward by the Holy Ghost, until the hour for public preaching.

The rumour of the preceeding meeting had drawn a vast multitude both from the town and country, and among the number were some priests, and the marshal with police ready to take him. But

they had no power until he had finished his testimony; for the power of God was upon him and over all the people—some wept, some rejoiced, and nearly all seemed to feel that surely a prophet had come among them. The marshal and priests were full of indignation, and boiling over with rage. He was arrested with terrible threats and denunciations, but they had no power to harm him. As he was marched into town the vast multitude followed, and they were met by large crowds from the town and shipyards: and as the officer proclaimed "Dipperen," (the dipper,) the multitude swung their hats and cried with deafening shouts, "Hura til Propheten," (Hurra for the Prophet.)

The next day he was had first before the chief officer of police, next he was taken before the chief officer of the Landscancellie, then to the chief priest and his associates, all of whom in their turn examined and questioned him, and took minutes. He answered as the Spirit suggested, in his characteristic meekness, but everything was like a two-edged sword, and they were more and more confounded and perplexed, and did not know what to do with him.

He was next ushered before the governor of the city, where all the before-mentioned dignitaries were assembled with the priests and police. Here he had another opportunity of bearing witness to the truth, for as they proceeded with their accusations of what he had said and done, he explained and bore testimony. Among other evil deeds which the marshal accused him of was healing the sick. The chief priest sent for his brother to have him examined—he believed he was sick still. But when his brother came, he testified boldly that he was well and had been healed by the power of God through the instrumentality of his brother. The doctor was ordered to examine him—he pronounced him well. The physician was also ordered to examine brother John's head. They would feign have sent him to the Lunatic Asylum, but the doctor very significantly told them that he (Forssgren) knew well what he was about.

Everything increased their perplexity. He was well dressed—bore passports from Washington—this, added to his bold indifference, made them feel dubious about imprisoning him. They finally con-

cluded to send him to Stockholm, with a full account of his doings and sayings in Gefle. The marshal suggested that for his bold impudent demeanor he was worthy to go to Stockholm in irons, and the irons were produced for the purpose. But after a little further consultation, he was dismissed with the following endorsement upon his pass, which was suggested by the chief priest:—Translation: "The bearer of this pass received it and had it signed August 3rd, for his departure to Stockholm, but was unable to leave at that time. The North American Consul, now present, rejects him, and leaves him without protection. The bearer of the pass has, in days gone by, disturbed the general peace by illegal preaching in warehouses and under open heaven before several hundred persons, and even established baptism on the sea-shore of several aged persons; for which he will leave Gefle before eight o'clock to-morrow morning, for the above-mentioned place of destination without fail."

"Gefle Landscancellie, 8th Aug., 1850."

When he landed in Stockholm, the king was enjoying himself in the country, but the chief officer of the government received from Gefle five or six pages of "sayings and doings" there and brother Forssgren was taken forthwith before the chief police officers of the kingdom, for three successive days, where he had again an opportunity of expounding and bearing witness to the great work of God. During this time the fame spread over the city, and into all the newspapers, and the more they had to do with him the more they were perplexed with him. They reasoned, persuaded, and threatened him, but all to no purpose. He continued to tell them that he "came not to do his own will, but the will of Him who sent him." There were no vessels in port by which they could send him immediately to America, and the American minister at Stockholm would not allow them to imprison him; they, therefore, detained his passport, and permitted him to go at large in town, with a strict charge not to preach his doctrine, but the papers published his whereabouts, and he soon found himself sought unto from all quarters, and invited from place to place, and among the mechanic clubs, and he became quite as notorious as any man in the kingdom. He did not trans-

gress the law "by illegal preaching," for he had as much as he could well do to answer questions, and read the Bible, and others did the preaching. This continued about a month, and many hearts rejoiced in the truth.

It having come to the ears of the authorities that some were determined to be baptized at all hazards, brother Forssgren was taken by the police from his lodgings during the night of the 11th of September, and taken on board an American vessel which was ready to sail for New York, his passport signed for New York, and his passage paid.

The vessel had to call at Elsinore, to pay the Danish toll before she left the Baltic, where brother Forssgren landed for the purpose of coming to us. Here the devil had spread another snare for him, but the Lord had also prepared a way to deliver him. He was immediately arrested by the Danish police at that place, at the instigation of the Swedish consul, who had received orders from his government to see to it, that Forssgren was reshipped to New York if he landed, but the American minister at Denmark, (Mr. Forward), had just landed in Elsinore, from this place. He came to his assistance, and effected his release, and accompanied him to this place, where he arrived September 18th, full of joy and the Holy Ghost, having been absent from us for three months.

I had kept up a correspondence with him, and counselled him to come here if he was expelled from Sweden, and our anxieties and prayers were incessant for him; but the Swedish priests and their tools were determined to prevent his coming to us. Even here, he is a terror to them to this day.

They have instituted inquiries about him through the Copenhagen police, and endeavoured to excite them against us; but the Lord used our friends who are not in the church, to silence their apprehensions. The new constitution is a kind of shield to us here.

We have had correspondence and personal interviews with the king's minister, who has the superintendence of all school and church affairs, and with the board of magistrates, and have furnished them with the outlines of our faith, and history of our people, the objects of our mission to this land, &c. This correspondence commenced before I went to England, and

was continued with brothers Forssgren and Hanson in my absence; and it was not until since my return that we received a final answer. They instituted many inquiries, and seemed cautious, but we have held them by our faith and prayers, and dedicated our communications unto the Lord, and his Spirit has wrought with them, so that they finally seem willing to extend to our infant organization—the liberties contemplated in the constitution.

I have informed you that religious liberty was only *conceived* by the constitution, and was to be formed and *brought forth* by the legislature, created under that constitution.

There is now a warm discussion upon the subject in the lower house, as to whether the child shall be a free-born citizen, or a kind of bond servant to the Lutheran church. It is to be hoped that it will terminate favourably before they adjourn.

The before-mentioned Minister of Public Instruction is on the right side of the question. Since my return I have presented him with a neatly-bound Book of Mormon, and the little work I published in Danish, and he expressed a desire to learn more of us. The deplorable ignorance of scripture, and indifference to everything pertaining to pure religion, which prevails with the great mass of the Danish people, is no small obstacle to overcome. Probably not one family in twenty have a Bible, and not one person in a hundred of the common people ever read it, except isolated texts in their catechism or other books.

Those who have received the gospel are growing in grace, and the gifts and blessings of the gospel. We have now a commodious hall for our public meetings, which are well attended, and prayer meetings in three different parts of the city. There is quite an excitement about us in town, a little more than we want, and a gang of lawless rowdies are of late urged on by those who stand behind the screen, to disturb our evening meetings; and I fear we shall be under the necessity of discontinuing them for a little season.

When I left for England, elder Dykes was appointed to Jutland, to commence the work in that province, elder Forssgren remained to labour in this place, and elder Hanson was appointed to devote his

time to revise his translation of the Book of Mormon, and prepare it for the press. Brother Dykes after encountering much opposition, had at the latest advices from him, baptized thirteen persons in Aalborg, the principal town of north Jutland, among whom were three local preachers of the baptists. In this place there have been more or less baptized every week and the branch now numbers about seventy.

Brother Hanson, though diligent, progresses very slow with the Book of Mormon; but I am happy to be able to say, that with what assistance I am able to render him, he is producing a good translation. A Danish lady, who is a teacher of French, German, and English, has confessed faith in the work, and proffered her assistance. She has also translated into Danish poetry, some of our hymns, which are very good, and you can well imagine that it is another source of joy to us to hear the Danish Saints join in the songs of Zion.

I have learned that there are no stereotype foundries in this country; I therefore see no other way but to issue an edition of the Book of Mormon without stereotyping; it will take till spring to do it.

Brothers Forssgren and Hanson join with me in love to you, and all Saints.

Yours truly,

ERASTUS SNOW.

Aalborg, Jylland, Denmark,
November 29, 1850.

Dearly beloved brother Cummings,—Your letter sent by brother Snow has been received with much pleasure and satisfaction. It rejoiced my heart greatly in this strange and distant land to hear from an old friend and brother, who has stood in the fore front of the battle in the heat of the day. I rejoiced and thanked God my Heavenly Father, for that little word of comfort, which was, that I was not forgotten by you and the Saints in Sheffield in your prayers. Dear brother, none can tell how sweet such words of consolation are, but those that are placed (like myself) where they can feel in their heart that they really need them. Your letter came like the refreshing dews of evening, or like the morning rays to dispel the dark gloom of a lonesome night; it was a welcome visitor, indeed, and I hope you will do me the great pleasure of writing me another

letter before you go to the land of Zion, the home of the blessed.

I will now give you a short history of affairs since my last. Before brother Snow left for England he appointed me to this place, which is about 140 miles to the northward of Copenhagen. On the 8th of October I took steam-ship for this place, but we had a heavy head wind so we did not come to land till the 10th, when I landed I went to seek a lodging place, but as I had very little money, I had to cut after the cloth, so I went to a house and hired a room for about 5d. English money per week, where I slept on, I do not know what, but there was generally a quantity of loose straw on the floor in the morning, and the windows were curtained with the spider's web that had been made there during the past summer; the glass was so exceedingly filthy that no one could see through from out doors, and thus I had a home to sleep in; but the eating—for the first two weeks I bought a dinner nearly every day, but it was rare that I found either supper or breakfast. In this way I began to lay the foundation, I hope, of a great and good work in this land; since that, things have been growing better, and now I have rented a good house for preaching, which has good conveniences for a small family, which I have taken in (a man and his wife) with me, and we all live in the meeting-house, but not in the meeting-room; I also have a room to myself, but eat with the family; we have also a beautiful yard, inclosed with high plank fencing, in which we are preparing a baptismal font, which we can supply with water from an adjoining pump, so that our baptisms will be quite secluded from the public gaze. There are two rooms adjoining, which we will use for dressing-rooms, so that we can have all things on hand but the candidates, and I hope and believe we shall have a few of them, with the blessings of the Lord, and your united prayers for me, for I am in the midst of a very superstitious people, of a strange tongue and manners, but the Lord has heard my prayers, together with those of my brethren, and I have now organised a little branch of the church here, consisting of 23 members, and you can see by our baptismal font that we think soon to have more; and although I came here very poor, but not altogether penniless,

for I had a few, yet, notwithstanding all this, the Lord has blessed my labors, and now if I do not eat three times per day, it is my fault, but the brethren here, like the most in all the world, are poor, but exceeding kind to me. I have obligated myself to pay 100 dollars per year for the house, 50 on the first day of January, and 50 on the first day of June, but where the money will come from I don't rightly know now, but I know that it will come, for the Spirit said to me rent the house, and I should fail not to make payment in due season, so I have done it in faith, and I hope the Spirit will work on some more able men to bring them in and help to bear the burden. Opposition to the truth here is great, and comes in so many different ways, and I am a stranger, and they know not from whence I am, and nothing but the Spirit of the Almighty God could have brought so great a change in so short a time, but I go late and early, yes, I may say day and night, through rain, snow, wind, and mud, and several times, here at first, I have walked six miles after twelve at night before I could find a place that they would keep me, for I would go out in the country and preach and talk to the people, but would have to come home to sleep, but now when I go out they will bring me back, or a part of the way, so it is much better, and I thank the Lord for it.

Please give my best respects and warmest gratitude to all the Saints, and in Nottingham, Mansfield, Chesterfield, and all the conference. Tell them to remember a distant lonely brother. When you see brothers Pratt and Richards, remember my kindest love to them; and tell them if they would send me occasionally a STAR it would be very acceptable, for I am here alone, and in a very retired part of the world, where I do not see or hear much that is passing; and if you or any of the brethren would send me a newspaper when you find something interesting, it would rejoice me, but I must close. My address is thus:—Til G. P. Dykes, addresseret Jernstöber Nielsen, Lille Njegade, Aalborg, Jylland, Danmark. Be sure to spell like the above, and all letters and papers sent to that address I think will come safe; also will you send me the presiding elders address from Hull? You will not forget in your travels round the conference, to remember

my love and respects to all the Saints there; tell them to pray for me, and when you arrive at the Bluffs, remember me most affectionately to sister Dykes and the children, and all inquiring friends there, and also at the Valley, and a thousand blessings be multiplied upon your head in your journeying there.

From your distant, and lonely brother and fellow-labourer in the new and everlasting covenant,

G. P. DYKES.

To J. W. Cummings and Saints in Sheffield conference.

The Latter-day Saints' Millennial Star.

JANUARY 1, 1851.

On account of the unusual amount of business which we have had on hand, as well as our printer, we have been unable to issue the present number of the STAR as early as we otherwise should. Our printer informs us that he has kept his machine and presses in operation the entire night as well as day for the last three weeks, printing exclusively the various publications which are issued from this office treating upon our most Holy Faith, and we cannot, for conscience sake, complain of a man when he works night and day and keeps us at it too.

A few evenings since a Rev. Divine called in, and seeing the machine turning off the sheets at the rate of twelve or fifteen per minute, had a curiosity to know what it was that was so rapidly springing into existence. Upon finding the "matter" advocated present revelation, he appeared quite shocked, and took occasion to administer what he, no doubt, considered a pious and faithful reproof to the men for daring to promulgate such erroneous doctrines at such a rapid rate. His groanings in spirit we will not attempt to utter, but for the comfort of such as are in favor of spreading the "knowledge of God," we would remark, if our business should continue to increase as it has for some time past, we shall be obliged to employ steam to do our printing.

The present volume of the STAR opens with an issue of twenty-two thousand copies, which is about the number at present ordered by our general agents. It is thought that to reduce its columns to their present width will render it easier of perusal, and less difficult for the aged, as well as those who are less skilled in reading; and being desirous of rendering it as extensively useful as possible, the method is therefore adopted as an improvement.

ARRIVAL OF THE *Joseph Badger* AND *James Pennell*.—By a letter from Elder John Morris, president of the company of Welsh Saints, who sailed on board the *Joseph Badger* hence to New Orleans on the 17th of October, we are informed they arrived safe at the mouth of the river on the twentieth of November, making a remarkably short passage—the shortest which we recollect being made by any of the Saints to that port.

There were two marriages on board, one birth, and three deaths, viz., Edward Evans, late of Hirwain, on the 1st of November, aged 21 months; Catherine Thomas, late of Heade Llan Gaine, Nov. 10th, aged 21 months; and Sarah Ann Jane Probert, late of Victoria, Nov. 13th, aged 21 months. The health of the company was generally good: they kept up their meetings and remembered their prayers in the season thereof, observing good order and cleanliness, all which contributed to their happiness and comfort.

While at anchor in the mouth of the river the *James Pennell*, which sailed Oct. 2nd, came up with them, and the two ships were towed up the river together, and landed at New Orleans on the 22nd. The *James Pennell* had lost her main and mizen masts, which is all the information given of her. They were all to leave for St. Louis on the 23rd, which was the date of brother Morris's letter.

The Dundee, Perth, Arbroath, Aberdeen, and Inverness branches of Edinburgh Conference are detached, and organized to constitute the Dundee Conference. Elder William Burton is appointed to the presidency of that Conference. Elder James Hart, of London, is appointed to labour in the Birmingham Conference under the presidency of Elder James H. Flanigan.

"THE LITTLE ONE" AT BRECKNOCK, BRECKNOCKSHIRE, SOUTH WALES.

TO BROTHERS O. PRATT AND F. D. RICHARDS.

December 11, 1850.

Brecknockshire, one of the twelve counties of Wales, contains about 512,000 acres of land; little more than the half only being cultivated, in consequence of the barren nature of its mountainous soil. Population about 50,000. Copper, lead, iron, coal, limestone, in abundance, are the most important natural products of this county. The agricultural produce consists of oats, wheat, rye, barley, &c., and there is also a considerable exportation of wool, timber, butter, cheese, and cattle of various kinds to the markets in the neighbouring English counties. This county is supposed to derive its name from Brychan, a native prince of the 5th century, the Welsh name for the county being Brychering. Few towns surpass Brecknock in picturesque beauty, the different mills and bridges on the rivers Usk and Honddu, the ivy mantled walls and towers of the old castle, the massive embattled turret and gateway of the priory with its luxuriant groves added to the magnificent range of mountain scenery, form in many points of view the most beautiful, rich, and varied outline imaginable. The various denominations of the day divide among themselves (with few exceptions) the inhabitants of the town; who to their credit are very religious, having their churches, chapels, colleges, alms-houses, &c., besprinkled through the length and breadth of the place, so that one of the officials of the town remarked, there was no place for "Mormonism" neither should it set its foot within its boundaries.

The officers of the Church of Jesus Christ of Latter-day Saints, have had to contend with many trials in their laudable exertions in establishing gospel principles of truth and intelligence in the towns and villages of this county, like other places in Wales. Occasionally they have to travel some twenty to forty miles per diem, from one place to another, over craggy and boisterous mountains, through wet and cold, and at the end, three or four persons only may think proper to attend to their warning voice the others being bound by prejudice and superstition. But there are exceptions, sometimes they have multitudes flocking together from all parts. Some few weeks past two of the brothers, after a hard day's work, preached the "Word of Life" to some two or three hundred hearers, but not having a friend amongst them, they had to retire after the meeting was over, supperless, to lay down their heads and wearied bodies on a bed of straw in a barn. But there are exceptions also to such ungrateful conduct. In many places in Wales they are received by the wealthy farmers, and entertained with great kindness, they are not sent away pennyless, nor on foot, having servants and horses to guide and carry them from one place to another. After such conduct it is a general rule for us to hear of our benefactors becoming subjects of the kingdom themselves, and that God called *them* also to go and preach the gospel. Others who have been in the church for some time, are gathering up their wealth

and are going forth with songs of gladness to the fruitful valley of the beautiful land of Zion, unknowingly, yet truly described by Wordsworth, the Poet, as—

"A lowly vale, and yet uplifted high,
Among the mountains."

From whence those who are already gone send their bewitching letters, containing interesting accounts of their prosperity, preparing for their Welsh brethren that should follow from the mountains of Wales, flocks of *Welsh Mutton* on the rich luxuriant mountains of Ephraim.

Their testimony of the goodness of God, both spiritually and temporally, in causing all things to work together for their good, is sent forth to their Welsh farming friends and relations through the medium of the "Welsh Trumpet" of Zion, by our excellent trumpeter John Davies, in charming notes, that leave an influence behind, through the length and breadth of this country, that causeth the *Prince of darkness with his imps to look confoundedly serious.*

Some of the great folks at Brecknock thought their citadel too strong for the poor "Mormons" to scale, and take possession of the place. But to the terror of some of the inhabitants, the report was circulated that the *Latter-day Saints were coming*, to establish Emanuel's Kingdom in the heart of their city, in the name of the Lord God of Israel. The mayor of the town took the lead in defending their rights of conscience against the intruding party; on the right he was well supported by the great folks, and also the Protestant parties, with their clergymen, learned tutors, students, and a host of local preachers; and for the left in such emergency, the alliance and help of the Roman Catholic church, "*the old Mother*," was not to be despised; besides they had barracks filled with soldiers, and noble officers in reserve in case of necessity; so the mayor with great confidence informed the two little Mormon officers, that they should not preach within the confines of the town! doubtless the brethren would have retreated immediately, had it not been for the higher power that authorized and commanded them to preach. The battle commenced, the enemy thought success certain; but here, like all other places, the few that fought under the banner of

truth and righteousness gained the victory; and established their head quarters for the present, in a fine hall at the "*Bull*" Inn. So they have the *Old City Bull* to protect and cover the Saints, regardless of the Protestant and Roman Catholic *Bulls*.

On the 8th instant the victorious party held their conference in the town of Brecknock, and as a leading article they baptized in the city, the evening previous, a wealthy farmer, after a serious conversation he had with President Phillips, and one of the first steps taken at the commencement of the conference was the organization of a branch of the Church of Jesus Christ of Latter-day Saints in the heart of the city. The addresses delivered in English and Welsh by brother W. Sims and President Phillips were interesting and to the purpose. I had also to throw in my mite. Nathan Ddu, one of the endowed Welsh bards, and one of the officers connected with the conference, poured forth poetic intelligence in melodious strains of Welsh Englinion, that would have caused Milton's heart to leap for joy, if such an instrument were to be found in the English language. The present mayor of the town of Brecon, and many wealthy gentlemen, the superintendent of police and the force are acting with Christian kindness and benevolence to the brethren. May the Lord our Master bless them now, and favor them in the day, when the actions of all shall receive their due reward.

For this cordiality and sympathy from the great in Brecon and other towns, the thousands of Saints in Wales, return their sincere thanks: praying continually for their welfare. Neither do we wish anything but prosperity and happiness to follow the former mayor, with whom we had to contend for liberty to preach the Gospel of Christ.

Praying the Lord to grant that "the little one" at Brecon may soon become a thousand,

I remain, your brother in the Lord,

WM. HOWELL.

P. S.—I have just received an interesting letter from our beloved brother Mr. Taylor, from Paris, all is well, with good prospects.

THE SECRET OF THE HEALING POWER,

BY J. H. FLANIGAN.

The editor of the *Family Herald*, in No. 377, vol. 8, writes an extraordinary article in favor of the healing power—a far superior healing power than that possessed by medical men. He is of opinion that this healing power has never entirely left the world, but only the power to communicate it. He cites several remarkable instances that have occurred during the past century, of persons being healed by this power through faith in God. But these have been rare and isolated cases quite disconnected with any divine or doctrinal mission, and therefore prove nothing more than the existence of such a power. As light proves the existence of the sun, so instances of the spiritual healing power, independent of man, working amongst mankind, proves its existence without any reference to man having power to communicate it to others. The power to communicate or administer the healing power to others is the grand and important secret; to reflect light on which is the object of this article.

The *Herald* remarks, “a man possessed of this power in such a manner that he could communicate it to others, or withhold it from them at pleasure, would be the greatest man in the world. He would be the conqueror of the world—all men would obey him,” &c.

The editor is in this mistaken, though in the main he speaks well. Christ and his Apostles possessed the healing power, so that they could communicate it to others, or withhold it from them. Their power to communicate it was perfect. The priesthood of the Son of God was that channel of communication. It was the complete authority through the Holy Spirit and faith in God. Jesus received this power from his Father, the very Eternal God. Jesus conferred this upon his disciples. “As my father has sent me into the world, so send I you.” Said the chief Apostle, “Ye are a royal and holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.” Paul says, “And no man taketh this honour unto himself but he that is called of God, as was Aaron,—(John, xvii. 18; 1st Peter, ii. 5, 9; Hebrew, v. 4.) Yet these did not conquer the world—the

reverse was absolutely true—the world conquered them. All men did not obey them, far from it. “He did not many mighty works in his own country because of unbelief.” His own would not receive him, but those who did receive him, “to them gave he power to become the Sons of God.”

The *Herald* further remarks, “We have a class of men amongst us who profess the healing art, but their power is infinitely small.” This is true, because they have rejected the means and administration which God has prescribed, therefore God has rejected their poisonous drug systems.

The *Herald* contends that the absence of power and great deficiency in the healing art lies in its gross materiality. The gross, poisonous, material drugs, called “scientific preparations” of the medical schools now so universally used, are truly one cause of the deficiency in the healing art; but this is by no means the only cause of its absence and deficiency. God does not pronounce “a wo” upon all material agents, but such as abuse those agents and treat with contempt this administration. Water was one of the agents in healing Naaman, the leper. Water was also one of the healing agents in our Saviour’s time upon earth, as may be seen by reference to the people dipping and immersing in various pools and waters for their health.

Oil is also a healing agent prescribed by Heaven; but the healing spirit and virtue in all these instances was communicated through the authority of the administration.

The healing power is of God, through his administration of all wholesome and good means which he has ordained for the use of man. The foul leper, Naaman, had to dip seven times before the healing virtue was communicated to him. In the restoration, Isaiah, Ezekiel, and John the Revelator, agree that pure vegetable nutriment will be the food of man, and the leaves of the trees of life shall be for medicine and the healing of the nations. (Ezekiel, xlvii. 12; Isaiah, lxxv. 17 to 25; Revelations, xxii. 2 and 3; also Doctrine and Covenants, page 240, of Second Edition.

The genuine healing power is a sacred power, and therefore the profession of the physician should be a sacred profession, and can only become truly successful by clothing itself with that poetic purity and scriptural elevation of character which is inseparably connected with a divine faith and administration.

The *Herald* further states, "that one who cannot transfer this healing power to others *has no doctrinal mission whatever*;" but in closing his article asserts, "the healing power is *not confined to any one doctrine*." His first statement must be admitted, his second must not. The first statement gives us to conclude, that if the healing power can be transmitted or communicated by an individual, that individual must have a doctrinal mission, and, consequently, that doctrinal mission must be a genuine one. But the latter assertion denies the healing power being "confined to any one doctrine." Does the editor mean to contradict himself, or does he wish us to believe that the healing power can be connected with any or every doctrine? Evidently he does not mean that it can belong to any doctrine, for he denies that it belongs to the gross material doctrine, and adds, "we conclude, therefore, that the healing power in its fulness of efficacy is intimately connected with a spiritual faith, either in the active administrator, or the passive recipient of its influence." Why the editor should want to overturn conclusions so just and right as these, by asserting that the healing power "is confined to no doctrine," I am at a loss to determine, unless he fears his patrons should call him a Latter-day Saint.

That the healing power is inseparably connected with, and vested in the gospel mission of faith and priesthood, we fully believe and affirm. To deny this, is to deny Holy Writ, and to persist in such a course would sap the foundation of man's salvation. The individual or society devoid of this *only one*, true, and eternal doctrinal faith and priesthood, but acts aloof and independent of it, cannot have the authority to administer and communicate the superior healing power of God.

The *Herald* remarks that the healing power itself has not left the world, but the power to communicate has. This is true, and, consequently, the genuine gos-

pel faith and priesthood has been absent from the world twelve or fourteen hundred years. This is precisely the position the Latter-day Saints have maintained since the year 1830, the period when the angel brought back to earth the everlasting gospel, with power to communicate it to every nation, kindred, tongue, and people, previous to the end.

But let me prove that the healing power is inseparably connected with, and vested in the everlasting gospel mission; that the religious world have apostatized from that gospel power, and that it is and will be restored to the righteous.

We are glad to see an editor come nobly forward to advocate so vitally important a subject to the human family as the healing power, to aid in lifting up the standard of truth and salvation to nations. The editor may be fully sensible of his object, but it would seem that he, like Columbus of the fifteenth century, is not conscious of the silent power that moves him thus to vindicate such an unpopular doctrine; or what is full as good, he must have investigated the doctrine of the Saints, and in sentiment must be one. If the former, it may be a source of satisfaction to know he is right; if the latter he advocates a cause of vital truth, a subject worthy an editor's celebrity.

None could speak out and foretell the existence of the American continent until Columbus made the important discovery, then all could prophecy of its existence, and future greatness: so with the healing power of the nineteenth century. None could speak out boldly, "thus saith the Lord," the superior spiritual healing power exists, and can be administered until the great secret of its restoration and communication was revealed from heaven by an angel to the seer and prophet of the latter-day dispensation, JOSEPH, and the Latter-day Saints. Then, forthwith, editors, priests, and mesmerists, could all set to prophesying of its existence and operations, accounting for it in a thousand different ways, some by natural means, others by unnatural; some by natural agencies, others by unnatural; some by imagination, others by witchcraft; some by divining, others by mesmerism; some by a nod of the priest, others by extatic joy and excitement; others by the power of God, and others

again by the power of Beelzebub ; none agreed because none rightly understood the grand main spring of its action but the *children of the kingdom*, to whom the high prerogative is given by the spirit of revelation to understand the deep things of God.

Evidently the editor's vision is obscured and himself in the dark, and the force of his arguments thwarted touching the secret of the healing power's action, its power and mode of communication also, in denying that it is connected with "any one doctrine."

It is no marvellous thing to find at times an uninspired *Herald* or parson in error. To confess and forsake the errors of yesterday, is but to acknowledge we are wiser to-day than we were yesterday. Is it not highly creditable for a *Herald* to receive light from a STAR? If ye will receive this restoration, this is Elijah that must come to turn the hearts of the fathers to the children, and the children to the fathers, before the great and notable day of the Lord come!

(To be continued.)

CHANCELLOR SPENCER'S LETTER TO THE EDITOR.

To President Franklin D. Richards,— You are hereby requested and authorized to act as agent for the University of the State of Deseret, in the place of President Orson Pratt, as soon as he shall leave England. You may use your wisdom in appointing other persons to co-operate with you, whose location may be in London, Edinburgh, or other cities of Europe, for the convenience of gathering in funds, books, charts, minerals, plants, specimens of mechanism and antiquity, and all kinds of apparatus used in the best endowed universities. Allow me to congratulate the British Saints in your

Great Salt Lake City, April 17, 1850.

appointment to succeed Elder Orson Pratt, to the Presidency in the British Isles.

My unceasing prayer is that your labors may be abundantly blessed, and that the work of conversion and ingathering to Zion may rapidly progress in England and on the continent, until the whole harvest is gathered into the garner of the Lord. My engagements are such that I have not time to say more at present.

Your brother and humble servant,

ORSON SPENCER,

Chancellor of the Board of Regents, of the University of Deseret.

ORGANIZATION OF THE CHURCH IN PARIS. — EXTRACT OF A LETTER FROM ELDERS PACK AND BOLTON.

Beloved brothers Pratt and Richards,— Permit brother Pack and myself to return you our thanks, and through you to the Saints in England, for their kindness and generous liberality in furnishing us the means to sustain ourselves in this country, while we are at work preparing the plough to break up the stiff old sod, that has been choking out all good seed for ages past.

Thanks and glory to our Heavenly Father ; week before last we were enabled to open fairly the first furrow. Elder Taylor baptized six persons on Sunday the first day of December, speaking the requisite words of the ordinance in French. Two of those baptized are men of very superior education, well learned in several languages, and well calculated to hold the plough, and full of readiness, willingness, yea, a desire to do so.

Last Sabbath, December 7, we were all met with one accord in one place, bro-

Paris, Sabbath, 15th December, 1850.

ther Pack also with us, and the church was then regularly organized ; we ordained an elder and a priest.

To-day Elder Taylor baptized one, also a man of education ; and there are many more believing and nearly ready for baptism. The church at Paris is now organized with eight members, an elder, a priest, and a deacon. We are holding meetings here in Paris twice a week. Brother Pack has baptized two at Calais, and has a good prospect before him ; he has taken a hall to preach in, in consequence of the many calls upon him to do so.

Thus the work has commenced, and our hearts are filled with joy and rejoicing at the prospect before us. * *

We remain your most affectionate brethren and co-labourers in the Lord's vineyard.

CURTIS E. BOLTON,
JOHN PACK.

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS
FOR THE HALF-YEAR ENDING DECEMBER 1st, 1850.

[For explanations relative to new Conferences, and the detachment and annexation of Branches, see Report of General Conference, STAR No. 22, Vol. XII. page 345.]

CONFERENCES.	No. of Branches	Servants	H. P.	Elders.	Priests.	Teachs.	Deacons	Excom.	Dead.	Emigtd.	Baptized	Total No. of Members	PRESIDENT.	SECRETARY.
London	52	0	0	123	142	96	64	108	5	10	753	2990	Thomas Margetts	George Bentley
Manchester	19	0	1	96	162	86	35	106	16	36	248	2875	William Gibson	James Johnston
Birmingham	18	2	0	90	96	70	36	61	11	13	360	2213	James H. Flanigan	J. E. Meredith
Sheffield	34	2	0	68	111	71	41	97	9	33	382	2162	J. W. Cummings	H. J. Hudson
South Conference	25	0	0	35	90	44	36	48	5	5	257	1135	George Halliday	Henry Fulstone
Herefordshire	27	1	0	79	65	52	22	19	2	23	123	1010	C. H. Wheelock	Thomas Williams
Liverpool	8	0	0	44	57	23	20	32	10	27	203	946	Glaud Rodger	J. R. Winder
Bedfordshire	26	2	0	45	59	27	24	27	7	65	128	908	John Spiers	James Pembroke
Warwickshire	22	3	0	57	53	41	21	25	2	19	140	879	Eli B. Kelsey	John Toone
Cheltenham	21	1	0	49	37	33	18	31	4	14	104	802	William Booth	Richard Ems
Bradford	19	0	0	47	67	34	15	19	7	9	87	800	James Marsden	Jonathan Midgley
Norwich	15	0	0	41	50	28	15	29	2	0	94	624	Thomas Smith	John Harris
Staffordshire	14	0	2	48	47	26	15	44	2	4	54	587	J. D. Ross	William Wright
Newcastle-on-Tyne	13	0	1	45	34	15	13	12	2	8	37	463	J. S. Higbee	Ralph Ramsay
Lincolnshire	13	1	0	20	32	26	7	17	1	55	122	457	Lorin Babbitt	
Derbyshire	13	1	0	36	24	22	16	23	0	0	56	452	Lewis Robbins	T. B. Ward
Preston	6	1	1	37	28	17	1	2	3	0	12	450	G. D. Watt	John Foley
Southampton	10	0	0	15	18	11	5	15	0	1	114	444	W. C. Dunbar	Arthur Stayner
Worcestershire	11	0	0	25	24	9	9	5	3	3	25	343	John Lyon	Samuel Williams
Cluthroe	10	0	1	23	29	18	12	21	3	0	15	348	William Moss	Wm. Wolstenholme
Hull	6	0	0	18	17	9	7	17	2	13	53	321	Hugh Findlay	Henry Leatham
Dorsetshire	5	0	1	7	10	11	9	12	5	19	23	283	George Keadall	Joseph Pring
Leicestershire	5	2	0	11	18	7	5	21	3	0	16	276	Lewis Robbins	R. R. Birkbeck
Shropshire	10	1	0	10	13	5	8	1	3	1	5	182	Joseph W. Young	J. Bishop
Carlisle	5	1	0	26	8	8	6	1	3	1	222	152	A. M. Harmon	John Irving
Glamorgan East	24	0	3	170	92	123	63	64	10	24	222	2285	William Phillips	Richard Morris
Monmouthshire	14	0	0	77	30	41	28	34	7	15	210	667	Thomas Giles	David Jones
Cardiffshire	16	0	0	72	28	26	17	18	2	27	34	609	David John	Isaac Jones
Glamorgan West	17	0	1	67	37	30	21	29	0	4	77	541	Evan Williams	John R. Roberts
Pembrokeshire	11	0	0	20	7	10	6	10	0	0	41	197	John Price	David Williams
Denbighshire	6	0	0	11	17	8	5	4	1	0	29	154	John Parry	Hugh Morris
Flintshire	8	0	0	16	14	5	0	3	0	0	26	121	William Parry	Elias Morris
Cardiganshire	6	0	0	12	8	2	0	2	1	10	20	114	John Evans	James James
Anglesea	6	0	0	14	9	6	2	2	0	8	49	109	Thomas Morgan	W. Isaac
Merionethshire	6	0	0	18	2	1	2	6	0	2	10	71	William Evans	David Roberts
Brecknockshire	7	0	0	12	6	3	5	0	0	0	7	69	John Jones	George Bywater
Glasgow	29	2	0	110	79	101	41	116	7	47	325	2053	J. Clements	Walter Thomson
Edinburgh	15	1	1	34	35	46	16	102	4	22	65	818	C. Dunn	Geo. P. Waugh
Dundee	5	1	0	8	10	17	6	38	2	7	59	376	William Burton	
Channel Islands	5	0	0	6	9	11	5	12	2	0	27	255	James M'Naughtan	Elias Cave
Isle of Man	2	0	0	10	8	4	3	5	1	0	16	106	John Kelly	James Hewley
Ireland	8	0	0	15	8	3	2	3	0	0	25	90		
Total	602	22	12	1761	1590	1226	692	1240	144	524	4653	30747		

Scotland, &c.

Wales.

England.

16 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND OTHERS, FOR THE QUARTER ENDING DECEMBER 16TH, 1850.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
Worcestershire	John Lyon	£15 4 0½	Brought forward.....		£1078 11 11
Do. for a late part of	Do.	28 5 5	Edinburgh	Geo. P. Waugh	43 6 10
Herefordshire ...}			Derbyshire	W. Cartwright..	27 12 9½
Bradford	James Marsden	52 3 3½	Glasgow	W. McKeachie..	103 13 6
Channel Islands.....	Rd. Tresseder...	8 16 0½	Herefordshire.....	Henry Naish.....	22 2 3
Southampton	Henry Thomas	17 2 3	Carlisle	John Threlkeld	7 2 0
Manchester.....	James Walker...	37 15 0	Belfast	G. Clements.....	7 13 0
Pembrokeshire	John Price	7 8 8	Shropshire	David James ...	6 5 0
Leicestershire	T. Chamberlin...	39 19 7			
Birmingham	John Godsall ...	110 1 11½	BRANCH.	AGENT.	
Liverpool.....	James Linforth	21 17 9½	Little Peel	T. Williams	0 3 4
Hull	Henry Beecroft	14 3 6	Tranmere	John Ennion ...	0 3 0
Preston.....	John Parkinson	20 2 6½	Jersey	William Ballan..	2 5 2
Sheffield	J. W. Cummings	132 12 6½	Tedbury	J. Walker	5 0 10
Clitheroe	Jas. Armitstead	21 3 10½	Abergeley	John Parry	6 15 2½
Newcastle-on-Tyne ...	William Soulsby	34 0 3	North Wales	Robert Shill.....	1 2 6
Norwich	Thomas Smith...	28 16 8	Dublin	E. Sutherland ...	0 19 10½
Isle of Man	John Kelly	6 9 0½			
Staffordshire	Josiah Rhead ...	46 5 0	Paul Harrison		0 12 0
Cheltenham	Thomas Clarke	21 13 0½	William Henshaw.....		3 6 7½
Dorsetshire.....	George Kendall	7 12 10½	William A. Smith (Halifax, N.A.)		1 18 9
Western Glamorgan...	John R. Roberts	21 18 6	Thomas Braidwood.....		2 13 0
Brecknockshire.....	George Bywater	4 8 5½	Charles Phelps		2 10 8½
Monmouthshire	David Jones ...	19 16 0½	J. W. McLellan.....		0 11 9
Eastern Glamorgan ...	Henry Evans ...	26 16 10½	William Howells		1 6 7
South.....	John Hackwell	48 5 2	Eliezer Edwards		2 7 10½
London.....	William West...	104 6 7½	Edward Milnes (Bradford)		4 10 5
Warwickshire	Richard Tilt ...	93 4 1½	Thomas Smith (Bedford)		3 16 1
Lincolnshire	James Farmer...	25 0 9½	R. H. Attwood		0 5 4
Bedfordshire	Henry Smith ...	63 1 11½			
Carried forward.....		£1078 11 11	(Errors excepted.)		£1336 16 4

ADDRESSES.

Til G. P. Dykes addresseret, Jernstøber Nielson, Lille Nyegade, Aalborg, Jylland, Danmark.

William Burton, care of Mr. J. Mather, 10, Hunter Street, Ireland Court, Dundee.

Haden W. Church, 15, Queen's Parade, Newport, Monmouthshire.

James H. Flanigan, 56, Upper Hurst Street, Birmingham.

LIST OF MONIES RECEIVED FROM THE 29TH NOVEMBER, TO THE 16TH DEC., 1850.

John Price	£2 10 0	Brought forward	£106 10 6
Henry Evans	2 0 0	William Cartwright	4 10 0
John Godsall	30 0 0	John Hackwell	40 0 0
George P. Waugh.....	7 16 6	James Linforth	11 19 11
William West	30 0 0	James Walker	20 0 0
Richard Tilt	5 0 0	Henry Smith	2 13 3
William Soulsby	5 0 0	John Parry	1 0 0
Gilbert Clements	2 0 0	Liverpool Tract Society.....	0 14 4
William M'Keachie	5 4 0	Henry Beecroft.....	6 10 0
Richard Tresseder	2 0 0	Thomas Clarke	2 0 0
James Marsden	15 0 0		
Carried forward	£106 10 6		£195 18 0

Gibson's Discussion is now ready for sale.

Taylor's Discussion will be issued with STAR No. 2.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 2.—Vol. XIII.

JANUARY 15, 1851.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS, HELD AT GREAT SALT LAKE CITY,
STATE OF DESERET.

President BRIGHAM YOUNG, Presiding.

Friday, September 6, 1850.

Present, the First Presidency, Brigham Young, Heber C. Kimball, Willard Richards.

Patriarchs—John Smith, Isaac Morley.

Of the Twelve Apostles—Orson Hyde, P. P. Pratt, G. A. Smith, E. T. Benson.

Presidency of the Seventies—Levi W. Hancock, Zera Pulsipher, Henry Herri-
man, A. P. Rockwood.

Presidency of the Stake—Dan. Spencer, W. Snow.

High Priests' Quorum—John Young, R. Cahoon.

Presiding Bishop—Newel K. Whitney.
The High Council of the Stake.

Thos. Bullock—Clerk of Conference.

The Conference was called to order by Elder G. A. Smith. The choir sung a hymn. Prayer by P. P. Pratt. Singing.

President Young then stated to the congregation that the morning would be occupied by exhortation, teaching; and preaching, and instructions through the day. The business before the Conference will be concerning the different quorums and authorities of the church—the propriety of strengthening the San Pete settlement, and a call for volunteers to return with Father Morley—a delegation of elders to Germany, and the various states in that country; that he purposed once more to lay the law of tithing before the people; praying that he might

have the spirit to communicate, that the people might understand; and that on Saturday afternoon, Elder Hyde would deliver a lecture on education, to the Chancellor and Regents of the University.

Isaac Morley then expressed his thankfulness for this opportunity to meet the Saints; my heart is full of blessings for the people. I want a good company of good men and women to go to San Pete, and I do say, that no man shall dwell in that valley, who is in the habit of taking the name of God in vain.

President Young said, I have it in my heart to ask the congregation, if Father Morley shall have the right and privilege to select such men as he wishes to go there?

Moved that he have that privilege—carried.

Moved that he select one hundred men, with or without families—carried.

President Young said, it is as good a valley as you ever saw: the goodness of the soil cannot be beat; there is only one practicable road into it, and that is up Salt Creek; the inhabitants there are "No. 1;" and when I was in that valley I prayed to God that he never would suffer an unrighteous man to live there. I am going to bring before the people the necessity of keeping up the fund for the emigration of the poor. I declare openly and boldly, there is no necessity for any man of this community to go to

the gold mines, to replenish the fund; we have more property and wealth than we are capable of taking care of. If a man is not capable of improving one talent, what is the use of his getting more? He is like the foolish child, that could hold but one apple in both his hands, and in reaching for more, he lost what he had. If men only knew how to control what they have, and were satisfied, they would do much better.

I will commence at the north and go to the south settlements, and pick out 25 of our inhabitants as they average; and another man may take 50 of the gold diggers, off hand, and they cannot buy out the 25 who have tarried at home. Before I had been one year in this place, the wealthiest man who came from the mines, Father Rhodes, with 17,000 dollars, could not buy the possessions I had made in one year! It will not begin to do it; and I will take 25 men in the United States, who have staid at home and paid attention to their own business, and they will weigh down fifty others from the same place, who went to the gold regions; and again, look at the widows that have been made, and see the bones that lie bleaching and scattered over the prairies.

Brother Joseph suffered himself to be dragged about the country by a mob, and was dragged into something like forty-six or forty-eight law-suits, yet he triumphed over all of them, and then they murdered him in cold blood, in Carthage gaol, without any shadow of crime attached to him. I then swore that I would never see a lawyer again; and we don't owe one dime, but that we are able to pay at any moment. If I can keep my credit good with the Almighty, I care not whether men speak evil of me or not.

Singing by the choir, and benediction by G. A. Smith.

Friday, Two o'clock, p.m.

Conference called to order by Daniel Spencer.

Singing. Prayer by G. A. Smith. Singing.

P. P. Pratt made some remarks on the mountains and valleys south of the Utah.

If we carry out the instructions that we continually receive, we shall be the happiest people on the earth; whoever is

governed by the kingdom of God, is a happy man; but who realizes it? It always was the man that was *ready*, that the Lord would work by; the only thing that should concern us, is, have we the principles of the kingdom of God in our hearts, and is it our desire to fulfil them?

Orson Hyde then plead in behalf of the Perpetual Emigrating Poor Fund, and those who remain in Pottawatamie county. "I am glad that ways and means have been devised to deposit horses, oxen, wheat, &c., and give checks on the States, where the money can be appropriated to bring on the poor to this place. The operation is a good one, and it will operate not only in the United States, but in England, and other countries also. I feel when I get back to Iowa, that I can relieve the Saints, as I have both seen and tasted of the fruits of the Valley.

President Young said, I am much gratified to see the warmth of feeling for the poor by Elder Hyde, and I think the best way to relieve ourselves of all our spare horses and cattle is, to put them into the Poor Fund. We shall not cease our exertions until Zion is redeemed, and all Israel is gathered.

From the days of Joseph to the present moment, the prophecies were never fulfilled faster, and that too upon natural principles. They are miracles and remarkable phenomena to us so long as we do not understand them.

H. C. Kimball moved that there be a committee of three appointed, to take care of and transact the business of the Poor Fund—carried.

And, on motion, Willard Snow, Edward Hunter, and Daniel Spencer, were voted said committee.

President Young said, there is one question I wish to ask, it is this; will this people back that committee up to the last farthing? If they will, in the end, great joy will be yours; if you will covenant to do it, please signify it by raising the right hand. (All hands up.) Gentlemen, that's the *terror among the nations!* you can NOT get a contrary vote! *that's the terror!* THE UNION OF THIS PEOPLE.

I think our next move will be to have this committee organized into a company, and chartered by the State, to sue and be sued, collect and be collected, and dispose of, and do all business as a company,

and then will be the budding and blossoming of one of the greatest operations in all the world.

We do not want to detain this meeting any longer; but at intermission, come forward and enter your names, and what amount you put in, Brother Bullock will enter to your names.

Singing by the choir, and benediction by Ezra T. Benson.

Saturday, Sept. 7th, 10 a.m.

Conference called to order by Daniel Spencer.

Singing by the choir, prayer by Lorenzo Young. Singing.

Elder G. A. Smith rose to speak on the first principles of the gospel of Jesus Christ. He said, to preach the word of life to man is a very high and holy calling, and an important trust committed to any people; and chose for his text, Thessalonians, 1st chap., 5th verse; and divided his text into, firstly, the word of the gospel; secondly, the power of the gospel; thirdly, the power of the Holy Ghost; and fourthly, its assurance. As the gospel is the power of God unto every soul that believes; he reviewed the birth, crucifixion, death and resurrection of Jesus Christ, and then the commission he gave to his disciples, and his instructions to them, as his witnesses, to testify to the truth, and teach all the things whatsoever he commanded them, and their commencing to preach on the day of Pentecost, in fulfilment of their commission; calling on the people to repent and be baptized in the name of Jesus Christ, with the promise of the Holy Ghost, that was to follow, through the ordinance of the laying on of hands.

Men must obey the ordinances of the first principles, or their superstructure is in vain; it is recorded, all power in heaven and on earth is given unto Jesus Christ; therefore he ordered them to go and baptize the people in the name of the Father, Son, and Holy Ghost; and they went in the name of Jesus Christ and did act, and the Comforter proceeded from the Father, and did bring all things to their remembrance, and did teach them things to come, and when the people had obeyed, the Holy Ghost fell upon them, the promises were fulfilled, and then the people rose up and declared they knew the thing was true.

The sects of the day argue that these gifts and blessings were withdrawn from the earth, and they dared not even attend to baptism, or the laying on of hands, although the Saviour positively tells us we must obey.

Did God intend that this gospel should be applicable to us in all its power and glory, gifts and blessings? Yes: they are promised even unto the end of the world; and just as long as there was a being on the earth; and Christ himself gave some apostles, some prophets, teachers, &c., for the work of the ministry, and the edification of the church.

The whole Christian world have rejected the law, lost its light, have not the power and authority and blessings; and for the want of these things, they are tossed about on every wind of doctrine, and the cunning craftiness of men.

God, in these last days, in his infinite mercy, sent Joseph Smith with the gospel, and the assurance DID FOLLOW THOSE *that entered in by the DOOR*, following the Shepherd of the sheep. The world united against him, and forty times he was brought before the rulers, when no fault could be found against him; and then he was by wicked priests and crafty men, murdered in cold blood; and his blood was shed upon the ground like water. He bore his testimony to the truth, and sealed it with his blood; and the authority is here to administer the ordinances to you and your children, and as many as the Lord our God shall call; its principles are now preached, and we invite you to come forth and receive its blessings, in all its fulness; and may God our Eternal Father bless you all, in the name of Jesus Christ. Amen.

Willard Snow presented a subscription book as follows:—"We, the undersigned, agree to pay the committee of the Perpetual Fund for the Emigrating Poor, the amount set opposite to our names," &c., and then strongly advocated the cause of the Poor Fund, but wanted all to pay as they go.

George A. Smith.—There is an item of business to present to this Conference in relation to Father Cutler. After the Presidency left Pottawatamie, there was a report that Father Cutler went to Jackson County to lay the foundation for another temple. There is an influence existing there, to draw away from the Valley, and a great mystery hangs over their doings. The Conference in Pot-

tawatamie County withdrew fellowship from Cutler, Calkins, and others. Calkins said there was no power there to try him, as he was a bishop.

We have had a notion of asking the good people living now in Jackson County, Mo., to petition us to go back again and build a temple there, if the legislature of Missouri will pass resolutions to protect us in our rights. (Laughter.)

President Young said, there is no trial before the Church concerning the Silver Creek branch, where Father Cutler resides. During the late war he was acquainted with many Indians in New York State, who went to Green Bay, they saw him again at Winter Quarters, when they urged him to go down and build mills, and establish a school among them, as they had the privilege from government to select their own mechanics and teachers. I told him to go down, work, and get his outfit. This has been turned into an under current of lies, and has destroyed his influence.

The conference there, has all the authority to act with members in that conference, and I sanction their proceedings; all is perfectly lawful, as far as I have heard.

I wish it distinctly understood, that there is not an apostle of Jesus Christ who now lives, or ever did live, or ever will live, but that man's word is law and gospel to the people if he magnifies his calling. The apostles did right in this case; and I say the acts of the conference in Pottawamie, Elders Hyde, G. A. Smith, and E. T. Benson are just; and if this conference think the same, signify it by the uplifted hand. (All hands up.) And further, if the conference in Pottawatamie County have cut them off, they are as much cut off as they ever can be.

When we have an apostle abroad, who has not the power to deal with a conference, we will call that man home, or send him to Texas, to join Lyman Wight, and then we will put another man in his place.

Choir sung a hymn. Benediction by Aaron Johnson.

Saturday, 2 o'clock, p.m.

Conference called to order by W. Snow; singing—prayer by W. Snow—singing.

Elder O. Hyde delivered a lecture to the Honorable Chancellor and Board of

Regents of the University of the State of Deseret, in presence of the conference, on education.

Education is not confined to letters only, but to the excluding of all darkness, and when a man has ascended to the summit, he can then bask in the light, having nothing to obscure his vision. Every person is under a responsibility to impart the intelligence that he enjoys, unto others. The child that is born into this world, is like a blank sheet of paper, susceptible of any impression, and we have cause to be thankful for the place of our birth; that it has been in a country where intelligence has burst from the heavens through the administration of an angel.

Great honour has been conferred on parents to mould and fashion that mind, which is put into the tabernacle by the Almighty himself, that it may be qualified to fill the station it is destined to fill. Here is the honor of rearing up children to the glory of our Father in heaven, and we have an opportunity of rearing them, to offer them to our Father and our God, from whom we received these pledges.

Man originates ideas by external circumstances, and there must be some vehicle to convey his ideas to others, or they are comparatively useless. How pleasing it is when a man gets hold of a brilliant idea, to be able to convey it to others. We can conceive ideas as splendid as the heavens, as brilliant as the orbs that roll above us; but when we want to convey our ideas, our language is imperfect. There was a time when God talked with Father Adam in the garden of Eden, in a language as perfect and pure as the water that flows in rills around. Afterwards, God confounded the language all over the world. Yet an imperfect language is better than none at all. If you could bring all the best authors now living, together, they will express their ideas in different words, and they will all admit, that our language is imperfect, yet we have to use that which we have, in order to accomplish the object which is before us, and fulfil the obligations we are under, one to the other, by using the instruments already in our midst.

A certain portion of your property ought to be devoted to the education of your children, in order to qualify them

to be good representatives. Let them be full of light and intelligence and then they are able to give an answer to anything. The schoolmaster occupies an exalted sphere in the field of labor. My feelings are, endow your teachers with a liberal compensation, and then they will spare no pains to educate your children. If you sustain the teachers, they will bless you in return; and that people that pays the schoolmaster well, is destined to prosper; and may you increase in knowledge until ignorance is burned up in celestial fire; may God grant it, Amen.

President Young said, we have been highly entertained by Elder Hyde, he has dealt out the food I like. I feel it my duty to speak in behalf of the Perpetual Emigrating fund for the poor. Last year we did wonders, we accomplished a good thing in raising over 5,000 dollars, which was sent back to the States for the poor. Benediction by Elder P. P. Pratt.

Sunday, Sept. 8th, 1850, 10 a.m.

The conference was called to order by President Young, stating it was the duty of the bishops and their counsellors to attend to their respective wards, and the officers of State and County to keep perfect order round the building.

The Choir sung the "Prodigal Son." Prayer by G. A. Smith. Singing.

Elder G. A. Smith said, the business that presents itself to this conference is the presentation of the different authorities of the church, to see if this conference sanctions them in their fellowship, and then presented Brigham Young, who, on motion, was sustained as First President of the Church of Jesus Christ of Latter-day Saints — also Prophet, Seer, and Revelator; and also H. C. Kimball as his first Counsellor, and Willard Richards second Counsellor, Historian, and General Church Recorder.

B. Young then presented Father John Smith, who on motion was sustained as Patriarch of the Church.

On motion, Orson Hyde was sustained as President, and P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, G. A. Smith, A. Lyman, E. T. Benson, C. C. Rich, L. Snow, E. Snow, and F. D. Richards, as members of the Quorum of the Twelve Apostles. John Young was sustained as President of the High Priests'

Quorum; also R. Cahoon, and G. B. Wallace as his Counsellors.

Joseph Young was sustained as senior President of the Seventies, also Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant, as Presidents of all the Quorums of Seventies.

D. Spencer was sustained as President of this Stake of Zion, and David Fulmer and W. Snow his Counsellors.

N. K. Whitney was sustained as the Presiding Bishop of the Church of Jesus Christ of Latter-day Saints.

H. G. Sherwood was sustained as President, and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, W. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldridge, John Vance, Edwin D. Woolley, as members of the High Council, and John Parry was voted to be a member of the same, in place of Thomas Grover, who is gone to the States.

John Nebeker was sustained as President of the Elders' Quorum, also James H. Smith and Aaron Sceva his Counsellors.

Joseph Parker was sustained as President of the Priests' Quorum, also Simeon Howe and James A. Chesney his Counsellors.

M'Gee Harris was sustained as President of the Teachers' Quorum, also John Vance and Reuben Perkins his Counsellors.

W. C. Smithson was sustained as President of the Deacons' Quorum, also Gehiel M'Connell and Gilburd Summe his Counsellors.

President Brigham Young then rose and called the attention of the conference to the direct principle of tithing, we have preached, and talked, and wrote about it a long while; I will try again to give my views on it, and the things that are, I will give you my knowledge so that you may all understand and be edified.

In the first place, we are in duty bound to pay our tithing, one tenth of all we possess; that is what is required of this people; but there are so many queries and doubts, and sentiments, as to leave the principal of tithing in the dark; yet it is simple and easy to be understood, and may be comprehended by the weakest of all Saints; yet there is a general con-

fusion pertaining to the real debt we owe, called tithing. That debt we all acknowledge, and are willing to subscribe to it, and sign an obligation for it, and yet many do not understand that it is the tenth of all we have. It is as easy to be understood, as it is for the elders who are sent forth to preach the first principles of the gospel, that men may be saved. The time has been, when you and I did not understand those easy simple principles that you read over in the Bible; you can read all the ordinances in the Bible, and yet many exclaim, we know nothing about it; at least the Christian world presents it so, because there is no light in them.

For the real debt of tithing, I shall have to suppose characters to bring it to your minds. Some say they are going to pay their tithing in produce and not in labor; and some say they pay one fifth instead of one tenth. There is not a man that has ever lived up to the principle of tithing. I will except many, for they have given all, and then the balance have not paid even the one fiftieth of their tithing; and in all probability not more than one in a thousand dollars, that has been due as tithing, in the kingdom of God. I have been an observer so far as to know, that as a general thing the law of tithing has not been lived up to. Those who have promptly acted as Saints of the Most High God, and as servants of the Lord, have been ready to give their all; men must come to understanding and then live to it.

I will take the whole community, and represent it as one man, and call his name Mr. A., a member of the Church: I walk up to him, and say, Mr. A., tithing is required of you, to help to build temples, feed the poor, the widow and the fatherless, and any thing that the law requires; you give the one tenth of all you have for building up the Kingdom of God upon the earth, to sustain the priesthood, and for rearing up the kingdom. Mr. A. is engaged in many branches of business, merchandising, trading, farming, and raising grain and cattle; he then retires to his country seat; rides in his carriage, has plenty of spare time; then he goes to the anvil, joiner's bench, &c., &c., and fills a variety of trades, positions, and characters. Mr. A. commences with one hundred thousand dollars as capital stock. Mr. A., there is ten thousand

dollars due from you, which we want this day. He pays it, and has ninety thousand dollars capital stock on hand. Every man must do something, no idler is allowed in Zion, every man must go to work, no man must wrap his talents in a napkin, but put it to usury. Mr. A. goes to speculating on cargoes of merchandize, cattle, horses, and farms are offered at auction, he puts forth his 90,000 dollars as purchase money, and gains perhaps 410,000 dollars, making 500,000 in one week, it is quite a supposable case—there is then 41,000 dollars more tithing due, to pay into the store-house of the Lord, the balance goes to his capital stock.

We next see Mr. A., his money all gone, going into the kanyon after a load of wood, or to the mill for something to eat, we see him ten days toiling and working, he owes the one tenth of his time and team; when he has worked nine days for himself, then let him take his team and work a day for public works.

We next see him as a carpenter or joiner, set him to work on the public works, and every tenth day is put down to him as credit on tithing.

We next see him a farmer, raising wheat, cattle horses, sheep, &c., he sits down and calculates what he has raised, say 100 bushels of wheat at twenty days work, we then take ten bushels of wheat for his tithing. If he idles away 150 days of his time in riding and pleasure, he owes 15 days work to the Lord—if he idles away his own time, he has no right to idle away the time of the Lord. If he has 100 sheep, he pays the one-tenth part of them, and has an increase, he must bring in the one-tenth of his wool, and the one-tenth of his increase, or pay for them, one of the two:—again, he has some cows, and they give so much milk, where are they? we want the one-tenth of them, with the one-tenth of your butter, cheese, and the one-tenth of your calves. If Mr. A. has fifty ducks, we want the tithe of them, which is five, and the tithe of the eggs—if you think it too trifling a matter for you, let us have the whole of them, it is not too trifling for us—we want the tithe of your geese, and all of your increase—it may look penurious to you, if it does, hand over the whole of them.

[The remainder of the Minutes have been lost or mislaid. Pres. Hyde and Company's reception is crowded out this issue; also the Epistle. They will appear in our next.]—*Frontier Guardian*.

ELDERS SMITH AND BENSON'S LETTER.

DEATH OF BISHOPS WHITNEY AND LOTT.—EXTENSIVE HARVEST AT DESERET.—THE PERPETUAL EMIGRATING FUND.—THE MARKETS AT GREAT SALT LAKE CITY.—ANOTHER INDIAN ALARM.

Great Salt Lake City, State of Deseret, Sept. 29th, 1850.

Dear Brethren,—As Brother Orson Hyde will leave to-morrow for the east, we feel that a few lines touching upon the affairs and prospects of this place would be acceptable to you.

Health, prosperity, and peace continue to wait upon the Saints in this place, with but few exceptions: among the exceptions we are sorry to include the death of Bishop Newel K. Whitney, which occurred here on the noon of the 23rd inst., after a sickness of forty-eight hours. It was an unlooked-for and sad blow; but he fell as fall the righteous, with a sure hope of an immortal crown! Also the wife of Elder Lorenzo Snow, who died on the morning of the 25th inst., after a few hours' sickness.

Our harvest, which commenced in the latter part of June, is yet in continuance; and the ploughman has in fact overtaken the reaper, for almost side by side you will see the one gathering and the other sowing the wheat. Sowing will continue till the beginning of June, and there is but little choice in the grain: that sown in the fall, or late in spring, provided it is properly attended. There are now in progress of erection seven saw and six grist-mills, besides a large merchant flouring mill, that will soon be finished, by President Young. Several fine stores have been erected here this summer, and are filled with the choicest productions of the best eastern markets; and the doleful howl of the desert wolf has given way to the hum of business and the sound of merry voices.

Our settlements are most astonishingly strengthened and extended. Where but a few days since a solitary farm was enclosed, an extensive city is springing up; and where was the untenanted and scarcely-explored valley, the ploughs of a hundred farmers are making way for vegetation.

Brother Amasa Lyman has just returned from California, and brings a most unfavourable account from the gold region. Trouble has begun there, and from present prospects will increase, till the country is swamped in blood, or depopulated by the ravages of the cholera,

which is close on the track of the emigrant diggers: two of Brother Amasa's company died of it on the road here. Brother Charles C. Rich is expected to leave there on the 1st of October, and the most of the brethren with him. Those who anticipated entering into a harvest field of gold on their arrival here, must meet with disappointment. *Gold is not the god of the Saints. They seek to build up the Kingdom of God by industry, by building cities, raising grain, gathering the Saints, and in fact, by devoting their time, means, and talents, whether in preaching or labour of their hands, in the service of their God.* The exaggerated accounts of gold-mines in the Valley, and an overplus of the metal imported from California, are entirely unfounded. A coal-mine would be a welcome sight to us here, but a gold-mine we neither have found nor seek to find.

The Perpetual Emigrating Fund has been replenished this year by about six thousand dollars in money, and about twelve thousand dollars in property. The Company has been incorporated by an act of the 'State Legislature,' and 'Antelope' and 'Stansbury's' islands of the Salt Lake, are appropriated as herds-grounds for the Stock of the Company, which already amounts to a goodly number of cattle, horses, &c. The Company is now organized with a president and nineteen assistants, and Brothers Orson Hyde and John Brown are travelling agents for the Company this season.

A plot of ground containing 560 acres has been surveyed, and is being enclosed, for a University site, and the Regency have taken measures for the establishment of schools in the several wards of the place: some are already in progress. A parent school for the education of teachers will be opened as soon as a room is prepared for the purpose, which will be in a few weeks. It would rejoice us much to see Brother Pratt here, taking a leading part in these matters. It would also, we think, be an advantage to the Institution, did you establish a

correspondence with Albert Carrington, at Washington, (D. C.) on the subject of books, instruments, &c., &c., for the benefit of the University.

Accept of our thanks for your kindness in sending us your papers. Carriage by mail is so uncertain that we think it much better for you to discontinue sending that way, as not more than one out of twelve reaches us; but would be pleased to have you embrace any private conveyance by which you could send us a full file.

We received five pounds from our friends in England by Elder Hyde, and feel to tender you, in connexion with the kind donors thereof, our heart-felt thanks for we were in much need of it.

Brother Hyde has enjoyed himself in the Valley like a man in his father's house, and feels now as though he were leaving home, though in a hurry to get home. He has waited ten days for the arrival of Brother Amasa.

Elder Woodruff, with his company, is within a hundred miles of the place, and Brother Joseph Young arrived here to-day. The last company of our emigration from the east will be here within ten days.

Corn and wheat are selling for 12s. 6d. per bushel, potatoes 4s. 2d. per bushel, hay £3 2s. 6d. per ton, sugar and coffee from 1s. 8d. to 2s. per pound. Labour is worth 8. 4d. per day, or £5 4s. 2d. per month and board. Board is £1 0s. 10d. per week. Lumber is worth £12 10s. per thousand; shingles

£2 10s. per thousand. Beef sells for 5d. per pound; pork cannot be bought. Butter is worth 1s. 7d. per pound; cheese 1s. ½d. Good milch cows are worth from £6 5s. to £8 6s. 8d. each. Good work-oxen are worth from £15 to £20 per yoke; wagons from £2 to £4 2s. 6d. each. From the quantity of dry goods brought in here this season, they must undoubtedly be cheap this winter.

We are trying to locate our families and make them comfortable. In consequence of the scarcity of lumber we are disappointed in building this season, and a portion of our families will have to live in tents or wagons the coming winter.

You will, we presume, have heard of the deaths of Bishop C. P. Lott and Father Sessions in the Valley, and Capt. James Flake in California, during the last summer.

We have had another Indian alarm in the vicinity of Ogdon City, forty miles north of this. Eighteen hours after the express started from the city, our troops from here were on the field. The Indians, however, became alarmed and fled, nor have they since been heard of.

We remain your brethren and friends in the Everlasting Covenant,

GEORGE A. SMITH.

EZRA T. BENSON.

To Elders O. Pratt and }
F. D. Richards. }

The Latter-day Saints' Millennial Star.

JANUARY 15, 1851.

The ship *Ellen* went out of dock on the 6th instant, having on board a company of Saints, consisting of four hundred and sixty-six souls, under the presidential care of Elders J. W. Cummings, Crandall Dunn, and William Moss.

The *George W. Bourne* also cleared on the 9th instant, having on board two hundred and eighty-one passengers, under the presidency of Elders Wm. Gibson, Thomas Margetts, and William Booth. Greatly blessed are these companies in the society and instruction of these holy men who accompany them. Long will the labors of love which these ministers of the Most High have performed in the British isles, be cherished in the memories of thousands who have been enriched in the knowledge of God by their precepts and examples. They go laden with the experience of Heaven's goodness, bearing their sheaves with them home to Zion. May fair winds, and plenty of them, haste them speedily to New Orleans.

The *Ellen Maria* is appointed to sail on the 29th instant; her complement of

passengers is now nearly made up. Elders Orson Pratt and George D. Watt, are expected to sail on that vessel, with their families.

Those wishing to go out in February, are requested to state in their communications, what part of the month will best suit them, that an eye may be had to their accommodation in determining the date of the ship's departure. All communications upon that subject should be addressed to Franklin D. Richards.

It was noticed some months since, that if a sufficient number of subscribers could be obtained, the first and second volumes of the STAR would be reprinted; but the orders for them come far short of warranting us in the undertaking. The project is therefore abandoned.

We have a few copies of volume 1, (wanting one number), also of volumes 6, 7, 9, and 10 wanting one and two numbers; also volumes 8 and 11 complete, together with a majority of the numbers of each of the other volumes. Our friends wishing to complete their files will do well to apply soon.

The "Voice of Warning," and "Spencer's Letters," are out of print.

THE ITALIAN MISSION—LETTER FROM ELDER LORENZO SNOW.

La Tour, Vallée de Luserne, Piémont, Italia, 2nd Dec., 1850.

Dear President Richards,—Your affectionate letter was duly received. Its contents were rendered doubly agreeable by the kind and feeling spirit in which they were communicated. When a servant of God is far removed from the endearing society of the saints, and his ears are no longer saluted with the cheering voice of the partner of his toils, or the merry making, and prattling of his little ones—situated in a foreign land, surrounded by strangers, in whose bosoms dwell no kindred feeling—'tis then a favor, or kind word from afar, awakens in the mind a recollection of the past, and draws from the burthened spirit its choice blessings upon the head of those who bestow, and imprints feelings of gratitude that continue in lively remembrance, when cares and sorrow will long have been buried in forgetfulness. To be placed in such circumstances is not unprofitable, however unpleasant. To be separated from the society of those for whom we live, and for whom we would die, is not without its recompense: such a position serves to teach man his weakness, and dependence on the Lord: it cultivates patience, and, by contrast, teaches the true value of good society and friends.

I am happy to learn, that, at the departure of Elder Pratt, the presidency of the British conferences has been entrusted to your care; as I am satisfied

you possess every qualification for that, and the editorial department.

As you have expressed an interest in this mission, and desire information respecting our situation, I devote a little leisure in throwing together a few circumstances.

To commence, then, we are all well. Elders Stenhouse and Woodard are constantly engaged: their diligence, and faithfulness, deserve commendation. I could not have selected two better qualified for the various duties pertaining to the singular course which I have to adopt, in conducting this mission. I have not as yet heard from Elder Toronto.

Think not, dear Franklin, that we are amid the marble palaces, nor surrounded by the choice productions of art which adorn many portions of this wonderful land. Here, a man must preach from house to house, and from hovel to hovel. Here, many a dwelling has no glass in the windows, and from the scarcity of fuel there is often no fire upon the hearth; and during the long winter evenings, the family are huddled together in the stable among the cattle, for the sake of a little warmth which they cannot find elsewhere.

In our intercourse with the clergy, we have been treated with respect; but, it is in vain that we announce to them the great message of the last days. The

professed teachers of religion have always been slow to receive the revelations of heaven. When attending their place of worship the other Sunday, one of their ministers looked piteously upon us, and then at the congregation, to whom he said in tones mournfully low, "Do not leave that dear church which is consecrated by so many glorious remembrances, and for which your fathers have died." What would have been his feelings if he had known that, in a few hours afterwards, I baptized one of his flock who had been listening to his admonition.

With regard to Romanism, let no one imagine that our difficulties are decreased, because the Pope has quarrelled with the king of Piedmont. The influence of papal domination does not crumble away before the earthquakes of political controversy. The system of education has enthroned it too firmly, to be shaken by the timid protest of any Italian government. In taking a general survey of Italy, a dark cloud hangs over its bosom. If the tree is to be judged by its fruits, what must be the state of this country? What fruit has it borne for ages and ages? Vice has walked with bold unblushing countenance through its proudest cities; and when man has dared to think for himself, and search for truth amid the labyrinth of opinion, he has quickly been removed to a dungeon. There the great Galileo was immured, and there hundreds have died whose names are unknown; but, who were as sensitive of pain, and oppression, as any child of Adam. The dark veil of the inquisition is drawn over many of these scenes, yet, ever and anon it is blown aside, and we see the instruments of torture, and the bones of the martyred.

But the time has now arrived when the gospel must be sounded through the earth, and Italy will hear its announcement, though all its dead popes should burst into life! Nor will the importance of this mission be limited to Italy; the

way will open from hence to other parts of the world. There has long been an intimate connexion between the Protestants here and in Switzerland. I intend to avail myself of this circumstance, that the gospel may be established in both places. I shall circulate the "Voice of Joseph" here, and in the Swiss Cantons; and also another work, which I am getting translated through the politeness of the French mission. There are many portions of Italy where the Lord has a people: among others I might mention the city of Nice, and the ancient republic of San Marino; but the time has not yet arrived for sounding the gospel trumpet in those places.

If circumstances permit, I shall probably visit England in February or March.

The work here is slow, and tedious. The spiritual atmosphere around us is like the Egyptian darkness which might be felt. Nevertheless, the Church has been established. The tree has been planted, and is spreading its roots. The leaven has begun its process. Many good things have been spoken concerning Israel. Many prophecies of great importance have been given in connexion with this mission, and recalling them to mind seems like the dawning of day upon the benighted. We especially remember the one you uttered at the meeting in London. You have not forgotten prophesying that thousands would, ere long, embrace the gospel in Italy. We have also been assured that, before it was known in Great Britain that a mission was appointed to Italy, the spirit of prophecy testified, by the mouths of brethren in Wales, that the elders should come to this land, and commence their labours at the feet of those mountains by which we are now encircled, and that from hence it should extend itself triumphantly.

Praying for the fulfilment of all these prophecies,

I am, dear brother,

Yours very affectionately,

LORENZO SNOW.

RANDOM THOUGHTS.

Dear President.—A few stray random thoughts of leisure hours, by way of relief from severe toil, may not be altogether uninteresting nor unprofitable.

How the world fares, for the "world grows old," and every "oldest inhabitant" says that "times mend worse." Spots in the sun, blood on the earth, ru-

mours of wars, devouring fire, and grievous plagues, are seen and known. The "seed rots under the clod," and one or another of the "earth's fruits fail." Choice exotics will not now thrive in fertile English soil, where once they flourished finely. The poor man has no cider, for the "apple crop" is short, and he is forced through stern necessity to become a teetotaller. The tremendous sacrifice of human life by the Benares gunpowder explosion, and the sad fate of the Hergott pilgrims figure largely amidst the rolling judgments of the Almighty. The voice of righteous retribution is heard to the ends of the earth. How shall the wicked escape? By giving heed to the word of the Lord.

A daily journal will proclaim the corruption of society, by a glaring chapter of ONLY nine "daring burglaries," in addition to wilful murders, accidents, poisonings, and incendiary exploits. Where will these things end? Verily in devouring the whole earth, unless a sovereign remedy is prepared.

It is curious to note the workings of the minds of men, and to mark the motives which impel them to action. Truly the God of this world has blinded the eyes of the children of disobedience. When a servant of the Lord goes in the name of his master, how few will "feed him, and clothe him, and give him money." How few will take the stranger in and entertain him. How few will lend to the Lord to be paid at compound interest in the resurrection of the just. And fewer still will hearken to the heavenly message and obey the voice of mercy. But let him talk of worldly gain, of profit and loss, and then what attention! Let him come with the "God of this world," jingling in his pocket, and lo! the scene is quickly changed. What bowing and scraping and siring! What pulling to pieces of hat brims! What pleasant smiles and polite behaviour! What unwearied assiduity and laboured effort to please! Aha! the "Mormons" have the touchstone to prove this crooked and perverse generation.

Say where is the hope of the poor man? Verily it is cut off, and his wages kept back by fraud. Woe unto you rich men, weep and howl, for the miseries that shall come upon you. Men, aye, and old men too, who have toiled and laboured all the hard days of their life, when they reach

the very brink of the grave can say, with Wesley—

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man."

And they have no chance of possessing more than a slice six feet by two, and they will not get that whilst they have any use for it; no, it is denied them until the wearied spirit has taken its flight from the worn out body.

And what becomes of modern Christianity, the brightest specimen of uninspired wisdom, the most gorgeous monument the folly of man ever reared? Alas! alas! its imposing splendour consists of rags, and patches, and paint. Its motive power is the "unrighteous mammon." A snug annual £30,000 works wonders. Who preaches for hire and divines for money? Christendom can answer the question. Yet do her priests "lean upon the Lord, and say none evil can come nigh us. Well might the meek and lowly Jesus reprobate, in no measured terms, the Pharisaic pretenders to extraordinary sanctity, if their parallel can be found in Christian priests. And there are those who stoutly maintain this.

The venerable edifice supported by Babylonish pride cannot endure. There is no binding principle to hold it together during the fierce hour of God's judgments. The disunity of its heterogeneous component parts is aptly represented by Daniel's "toes part of iron and part of miry clay." Indeed, the whole structure presents one vast mass of disorganization; a perfect mystery of confusion, and one might be justified in many instances in saying, a perfect "mystery of iniquity."

Hosts of reformers have sprung up from the days of the apostles to improve the order of heaven, Luther, Calvin, Wickliffe, amongst the rest, not forgetting the Reformers of our own day, have all lent an helping hand to the "work of the ministry," and the "perfecting of the saints," but they have been too short sighted, they have not looked far enough, they have not aspired to the mighty faith once delivered to the saints, neither have they contended earnestly for it. And as a result, all things wear a gloomy aspect. The task the reformers set themselves to, is an Ægeon task, requiring Herculean strength. Angels could not accomplish it.

The dark shade of demoralization is rapidly casting its portentous shadow over the most enlightened nations of the earth, and the death-knell of the ricketty systems of human inventions for the amelioration of our race is already sounded. Piece after piece has been added until the sandy foundation totters, and the whole superstructure groans under the intolerable and increasing burthen of every successive addition. The crash of systems is a prelude to the crash of worlds.

The Rev. W. Wright, M.A., of Corpus Christi College, Cambridge, in a speech, delivered in the Town-hall, Stratford-on-Avon, made startling acknowledgements like the following. Speaking of the state of the country he said, "It wants a religion of a higher order than ours. Ours is too theoretical. It wants one more practical. It must be a religion that meets a man's social as well as spiritual condition. If the Christianity of Great Britain were of this stamp, four-fifths of its crimes would cease to exist. Our land is covered with beneficent institutions which are a disgrace to our country." He was conversing with an American gentleman, who informed him that he had witnessed "in his country nothing at all to be compared with the impiety and irreligion of Great Britain." The Reverend gentleman also affirmed that "the three most religious nations in the world were the most drunken."

Some say "Britons never shall be slaves!" No; but according to statements made by the Rev. E. Bickersteth, no fewer than 200,000 fair daughters of Britain, sustain a position ten thousand times more degraded than the meanest slave. I mean that of prostitutes—all this in a "land of Bibles."

Allison says that, during the last thirty years, "crime has increased nine times over the increase of population in England, and decreased in British India one-sixth. Oh! all ye philanthropists, will ye not extend the BLESSINGS of Christianity and civilization to the BENIGHTED Hindoos, worshippers of Jugernaut?"

Lord Ashley, the patron of Ragged Schools and charitable institutions, predicts the speedy "decline and fall" of the British Empire unless the canker be removed.

Even the wild India, Nature's untutored child, thinks there is more need of

improvement amidst the enlightened heathen of Christian nations than in his own dark tribe.

Awake! awake! O slumbering Christendom! see thyself as thou art seen, know thyself as thou art known. Thou that makest thy boast of the law and the gospel light and privileges, in all these things dishonourest thou not God?

Whilst in the gossiping strain, it may not be unpardonable to take a hasty glance at "Mormonism" and the "Mormons." When all is said and done, the "Mormons" are a wonderful people. There is none like them under the heavens. They have arisen from the very dregs of society, and are rapidly progressing in unity, power and intelligence. Borne down in every quarter by the popular voice, still they rise. Opposed by bigotry, prejudice, superstition, eloquence, talent and learning, still they march onwards. Mobbed and persecuted, robbed and spoiled, still they prosper in spite of all. Surely there is something in them more than common. They have a bold, unconquerable spirit, and amidst all their troubles they lustily and enthusiastically sing:—

"We'd better dwell in tents and smoke,
Than bear the cursed Gentile yoke."

With commendable and unbending resolution they admirably personify the fine sentiment of Olearis:—

"Better to sit in Freedom's hall,
With a cold-damp floor and a mouldering wall,
Than to bend the neck or bow the knee
In the proudest palace of slavery."

With the proud indomitable spirit of independence burning and glowing in their bosoms, they bid defiance to the tyrant's chains, and fly in glorious exile to the remote glens of the Rocky mountains, where the banner of liberty exultingly waves. There the barren deserts tell the effects of their magic presence. Their indefatigable industry and perseverance has filled their secluded home with necessaries and comforts. They grow and continue mightily to grow, and in all probability will constitute a sovereign state by the time Brigham Young's term of governship has expired.

The work which "Mormonism" proposes to do is of a God-like character and profoundly original, of bold and unparalleled conception, far surpassing the pigmy ideas now prevalent. It proposes to re-

novate society, not by the patchwork polity so popular at the present moment, but by infusing in the human mind a new moral power of more adhesive and binding virtue than any yet known amongst men. The world wants not reform, but absolute renewal. It needs the implanting of a new motive principle of unfailing energy, even the Holy Spirit of God. To accomplish this great end, life and property, blood and treasure, has been sacrificed by the "Mormons." When the powers and virtues of this noble people burst upon the world's vision, the effect

will be astounding. Then will rebound in high honour all the suffering they have endured. Then will that scripture be fulfilled which says:—"The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet."

Yours in the Covenant,

JOHN JAQUES.

Tysoe, Warwickshire.

THE SECRET OF THE HEALING POWER.

BY J. H. FLANIGAN.

(Continued from our last.)

The "healing power" is God's antidote for the ills of mortality, "unto you that fear my name, shall the son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." That it does exist, and operate at times independent of human agency we admit; but instead of it acting as a *gift* or *law* upon man, independent of doctrinal truth and divine administration, the reverse is positively true.

What is the origin of man's disease and mortality? How came they into our world? The Bible answers these questions, "death came by sin;" sin is the transgression of a doctrinal law. The powers of life and death were vested in the law of God, it is a savor of life, unto life if obeyed; but of death, unto death if disobeyed and violated. If Adam voluntarily and knowingly upon the river of life violated the laws of God, and launched his vessel and crew into the awful vortex of disease and death; the second Adam (Christ) has powerfully arrested, and changed the course of the vessel, to the only right point of compass. By the proper use of the same means and laws that were violated and abused, can Adam and his posterity again be landed in the haven of life. As unbelief and disobedience to God's law produced disease and death, so true faith and obedience to the same law, will produce health and life. As man, acting under the vir-

tue of a *doctrinal mission*, violated the laws of life, and produced disease and death; in like manner must man be vested with a divine doctrinal faith and priesthood to communicate life and health. If these sacred means and authority are abused and treated with contempt, the soul that does it, though he had power to awe a nation into silent submission, or, by a mesmeric charm, to remove mountains, shall die in this life, and in the life to come, a second death.

The keys of the healing power are vested in that only one gospel administration, which is the power of God unto salvation. Though we, or mesmerists, or popes, or archbishops, "or an angel from heaven, preach any other gospel (administration) unto you, let him be accursed."

Hear the Saviour of the world upon the healing power. "Preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not (consequently will not obey) shall be damned. And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, *they shall lay hands on the sick and they shall recover.*"

The Apostle Paul declares that God hath placed numerous gifts in the Church,

and "to one is given by the spirit the gift of healing."

The Apostle James declares the order of God displayed in the healing art, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him."

Here is a doctrinal administration, and the only true one that can save mankind, with the healing power vested in it. It is the power of God unto the salvation of all who obey it. But if man does not believe rightly in God's commandments, if he repents not sincerely of all his sins, and if he does not "*be baptized for the remission of his sins*," under God's own administration, he will be damned, and die of sore disease. He will be resurrected with the transgressor, judged and condemned to die a second death. The healing power is the gift of God following the believer in his administration. Where God's administration of the gospel is not in its primitive order and perfection, there is no authority to communicate the healing power, nor the gifts of the Holy Spirit. The absence of these gifts, and operations of the Holy Ghost, and the healing power emphatically prove the absence of faith in God, and power to administer the ordinances of the gospel.

Have any of the sectarian administrators since the apostacy of the church and the reformation, contended for and taught the whole primitive Gospel, including all its ordinances, gifts, officers, its organization, and healing power? I am bold to answer no; not one of them. Have any of them had revelation, and special command from God to reform and reorganize the church? No, not one of them have professed the like until the angel came in the nineteenth century to restore the priesthood and true Church organization. Joseph Smith, and the Latter-day Saints have truly received from God, that divine authority and revelation to set in order the church, and restore the everlasting Gospel of Jesus Christ, with all its accompanying gifts and powers, (see Rev. xiv. 6, 7.) Have mesmerists or any other party of diviners or doctors in latter times taught the only true gospel message and admini-

nistration of Christ, as being the authority and grand secret of their feats in the visionary and healing arts? Absolutely not one of them. This rule detects all counterfeits. It shows us who the true church and the true believers are: "who-soever transgresseth, and abideth not in the doctrine of Christ, hath not God." "If there come any unto you, and bring not this doctrine, receive him not into *your house*, neither bid him God's speed, for he that biddeth him God's speed is partaker of his evil deeds." (2 John 9, 10, 11.) "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." "We are of God, he that knoweth God knoweth us, he that is not of God knoweth not us. Hereby know we *the spirit of truth*, and *the spirit of error*." (1 John iv. 1 and 6.) All who come not with the true Gospel message, priesthood, spirit, and healing power are apostates, and counterfeiters. As counterfeits prove the existence of the true coin, so the signs of the nineteenth century, the soothsayers, astrologers, mesmerists, and self-styled physicians, prove the existence and restoration of the healing power of the gospel, and revelations of God.

Query: Do you mean to say the whole religious world have, in their church administrations, apostatized? And also that they have lost the light of immediate revelation from God, the gift of the Holy Ghost, and the healing power? The apostles and prophets answer these questions in the affirmative. Let St. Paul speak: Mark his words, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "Traitors, heady, high-minded, lovers of pleasures more than lovers of God, *having a form of godliness, but denying the power thereof*: from such turn away," (2 Tim. iv. 3, 4, and iii. 4, 5.) Hear Micah, "the heads thereof judge for reward, and the priests thereof preach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, is not the Lord among us? none evil can come upon us," (Micah iii. 2.) Isaiah declares that "darkness shall cover the earth, and gross darkness the people

The earth also is defiled under the inhabitants thereof; *because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant,* for which cause, continues the prophet, "hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are (to be) burned, and few men left." What could be plainer? Who could portray the Christian world's apostacy better than Paul, Micah, and Isaiah have done? Are they true prophets? Yes, verily they are beyond the possibility of dispute. Then it is proved by the Bible that the whole professed Christian organizations, from sea to sea, and from Popery through the infant-damning, soul-destroying, (all but a few elect,) Calvinistic system, through the awfully-devouring, baby-sprinkling, English Church system, down to raving, distracted Methodism, have all apostatized, and left the true order of Heaven. Wherefore, the "Healing Power," and the gifts of the Gospel, have all left them. John Wesley declared, that the extraordinary gifts of the Spirit which existed in the primitive Christian Church have ceased—not, as many have ignorantly supposed, because they were not needed, but because the faith of the Christians has waxed cold, and they have become heathens, and have nothing but a dead form left. This is affirming what the Scriptures have foretold. Let God be true, and every one who contradicts his words be liars.

Jesus declared the Kingdom of Heaven (of course that branch of it which was upon the earth) *suffered violence, and the violent took it by force*—(Matt. xi. 12.) John said, the false powers of the earth should make war with the Saints, *and overcome them*—(Rev. xiii. 7.) Daniel declared the same false powers made war with the Saints, and prevailed against them, (only on earth, in this world.) "And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of a time, (equal to twelve hundred and sixty years)—(Dan. vii. 21 and 25.)

The Revelator saw the priesthood caught up to God and His Throne. He saw the Church fly off into the wilder-

ness from the face of men—(Rev. xii.)—triumphant above the gates of Hell, to remain in the place prepared for her twelve hundred and sixty prophetic days, equal to twelve hundred and sixty years, which, from the final apostacy, would bring us down the stream of time into the nineteenth century.

If we date from A. D. five hundred and seventy, which is believed and admitted to be about the period of the final apostacy from the primitive Church pattern and power, twelve hundred and sixty years brings us to the year of our Lord eighteen hundred and thirty, the exact period when the true Church organization again appeared from the wilderness of apostacy, decked in her original beauty.

The angel restored the priesthood from heaven to the Saints, through the instrumentality of the prophet Joseph. In the words of Daniel, in the latter-days, the days of *these* (now existing) kingdoms, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Rev. xiv. 6—7. Dan. ii. 44.) With this restoration of the gospel, kingdom, and priesthood is restored, the "Healing Power," and all the gifts of the primitive Gospel; and with tens of thousands of others we are this day witnesses of these things.

Popery may claim apostolic succession and blush; she may awe the ignorant into humble submission by her priestly rule. In vain may she attempt to satisfy the world by presenting one Pope instead of twelve apostles. Prophets, seers, and apostles, were the eyes and pillars of the church; instead of *one* Pope, bishops and cardinals.

I deny the office and duty of a bishop being the same as apostles and prophets; they are quite different. While the office of apostles and prophets guides the spiritual salvation of the church, the office of a bishop comes under them, and guides the temporal salvation of the church, as may be seen by reference to the scriptures, and revelations of God.

When and where did Christ call his apostles popes, and order such an unheard of change, as for one pope to take the place of twelve apostles? In vain

may Popery insist upon herself remaining on the rock of revelation (not Peter) impregnable against the gates of hell.

The gates of hell could not and shall not prevail against the church triumphant, or in the eternal world; but in this world, the Bible would be false, and the apostles and prophets liars, if hell had not opened

wide her gates and belched forth fire, and the sword, imprisonment, exilement, stripes, the rack and torture of the horrid inquisition, martyrdom, death, and foul apostacy, and drove the church into the wilderness.

(To be continued.)

FAREWELL TO THE ELDERS OF ISRAEL.

Farewell, ye noble sons of God, farewell;
No language can describe, nor tongue can tell
The anguish which we feel to say adieu,
Our panting spirits long to go with you.

But circumstances will not now permit;
Our fate seems hard, but yet we must submit,
Till God in our behalf doth set his hand,
To bring us to the much lov'd, favor'd land.

Your labours here will long remembered be,
By us, who through the gospel are made free,
What glorious truths you have to us made known,
Our prayers for you shall reach Jehovah's throne.

Woolwich.

Your many virtues we have oft admir'd,
And heard your teachings till our souls were fir'd—

With love to you, ye holy men of God,
Who fearless tread the path the ancients trod.

In hopes to join you soon, we say adieu;
May Israel's God your path with blessings strew;

Guide you in safety o'er the boist'rous main,
And bring you home to Zion, there to reign,

In peace and safety, where no toil nor strife,
Shall mar the blessings of your peaceful life;
There Kings and Priests to God for ever be,
And reign with Christ through all eternity.

MERCY KIRKWOOD.

ADDRESSES.

Cyrus H. Wheelock, 45, Clare Street, Portland Street, Hulme, Manchester.

Eli B. Kelsey. 35, Jewin Street, City, London.

Jesse W. Crosby, at Mr. John Hole's, Cross Street, Leamington.

LIST OF MONIES RECEIVED FROM THE 16TH DEC., 1850, TO THE 10TH JAN., 1851.

Henry Thomas	3 0 0	Brought forward	£136 15 6
Thomas Chamberlin	4 10 0	John Memmott, (per J. W. Cummings)	32 0 0
John Lyon	8 10 0	James Armitstead	9 10 11
Richard Shill	0 10 6	Henry Smith.....	1 0 0
Thomas Clarke	10 0 0	Eliezer Edwards.....	2 8 0
George P. Waugh.....	5 0 0	Thomas Kirkwood, (per W. M'Keachie)	20 7 6
William West	5 0 0	John Taylor, (per Jas. Marsden)	12 17 7½
William M'Keachie	15 0 0	William Soulsby	4 12 0
James Linforth	16 0 0	Henry Thomas	3 10 0
John Godsall	25 0 0	James Walker	10 0 0
Henry Evans	5 0 0	John Parry	2 0 0
Richard Tilt... ..	39 5 0	William Wells	2 0 0
Carried forward	£136 15 6		£237 1 6½

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LATTER-DAY SAINTS IN LONDON.

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 3.—Vol. XIII.

FEBRUARY 1, 1851.

Price One Penny.

LATTER-DAY SAINTS IN LONDON,

CONDITION AND PROSPECTS OF THE CHURCH—MAMMOTH ORDER FOR BOOKS, PAMPHLETS, ETC.—ELDER KELSEY'S PROPOSED METHOD OF OPERATION FOR THEIR DISSEMINATION AMONG THE PEOPLE DURING THE WORLD'S FAIR OF 1851, ETC., ETC.

35, Jewin Street, City, London, January 7th, 1850.

Dear Brother Richards,—It is with feelings of pleasure that I now sit down to write to you, to inform you of the present state, and future prospects of the work of God in the London conference. During the month of November I visited twelve or fifteen branches in, and around London, which gave me opportunity of becoming somewhat acquainted with the situation of affairs in the central portion of the conference. I found that the spirit of unity was richly shed abroad in the hearts of the Saints, and that the greater portion of both officers and members, were exercising considerable diligence in the spread of the principles of truth among the people.

On the 31st of November, and 1st of December, I attended a conference in London, at which the greatest unanimity of feeling prevailed. The number represented to have been baptized during the six months previous, was 753, making a total of 1348 baptisms during the twelve months of Elder Margetts presidency. This, to me, speaks volumes with regard to the wisdom, faithfulness, and zeal of Brother Margetts, and those who were co-workers with him.

On the 3rd day of December I returned to Warwickshire conference, and laboured there until the 25th ult., when we held a conference, at which I resigned the presidency of that conference into the hands of Elder Jesse W. Crosby; and

here let me say, that I transferred the charge into the hands of Brother Crosby with the greatest satisfaction; for his faithfulness and zeal have won my highest esteem, and I am sure that his uniformly kind and affable deportment, will win the love and confidence of all those over whom he may preside.

Saturday, the 4th inst. I arrived in this city, and entered upon the discharge of the duties of president of the London conference. Sunday, the 5th inst. I met the Priesthood of near 30 branches of the church that lay in, and around the city. As the meeting was designed for the Priesthood exclusively, we had the whole day to ourselves. It will be a day long to be remembered by myself, and I doubt not but that it will be so to all present; for the sacred and peaceful influence of the Holy Spirit pervaded the assembly. A great deal of business was transacted, and much instruction was given on doctrine, and on the principles of government, relating to the organization of the councils, and regulating the affairs of the various branches. I laid my plans for the more extensive circulation of the printed word, in the precincts of the London conference, before the meeting, and from the feeling manifested, I am fully persuaded they met with the undivided approbation of all present. We had the pleasure of Elder Wallace's company during the whole day. He

entered fully into the spirit of the matter, and we were all highly edified and instructed by the teachings received from him during the evening.

I will now endeavour to lay before you a brief outline of the plan I have proposed, for the greater spread of the work in this region in the year 1851, which is as follows:—That we should establish a central depôt for the sale of our publications, wholesale and retail, to be called “The Latter-day Saints’ Book and Millennial Star Depôt for the London Conference.” In view of this arrangement, we have appointed Elder William Cook general agent for the conference, instead of Elder West.

Brother West has faithfully discharged the duties of general agent for the last six years, but his residence is not in a place suitable for forming a central depôt on the scale we design adopting. It was, therefore, deemed wisdom to change the agency. In looking around for a suitable person, living in a suitable location, I found none so well situated as Elder Cook, and none better qualified for the responsible station of General Book and Star Agent, for the great metropolis, in the *eventful* year 1851.

Brother Cook resides within five minutes walk of Paternoster Row. He has a front shop, situated on a corner, with two large show windows, in which our bills and publications can be displayed with great effect. He also designs having neatly painted signs, so placed as to be seen to the best possible advantage, by passengers going either way. This shop will be almost exclusively devoted to the sale of works, illustrative of the faith of the Latter-day Saints.

Sometime in November last I called upon Mr. Strange, of Paternoster Row, one of the principal booksellers and publishers in London, and proposed to him to become an agent for the sale of our publications, wholesale. He consented to do so for a certain per centage; but after mature consideration, I concluded that as the Church of Jesus Christ of Latter-day Saints was destined to become the HEAD, and not the *tail*, we would establish the nucleus of a GREAT BOOK, TRACT, and STAR OFFICE, in close proximity to the dignitaries of Paternoster Row and Stationers’ Hall.

The Word of God is progressive in its very nature, consequently I feel well

assured that this establishment will *grow* into importance in the estimation of the people.

During the time of my former visit to London, I called the attention of the Saints, both officers and members, to the importance of a more extensive circulation of the printed word. The leaven has worked, and even now, the minds of all are fully prepared to enter into the good work with energy and zeal. The different branches are at present engaged in raising subscriptions, with the view of forming a Circulating Tract Society Fund in each branch. Making my estimate from the strength of the several branches, and the well-known liberality and zeal of the Saints of this conference, I am satisfied that the aggregate of the number of tracts that will be called for by the whole of the branches forming this conference, will not fall far short of TWENTY-FIVE THOUSAND.

The increased facilities that the circulation of these 25,000 tracts will give for the spread of the gospel, by bringing the priesthood and members of this church more immediately in contact with the people will be very great; and when in addition to this we take into consideration that each of these *silent preachers* is an able expositor of the doctrines of Christ, the importance of the undertaking is very greatly increased, indeed. Each of these tracts will be accompanied by an address to the reader, and a catalogue of all the publications of the church in present circulation. In this address some of the most glaring falsehoods, so industriously circulated by the enemies of truth, will be contradicted. It will require about *four hundred* distributors to circulate the number of tracts before stated: each of these distributors will act as an agent for the sale of publications; for this purpose they will each be furnished with thirty or forty of our unbound publications, which they will always carry with them when distributing tracts.

The reader will be informed of this fact in the address before mentioned as accompanying each tract, which will also inform them, that if they should want any of the bound works, they have only to notify the distributors, who will furnish them with a copy on their next visit; and, finally, all charitably disposed persons, who feel a desire to assist us in our

laudable effort for the spread of truth, will be informed that each distributor is appointed an agent for the receipt of donations. I have also counselled the presidents and officers of the various branches, to establish book clubs in their respective branches, so that the poorer Saints, who are unable to pay for the books all at once, may have the opportunity of depositing their little weekly savings to be kept sacred for this purpose, until a sufficient sum is saved to purchase what books they may want. These little societies will be conducted somewhat upon the following plan, namely: two, four, ten, or any other number of persons can form themselves into a club for the purchase of books. If one wants a Book of Mormon he can pay in 3d. per week; if a Book of Doctrine and Covenants 2½d. per week, and so in proportion for any book he may want. As soon as the club is formed, they will proceed to draw lots, to see who shall have first, second, third, and fourth choice, and so on until all have drawn. By this means all will know when they will get their books; or if it will give more zest to the matter, they can draw at each meeting of the club, by putting as many blanks in a box as there are members in the club, save one, upon which a mark will be put, and the drawer thereof to have the choice for that time. In this way the poorest Saint can soon put himself in possession of the standard works of the church. Surely there is no one in whose heart the light of truth dwells, but that can see at a glance, the absolute necessity of the Saints supplying themselves with the means of information relative to the great work of the last days; for as I have before remarked, this work is a progressive work, and all who are engaged in it must also progress, or they will be left behind. It is an old saying and a true one—"that time and tide wait for no man." And it can be said with equal truth—that the church and Kingdom of God will wait for no man.

There are about sixteen travelling elders in this conference, many of whom will shortly go forth into new districts, each of these brethren will be furnished with about one hundred and fifty tracts, neatly covered, with an address and catalogue accompanying each tract, like the one accompanying those circulated by the branches, with the exception that

in this last, the bearer is introduced to the notice of the reader as an Elder of the Church of Jesus Christ of Latter-day Saints, sent forth according to the ancient apostolical order, to preach the gospel without purse or scrip. These tracts will undoubtedly pave the way of the Elders, and render their missions much more prosperous and effectual, than they could otherwise be. These brethren will also be furnished with a small assortment of publications for sale.

The president and council of each branch, will act as a committee for the spread of the printed word by sale, as well as by gratuitous circulation. These committees will meet with the distributors from time to time, to hear their reports and give such counsel and instruction as may be deemed necessary; and if their deliberations should be seasoned with much prayer, and supplication to the Lord, for the gift of His Spirit, it will be all the better. To put the whole machinery into operation will require a large amount of books and tracts. If the plan meets with your approbation, you will please send us at your earliest convenience the following books, &c., &c., namely:—

- 600 Books of Mormon,
- 600 Doctrine and Covenants,
- 600 Hymn Books
- 16000 Kingdom of God, parts 1, 2, 3, and 4.
- 4000 Divine Authority,
- 4000 Remarkable Visions
- 24000 Divine Authenticity, Nos. 1, 2, 3, 4, 5, & 6.
- 500 Absurdities of Immaterialism,
- 500 Reply to Remarks on Mormonism
- 1500 New Jerusalem,
- 24 Vols. of Star, No. 11, bound, half calf,
- 24 Vols. Times and Seasons, No. 6, bound, half calf,
- 3000 Great First Cause,
- 800 Taylor's Discussion
- 1000 Gibson's ditto.

This is a large order, and lest we may be considered too sanguine in our calculations, I will offer a few explanations. There are FIFTY-SIX branches in this conference. Now, an average of six Books of Mormon and six Doctrine and Covenants, will form but a small library in each branch (some will need many more) to supply the book clubs, that will be formed in each branch, and to leave a few

on hand to supply occasional demands by sale to strangers, &c. It will thus require THREE HUNDRED and THIRTY-SIX of each kind of the bound works to supply the branches.

To supply the *four hundred* distributors with two copies of each of the unbound publications will require over fourteen thousand copies, and two more of each kind will form but a small assortment to be kept constantly on hand in the branches to supply any sudden call.

We will endeavour to give the STAR as wide a circulation as possible through the exertions of the distributors, and by every other means in our power; and whenever the increased demand shall only render it necessary for the members to take one or two copies, to get them at one penny, you may expect an increase to our present standing order.

We will also endeavour to give the London BOOK and STAR depôt as great notoriety as possible, by advertising it in the catalogue accompanying each tract. We will also take care to inform all dealers in literary matters, that they will be supplied with works illustrative of the faith of the LATTER-DAY SAINTS at trade prices, by calling at their depôt, 35, Jewin Street, City. To give our depôt anything like a respectable appearance, we should constantly keep a good stock of books, pamphlets, &c. on hand; otherwise it would be all talk and no substance.

To facilitate the distribution of the printed word, and the labours of the priesthood, it will be necessary to divide the branches into districts, over which an elder will be placed, assisted by a priest, whose duty it will be to see that the Saints are properly visited and taught by the priesthood, and that the tracts are properly distributed. Such a system as this will call into action every faithful, able-bodied Saint, whose circumstances will permit him or her to assist in rolling on the word of God. What a glorious opportunity for the young men and maidens to prove themselves worthy. That they will gladly assist in the good work I have not the least doubt. My experience, thus far, has proved to me that the distribution of tracts is of very great benefit to all the Saints engaged in it; for in their communication with the people, in the performance of their work of love, they are often confronted and called

upon to give a reason for the hope within them; and sometimes they deeply feel the need of a greater knowledge of doctrine and principle, that they may be enabled to confound their adversaries with strong reasoning. This soon renders them ambitious to study, to meditate, and to pray, that they may gain knowledge.

The wide extent of the conference, and the extended plan proposed for the spread of the work, will require that all things be done in order. Therefore, the president of each branch will be required to audit the sub-agent's account the last week in each month, to see that the cash or books are on hands for the debt due to the general agent; and to see that the money on hand is sent to Brother Cook the first of each month, at which time the president will report to me the state of his branch, the success of the circulation of the printed word, the state of the sub-agent's account, &c.; and I shall see that the general agent's books are audited at the same time. By this means I shall be able to know the state of the conference the beginning of each month.

There are about thirty branches within seven or eight miles of the centre of London, embracing over two hundred members of the priesthood. It has been resolved that we should establish a general council of the priesthood, to be held on the evening of the first Monday in each month, for instruction in doctrine and in principle. On last Sabbath, as I looked around me and beheld a body of two hundred faithful and intelligent men, who hold the Holy Priesthoods of Aaron and Melchizedec, and who are bound together by the ties of love, my heart was full of joy. I thought to myself, what power, with God, may not this body of men enjoy; and what a vast amount of good they have the power to perform in the earth, by a union of faith and works. I do indeed, anticipate great things from the labours of these men, and those of their brethren who could not attend because of the distance.

I look forward with the most pleasing anticipations to the future, with respect to this assemblage of intelligence. The Priesthood of the different branches will, through their presidents, have the privilege of asking information (in writing) upon points of doctrine, and the best method of organizing the branch coun-

cils, and regulating the affairs of the branches, that may occur to their minds during the month.

During 1851, the attractions of London will cause many of the *wise* and the *faithful* among the servants of God to pay us a visit, and we shall endeavour to gain as much information from them as possible. As to the rules for the government of general councils, they will be few; for it is not wisdom to multiply arbitrary laws for the government of men, who are destined by the grace of God and their own faithfulness, to rise above all law until they arrive at perfection, and live, and reign, and dwell, eternally, in the presence of God. Shall I be disappointed in my expectations with regard to this council? Nay, verily, *provided* we confine our deliberations *strictly* to

those principles, the knowledge of which is necessary to qualify us to become able ministers of the word, to the world, and to the household of faith, in their *scattered* condition. You must excuse me, for I have run this communication to a much greater length than I anticipated when I begun it. Give my love to Elder Pratt and family, may the Lord abundantly bless them in their journey to Zion; and may the mantle of your predecessor fall richly upon your shoulders. I verily believe that your heart will be made to rejoice constantly during the year 1851, for the Spirit whispers to me that the work will receive an impetus this year, that will fill the Saints with joy and wonder. May God grant it. Amen.

ELI B. KELSEY.

THE SECRET OF THE HEALING POWER.

BY J. H. FLANIGAN.

(Concluded from our last.)

O Popery, blush when you stand up to claim primitive purity and power! After assuming a name and power above all that is called God, shewing forth that you are God in dictating the destinies of mortals: After breaking the covenant in instituting one Pope, or bishop, instead of twelve apostles: After *transgressing the law of God*, in teaching doctrines of devils, viz:—forbidding to marry, and commanding to abstain from meats, confessions to the priests; the worship of God through images, and the inflicting of penance and torture, resulting not unfrequently in death: considering your swelling title above all that is worshipped, setting the bad example to your whole train of apostate daughters in changing the *ordinance*, the *object*, and the *mode* of baptism, and the *candidates* thereof. When you gave an inch, your daughters took an ell: when you commenced a change they completed it: instead of baptizing for *remission of sins*, you have changed to baptizing infants who have no sins, Instead of immersing the whole body, constituting the earthly part of the new birth, you sprinkle, and your daughters also sprinkle, pour, immerse, some few

dipping three times face foremost. Instead of baptizing adult sinners, who can believe and repent, you administer mock baptism to infants, who are not capable of either, “for of such is the kingdom of heaven.” Instead of having Christ’s, one true baptism, you, and your daughters have three or four kinds, whatever may best please. After all this, will you claim a pure unadulterated succession from the Apostles of Christ? Impossible. If the fountain were pure would not the waters be pure also? The streams from the mother, and the waters from the daughters, are all impure, and so must be the fountain.

Who cannot see that a general apostacy was inevitably to come upon the earth? But here comes the great question, to which we must give a passing answer. Admitting this apostacy to exist, which we must do, or deny our Bible, and our senses; what has become of all the good people who have died during this long night of apostacy? If they worshipped God according to the best of their knowledge they are happy, and will receive a reward according to their works and words. The Gospel in its fulness

was not preached unto them, therefore they will not be condemned for rejecting it. In our Father's house are many mansions. They will have one according to their righteousness. Thus God and his words are true and just. But now the true light has come from heaven; if men reject it they will seal their condemnation, for God will not be mocked. The enormous amount of error in the world may not exist because of wilful lying, but because of people's carelessness about the truth. Oh, people, awake to righteousness; seek after and obey the commandments of God.

We have clearly proved that the healing power is one of the gifts, and virtues of the gospel. The authority to administer, and communicate it, is vested in the High Priesthood, through the Spirit, and faith in God. These are essential qualifications on the part of the administrator. Genuine true faith in God, and his Holy Spirit, is essential also in the subject, "as your faith is, so be it done unto you," said Jesus.

We have shown that the healing power accompanied the gospel administration to all true believers, eighteen hundred years ago. We have pointed out the cause of its absence from the world, viz., the general apostacy. We have referred to numerous indisputable testimonies of its being again restored to the righteous; and here I could insert thousands of well attested living testimonies, and witnesses to the power of God, in *healing* being restored to the Church of Christ of Latter-day Saints; but narrow space and want of time now forbid, they can be daily seen, and are testified of, in the MILLENNIAL STAR, in all our publications, and in the meetings of the Saints throughout the world.

My voice, and pen, I here use to bear testimony to the world, that the gospel, with its pure living administration, gifts, and healing power, is restored to this church. Stranger, do you wish to prove it too? Repent, be baptized for the remission of your sins by God's administration; receive the laying on of hands for the gift of the Holy Ghost; be faithful before God, and you shall have abundant evidence of what we have told you. If any man will do the will of heaven, he shall know of the doctrine whether it be of God or man. Query: But why do you not come to the world working mi-

racles, if the healing power is with you? Because God has sent us to preach and restore the gospel, and these signs and gifts *shall follow them that believe and obey*. Ought not miracles to be the forerunners of the restoration of the gospel? No. They follow. Faith comes by hearing the word of God. Faith produces miracles. "Without faith it is impossible to please God."

Faith, repentance, baptism for the remission of sins, and the reception of the Holy Spirit, are the forerunners of the power of God manifest in the gospel.

Two of the most important missions, and dispensations, that God ever sent to the earth, viz.: Noah's flood, and John's proclamation of Christ, and his kingdom, came quite independent of any miracles whatever. Moses was sent expressly to work miracles. Noah was sent to preach righteousness, to build an ark, and tell the world of a flood that was to destroy every living creature who went not into the ark. John the Baptist, the greatest prophet was sent to proclaim the kingdom and coming of Christ, and baptize unto repentance for remission of sins. Joseph, and the Saints are sent to restore the gospel to the world, to gather the righteous, to build up Zion, that the Lord may appear in His Glory.

Those who seek, and run after signs instead of the "Gospel of the Kingdom," are of a wicked and adulterous generation, and will be deceived and overthrown if they do not speedily repent. All who profess to show signs, and do miracles, independent of the gospel, and priesthood of Christ, are impostors; by this rule they are known, said John, "I saw three unclean spirits," &c.; they are the spirits of devils, working miracles which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty! John adds, and he (the beast or false powers which should arise) doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do.

Jesus said, the false prophets, and christs of the last days, "shall show great signs and wonders, insomuch, that, if it were possible, they would deceive the very elect;" but it is not possible, Paul declares, "because they receive not the

love of the truth that they might be saved," God shall send them strong delusion that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." (Rev. xvi. 13, 14. Ibid. xiii. 13, 14. 2 Thess. ii. 11, 12.)

Now, if the world will only receive, and believe a spirit, or a prophet, on the strength of their miracles, they will assuredly be deceived, and gathered to the great slaughter of the wicked. As the power of God increases among the Saints, so the devil's kingdom will be in commotion to imitate, deceive, and oppose it. We are warned against false prophets, and told that true prophets must come. God doeth nothing but he revealeth his secrets to his servants the prophets, (Amos iii. 7, Malachi iv. 5.) in fact the kingdom of God never did, nor never will, exist without true prophets, and direct inspiration from God to man. As the world will have both false and true prophets, and both will have power to do miracles, how shall they be known apart! "By their fruits ye shall know them." The true prophets, and servants of God, bring Christ's perfect gospel administration of faith, spirit, and priesthood; while the false prophets, and teachers, invariably bring neither; but come in their own name, independent of the principles of life and salvation.

They perform by their own wisdom, and deep scheming arts. The true servants of Christ prove their mission and

doctrine by the Revelations of God, and the powers of the Holy Ghost.

False teachers, and impostors, have no better proofs than lying public rumour, and newspaper tales of romance, &c. The Saints follow the law, and Spirit of God strictly, and gifts, blessings, miracles, and the "healing power" follow them. The false world follow not the true order of God, but disbelieve, and reject it; they drink in a false spirit, wander after and demand signs from mesmerism, and a thousand other isms not of God.

The devil and false spirits, may transform themselves into angels of light, to deceive, but they never leave their diabolical works, to preach and administer the true gospel administration of Christ unto life and salvation.

Ye Saints of the Latter-days, go on,—you are the children of the light, continue to walk in it. Suffer also this word of advice. Obey every counsel and word of God, whether spoken by himself, the holy angels, or his authorised ministers whom he has called to labor among you, that you may be found faithful and wise, in time to escape the fiery storm of righteous indignation about to be poured out upon an ungodly generation, which is without God and without Christ in the world. May you overcome, and inherit all things in the celestial kingdom of our God, where the "Healing Power" shall preserve you from all tears, sorrow, pain, and Death.

CONFIDENCE.

BY JOHN JAKUES.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.—*Bildad*.

In the fear of the Lord is strong confidence, and his children shall have a place of refuge.—*Solomon*.

Cast not away, therefore, your confidence, which hath great recompence of reward.—*Paul*.

Confidence is the cement of society, deprived of which the whole social fabric would speedily fall into decay, and crumble to ruin.

Confidence, in a crisis, is salvation. It is strong as death, yet sensitive as the magnet. It can exist to diffuse its blessings only in peace. It dispenses with locks, bolts, bulwarks, and bayonets. It

is expansive as eternity,—progressive in its character,—when cherished it gathers strength with age. It originates, plans, builds up, establishes, beautifies, adorns, exalts, delights in order, and upholds legal authorities. It is a living chain that stretches through eternity, and binds the creations in one, even a bond of brotherhood.

Happy the people where confidence reigns supreme, who fully confide in each other. Peace and prosperity attend them. They are one, undivided in aim and destiny. Their lives are calm as a summer eve: their spirits and actions are independent, unfettered, and free. The arts, sciences, and commerce flourish, enriching with their blessings. The virtues prevail with irresistible sway, and spread their genial influences around. The old men, with hoary heads, carry their staves in peace. Onward progress is sure—none can hinder. Humanity is on a rise to a station among the gods.

When confidence disappears, green-eyed jealousy, cruel as the grave, assumes its place invariably, with dissimulation, envyings, confusion, strife, violence, wars, and murders rushing in its dark sinuous train.

Drive confidence from the family, the city, the nation, the institution, or the people, and their inevitable doom is written and sealed as by the finger of God, or the hand of fate.

The withdrawal of confidence brings evil surmisings; creates dissensions; levels distinctions; violates contracts; dishonours dignities; mocks order; despises governments; dethrones monarchs; breaks up kingdoms; dismembers empires; dissolves society; outrages humanity; chills the warmest feelings; withers the fondest hopes; checks the noblest aspirations; cools the loftiest desires; cramps the most splendid efforts; blights the most promising appearances; quenches the most sublime thoughts; destroys the brightest specimens of ingenuity, industry, and skill; converts the fair face of nature into a sterile wilderness; damns souls, and sends them to the lowest hell; ruins worlds, sinks them into the deepest abyss of degradation, and perhaps buries them in oblivion.

Cursed are the nation, people, or world, whose confidence is thoroughly destroyed. Cursed are they with a bitter, a grievous, a devouring curse. Their course is downward; deeper and deeper still. Fearful their state and condition. Awful the effects of their apostacy. Terrible falling away. A reign of terror. An era of blood. Father arrayed against son; mother against daughter; brother against brother; sister against sister; friend against friend; every man's hand against

his neighbour; the earth fadeth; the haughty people languish; the mirth of tabrets ceaseth; the song and dance are known no more; the beautiful gardens lie waste; the fruitful fields are very deserts; the strong palaces are thrown down; distrust, suspicion, paleness, terror, and a certain fearful looking-for are manifest; the sun is clothed with blackness; the moon with blood; the stars fall from the firmament; the earth reel-eth and quaketh at the rolling thunders of the artillery of heaven; the lightning glare revealeth the darkness, desolation, destruction, and consumption decreed when the good spirit ceaseth to "strive with man." If the righteous are to be caught up into the air, and their works do follow them, truly might the Saviour ask, "When the Son of Man cometh, shall he find faith (confidence) upon the earth?"

In view of all these things, shall not the saints of the Latter-day increase their faith and confidence, that they may with approval pass their probation, creditably enter upon their third estate, and individually receive, at the general convention of worlds, the rewarding mandate of their God—"Well done, good and faithful servant, enter thou into the joy of thy Lord?"

Shall we not respect, honor, and obey the constituted authorities of the kingdom, adhere to their counsels, and abide in the laws of Jehovah? Is not the confidence of our brethren and sisters dear to us as life? Ought it not to be carefully cultivated, rigidly watched, and guarded from inroad, so that we may breathe a healthy moral atmosphere favourable for the formation, growth, and developement untainted of the generous virtues, better feelings, and fullest capabilities of our being?

Shall this beautiful world of ours be annihilated? So admirably adapted as it is to meet our wants and necessities; with its wondrous capacities for producing sustenance, comfort, pleasure, and endless gratification to our perceptive powers, and organs, with its matchless organization; its perfect and harmonious complement of animal and vegetable life; its inviting livery; its glorious canopy, studded as it were with glittering gems of dazzling brightness; its vast undulating plains, and gently rising hills carpeted with living green,

decorated with delightful flowers of every imaginable form and species, dressed in a thousand captivating varieties of hue, shade, and colour, exhaling on every hand the sweetest perfume and odour,—shall such a world as this become, and for ever remain, an unsightly heap of dust and ashes? Shall nothing remain of this magnificent creation but a vast wild chaos of material, with the ignoble record in the Eternal Archives that it brought forth—a worthless race undeserving of celestial power, rest, and glory? The answer has been given. Blessed be God—our fathers, through their confidence in Him and each other, have obtained promises of resurrecting power for themselves, their faithful children, and their mother earth.

Shall we then be backward in proving

our lineage to these ancient worthies, and consequently our title to a participation in their heritage and promises? Hath not the Great God spoken in this age? Hath He not set up his kingdom? Shall it evermore be thrown down? Is not this the dispensation of the fulness of times? Will not all things be gathered in one? Are not these the times of restitution? Are not these times of proving and choosing? Are not power, spirit, and priesthood, now upon the earth? Shall we not love and confide in our God, our brethren, and our sisters, that we may be one in all things, that we may escape all things that shall come to pass, and be accounted worthy to stand at the coming of the Son of Man? Let every man, as far as he is concerned, answer for himself.

The Latter-day Saints' Millennial Star.

FEBRUARY 1, 1851.

THE LONDON CONFERENCE has, by the blessing of God, become the most numerous in the kingdom, and stands prominently forward in that dignified position which renders her justly the object of observation, remark, and emulation by her sister conferences throughout the British Islands.

London has been greatly blessed with faithful men, and much of the Holy Spirit to attend their diligent labors, by means of which many have become acquainted with the purposes of God concerning the children of men; indeed the Holy Spirit seems to be munificently bestowed upon the people, in many places, to stir them up to inquiry after the truth, by dreams, visions, and various providential occurrences, as well as upon the Saints and Elders, to go and offer the words of life to them, insomuch that many who are not of the Church are healed of diseases, and the word is more and more abundantly confirmed by the signs following. Such seems to have been, to a peculiar degree, the favored portion of the inhabitants of London. For three years past, the work in that place has seemed to outvie equal or greater exertions in other places, until the fruits of 1850 were the addition of twelve hundred souls to the Church by baptism, under the presidency of Elder Thomas Margetts.

It will be seen in another column, that Elder Kelsey, his successor, is sanguine of a still greater accession to their numbers the present year; we say God speed the glorious cause. The inhabitants of the earth expect from London what they look for from no other source, and we are pleased that our brethren in that renowned city, are so fully alive to the interests of our Redeemer's kingdom, and their duty to their fellow men, as to adopt the active policy which is laid down in Brother Kelsey's communication, with such union, and decision. God will command his blessing upon the humble efforts of his people, when in love and meekness, they set about their heavenly errand to their fellow man. It is no common place matter. It is of paramount consideration, being a question of life or death eternal, and is worthy of an active and a holy zeal. He or she that engages in meekness and love, in distributing the printed word, under the counsel of the ministry, will find their hearts

made glad in the labor of their hands, and their minds will be greatly enriched in the knowledge of the truth. It seems a simultaneous feeling among the civilized nations generally, to come up to the great metropolis this year to see the various productions of each other's skill, ingenuity, and enterprize in the Arts and Sciences, which together with Nature's best specimens will be exhibited in rarest taste. What an opportunity to present heaven's best gift—the REVELATIONS OF GOD'S WILL to the notice of men of many nations; a worthy item indeed to be obtained at the "World's Fair." The Book of Mormon may there be had in English, French, and Danish, and we believe no proper exertions will be wanting on the part of the Saints in London to give our works generally, as widely extended a notice as possible. May we not hope from so well-ordered and efficient a plan of spreading the printed word, that the necessity of present revelation will be brought to a bearing upon the minds of many of different nations during the present year, who, although they may not have come for that particular object, will discover at the "Exhibition" the spiritual architecture of Christ's Church again on earth, as the most fascinating specimen of Heavenly Science, and thus be led to glorify God, and rejoice for ever that they came up to the "World's Fair in 1851."

We have with earnestness and pleasure, long anticipated the time when our standard works could be ordered by the various booksellers throughout the kingdom from London; that time has now come. Any person who may not reside in the immediate neighbourhood of either of our agents dispersed through the various large towns, can order any of our publications through their book dealers, and obtain them at the prices of the trade.

Our auxiliary office and general depôt for the Latter-day Saints' publications in London, is immediately at hand for any of the dealers in Paternoster Row. Any one wishing to order through either of those houses, have only to forward with their order the name and address of WILLIAM COOK, 35, JEWIN STREET, CITY, and there will be no barrier to their orders being executed.

FRANCE.—Elder Taylor informs us, he has commenced the work of publishing the Book of Mormon in French, and is now prepared to appropriate any funds which the Presidents of Conferences may have remitted to us for that purpose, provided, they do not too far exceed the amount required.

It is presumed the brethren were not aware with what despatch Elder Taylor turns off such small jobs, or we might have been ready by this time to respond promptly to his call; besides, the attention of some of the conferences, has been very much taken up of late, in making their farewell offerings and reminiscences to their presiding Elders, which, we are happy to say, has been in praise-worthy accordance with the spirit of the Gospel.

What say you, Fellow Servants? Shall we now throw in our mites, and lighten the burthen which rests upon Elder Taylor alone? If a proportionate amount be donated by each of the forty conferences in these islands, it will not be felt by them. The presidents of conferences will please give this subject the consideration which they deem its due, and report the same to this office. Should any Yorkshire merchant feel rich enough in spirit to proffer the desired amount the Lord will reward him four-fold.

DENMARK.—By the politeness of Elder Jacob Gates, we are favoured with intelligence from Copenhagen, as late as January 11, by which we are informed of the tolerable health of Elder Snow, and his fellow laborers. The Saints in Copenhagen number about one hundred, and they of Jutland about thirty-five. His Majesty, the

King of Denmark, had accepted a copy of the Book of Mormon, which was also being examined by other members of the royal family.

The subject of religious toleration was exciting deep interest among the bishops and clergy. The Danish edition of the Book of Mormon was making its appearance in numbers, and the Saints were feasting upon it with eagerness and delight.

FAREWELL PARTY TO ELDER ORSON PRATT, IN LIVERPOOL.

THE Latter-day Saints in Liverpool, gave a farewell party to Elder Orson Pratt, on Wednesday evening, the 22nd of January, in the Music Hall, Bold Street. The proceedings were admirably conducted, and reflect great credit upon the management. The word of the Lord, given through our martyred seer and prophet (see Section LXXXI. Doctrine and Covenants) was observed, the tables being set with glasses of cold water, confectionary and fruits, instead of *Tea*. The party was free to the Saints, the expenses being defrayed by two gentlemen of this branch. Among the visitors were Elders Wallace, Gates, Wheelock, Phillips, Bell and Rowan. Miss Collinson presided at the piano forte. We have seldom been present at a meeting, in which so much of the Spirit of God [prevailed. The countenances of the Saints wore that aspect, which can only be worn by those, who have been made partakers of the gift of the Holy Ghost.

During the evening, the following Testimonial was read and presented to Elder Pratt. It was beautifully engrossed on vellum, and mounted with gilded cornice and roller.

TESTIMONIAL

PRESENTED TO

ELDER ORSON PRATT,

President of the Church of Jesus Christ of Latter-day Saints in Great Britain and Ireland,

By the Council and Branch of the said Church in Liverpool, on the occasion of his departure for the Great Salt Lake City.

“WELL BELOVED PRESIDENT, ORSON PRATT,

“We, the Council, and members of the Liverpool Branch, cannot, without violence to our best feelings, allow you to depart from our midst without offering you this, our humble testimonial, of the sense of gratitude we feel towards you, for the invaluable blessings you have bestowed upon us, during the two-and-a-half years of your ministry in these Islands.

“The lucid reasoning, and powerful arguments displayed in the many pamphlets you have written, and caused to be circulated throughout the empire, have already won thousands from their superstitious ignorance, to the knowledge and favor of God. Their mission is but commenced.

“The increase of the circulation of the MILLENNIAL STAR from 3700 to 22,000 is, indeed, a splendid enterprise, and must ever afford you the highest degree of satisfaction upon every remembrance thereof.

“By your agency, not less than *five thousand five hundred* souls have been translated, from a dark and cheerless prospect, to the bounteous land of Joseph, choice above all others for the abundance, variety, and excellence of its productions; their hearts, now strengthened with a brighter hope, are emboldened to diligence in making their calling and election sure among the sons and daughters of God.

“If Heaven entertains joy on the occasion of one sinner's repentance, what joy and rejoicing are most justly the portion of your bosom, when you contemplate that *twenty-one thousand* persons have become obedient to the faith, during the short period of your ministry in this nation, a goodly proportion of which attribute their conversion, either directly or indirectly to your instrumentality.

“In all these mighty works, our blessing and our joy are but in common with those of all Saints throughout the empire; but we have other reasons for espe-

cial thanksgiving and praise, for your residence has been in our midst. You have administered to us, in particular, the words of life and salvation, and remission of sins by baptism, and the gift of the Holy Ghost by the imposition of hands, which have caused the meek to increase their joy in the Lord, and the poor among us to rejoice in the Holy One of Israel. While our tender offspring also, have realized the affectionate administration of your blessings, and the sick and distressed have, in the name of Jesus, been, through your prayers, favoured with life and health.

"It has been our providential lot to hear your voice from time to time in this Hall; while with the demonstration of the Holy Spirit, and with much assurance, you have proclaimed to us the doctrine of eternal life; teaching us, not only to do the commandments of God, but *"those things which are pleasing in His sight,"* as the unique appearance of our tables this evening testifies.

"Time can never reveal the extent of your usefulness on this mission; but a glorious resurrection will disclose the harvest-fruits of your faithful labours, yielding sixty, and an hundred fold. Then with regal honours may you in retrospect view this brief period of your career, as worthy a mortal clothed with the priesthood of God, aiding to establish Heaven's last dispensation on earth.

"Dear Brother Pratt, earthly substance is no equivalent, nor can it bear any just comparison with your labours to save your fellow men. Your works praise you, our words cannot.

"We humbly request your acceptance of this parchment; be pleased to give it a place in your family archives, that, in future years, it may remind you of your sojourn among us, and may every recollection be accompanied with unsullied joy.

"Farewell; may you, and your dear family, be preserved from evil, though a thousand may fall by your side; and that we may be able to emulate your worthy examples, till we triumph over death, and with you inherit everlasting life, we will ever pray.

"Signed, in behalf of the Liverpool Council and Branch,

"GLAUD RODGER, President of the Conference.

January 22nd, 1851.

"CHARLES ROBERTS, President of the Branch."

EXTRACT FROM A WORK RECENTLY PUBLISHED BY ORSON PRATT, A.M., ENTITLED "GREAT FIRST CAUSE, OR THE SELF-MOVING FORCES OF THE UNIVERSE."

"1.—That there *must* be an endless duration and a boundless space, are necessary truths which cannot possibly be conceived to be otherwise than they are. These are necessary truths, whether any being exist to conceive them as such or not. Indeed, if there were no being in existence, the same unalterable and unchangeable necessity would characterize these truths. Endless space and duration cannot be created nor annihilated by any being, but their continuance has been and must be eternal. These truths do not admit of being proved, for that which has no beginning cannot be preceded by a cause, and where no cause exists, there cannot possibly be any foundation for reasoning. There can be no reason *why* space and duration are as they are, and yet we perceive a necessity for them to be as they are.

"2.—That things exist in space, is a truth, though we cannot conceive it to be a necessary truth: for we can con-

ceive of unoccupied space; indeed, we know, because of the phenomena of motion among things, that there must be space not occupied; otherwise, there would be no room for motion among bodies, and space would be filled with a boundless solid, imporous, and incapable of any change of place among its parts. The motion, therefore, of things proves that a part of space is unoccupied. If we conceive a part of space to be unoccupied by substance, we can as easily conceive of all space to be empty and void: therefore the existence of things in space, though a truth, is not a necessary truth. We can conceive of space as containing either nothing or something: we can conceive it, either as containing one thing or an infinity of things: we can conceive it as empty, or partially occupied, or wholly filled. There is an infinite number of quantities of substance between nothing and an infinite boundless solid; and we can con-

ceive either of these quantities as occupying space. We cannot conceive any necessity why one of these quantities should exist rather than another. We perceive that we ourselves exist, and that things exist external to ourselves, but we perceive no necessity for our own existence or for the existence of any thing else. Therefore the existence of things in space, and the quantity of things in space, are not conceived to be what they are by any irresistible necessity such as characterizes our conceptions of space and duration. No one can conceive of the non-existence of space and duration, but every one can conceive of the non-existence of things in space, or of the existence of any supposed quantity from nothing to infinity. The first are truths of necessity, the second are truths perceived to be what they are without perceiving any necessity for their being as they are: these may be termed *contingent* truths.

"3.—Admitting the contingent truth, that something *now* exists in space, as nothing cannot produce something, therefore, it follows, as a necessary truth, that something must have *always* existed in space. Each part of this eternal something must occupy a finite space, having length, breadth, thickness, and figure. To occupy space, it must be solid, but solidity is only another name for matter; therefore, this eternal something must be matter. That which has no extension, nor parts, nor relation to space and duration, is called *immateriality*, which is the negative of all existence, or merely another name for nothing.*

"4.—Having proved, from the fact, that something now exists, that something must have always existed, let us next enquire—Have *all* substances *eternally* existed? Upon this subject, mankind are divided. One class assumes that part of the substances in space were created out of nothing by the other part which they are irresistibly compelled to believe is eternal. The other class believe all substances to be eternal. We shall now proceed to show that the creation of one part of substance from nothing by another part, cannot be established by any necessity, experience, reason, analogy, or divine revelation.

* For further information upon this subject, see my treatise on the *ABSURDITIES OF IMMATERIALISM*.

"First: The creation of a part of matter is not a *necessary* truth, for we can conceive of the eternal existence of *all* matter, as easily as we can conceive of the eternal existence of a *part* of matter. All the ancient schools of philosophy conceived every substance to be eternal; and it was not until modern times, that men conjectured otherwise. As has been already stated, we can conceive of space entirely devoid of matter, which shows that the existence of all things in space, though a truth, is not a necessary truth. If the very existence of all substances be not a *necessary* but only a *contingent* truth, surely, the beginning of existence or creation of any one substance cannot be conceived as a necessary truth.

"Secondly: The creation of one part of substance by another, is not an *experimental* truth. No man has ever perceived any one substance created from nothing by another. In all the varied operations of nature, we perceive no creations nor annihilations: we only perceive changes wrought upon that which already exists. Therefore, no man can know from *experience*, that the creation of something from nothing is a truth.

"Thirdly: Creation from nothing is not a truth derived from reason. All deductive reasoning is founded upon certain fundamental or first truths, called axioms or definitions, but there are no such first truths or axioms in relation to a creation from nothing; therefore, there can be no foundation or starting point from which we can commence a process of deductive reasoning to establish any such event. All inductive reasoning is that process by which we ascend from particular truths to those of a higher order, and of a more general nature. Now there is nothing in the particular truths of nature which indicates the creation of any of her substances from nothing; hence, no such event can be established or inferred from induction. Therefore, creation from nothing is not a truth derived from reason.

"Fourthly: The creation of substance from nothing is not a truth founded on *analogy*. Analogical reasoning is that process by which we infer that one event or thing *may* be true, because some other similar event or thing is known to be true. Now we know of no event or thing to be true which resembles, in the

least, the creation of substance from nothing, therefore, there is no analogy for such an event.

"Fifthly: The creation of something from nothing is not a truth founded on *divine revelation*. We learn from the revealed truths, which God has been pleased to give to man, that the sun, moon, stars, heavens, earth, and all things were created by him, but we nowhere learn in those sacred oracles that any one of these things were created from nothing. The original words rendered in our language create and make, are synonymous terms, signifying, as we have every reason to believe, the formation of things out of the original elements; at least, we are nowhere informed, in revelation, that these words had any other meaning. It has been said, that as God created *all things*, and as elements are *things*, therefore he must have created them also. But if all the elements be included among the things created, then the Deity must have created the elements, or parts of which he himself consists, which would be the very height of absurdity, for it would suppose him to exist and not to exist at the same time, hence the phrase "all things" cannot mean the elements, but only the "all things" that are created of the elements. Therefore, the creation of something from nothing is not a truth founded on divine revelation. If, therefore, the creation of one part of substance from nothing cannot be established by *necessity, experience, reason, analogy*, nor *divine revelation*, it cannot be a truth, or, at least, we have no means left by which we can determine, or even infer that it is a truth, and it should be treated as a wild speculation, or vague conjecture without the least shadow of foundation.

"5.—As there is no evidence whatever in favour of the creation of any substance, we are justified in believing that the elements of every substance existed eternally. We can trace back the history of the earth for about six thousand years, or to the period of its formation. During this time countless millions of organizations, both vegetable and animal, have been constantly taking place. But in every case which has come under observation, the beings, organized, have been made out of pre-existing elements. In the mineral kingdom, a vast variety of new compounds have been formed,

but in every instance that has come under the inspection of man, these compounds have been made from something, and not from nothing. All the miracles since the creation, that have been wrought by the power of God, have been operations upon materials already existing. God has not, since the history of man, created any new elements, and exhibited them as a testimony that such an event is possible. When our Lord made wine at the wedding feast, it was not necessary to create it from nothing: he required the vessels first to be filled with water, after which he created or made the wine, which he could easily do by miraculously combining other ingredients or elements that already existed in great abundance. When he fed the multitudes with bread and fish, it was not necessary to make these compounds from nothing; when every element which enters into their constitution, existed plentifully all around him.

"If we go back to the creation, we find that the corporeal bodies of the first man, and of the first vegetables and animals, were made, not out of nothing, but out of the ground. If, then, all men, beasts, serpents, fowls, fishes, trees, herbs, and grass, were created and made out of the ground, or out of the elements, why should we suppose the creation of the earth to be an exception to the general law? Is it any more difficult to create an earth out of pre-existing elements, than it is to create various compounds, vegetables, and animals out of these elements? If we were to find a general law, to hold good in almost an infinite variety of cases, without even one observed deviation, would it not be a violation of every principle of sound judgment not to apply that general law to any other particular case of a similar nature? If we were to find that the waters in every fountain, spring, stream, river, and lake throughout the whole world, were formed of oxygen and hydrogen, combined in definite proportions, would we not, at once, without experiment, expect that the waters of the great ocean, were made of the same elements? And would not a man be considered foolish or insane, who should conjecture that the waters of the ocean were an exception to this general law? If the various compounds, vegetables, and animals upon the surface of our globe are known to be

governed by the law of gravitation, it would be perfectly consistent to extend the same law to the whole earth, unless some reason could be shown why the law should not be thus extended; in like manner, if the various compounds, vegetables, and animals are known to be made of pre-existing elements, it would be perfectly consistent to extend the law to the earth itself, and to conclude that it was made of pre-existing elements also, unless some reason can be rendered why such an extension should not take place.

"Perhaps the objector may say, that the law of creation from elements ought not to be extended to the earth, unless we can be certain that elements did previously exist. To this, we reply, that the extension of the law to the earth would be in accordance with every rule of inductive reasoning, unless it can be shown that the elements had no previous existence; and this cannot be shown.

"When God, at the creation of the earth, said, 'Let there be light, and there was light,' we have no authority whatever for supposing that light was then created from nothing. Indeed, we know that light must have existed in connexion with water in a latent state before that time; for before that event, the waters of the great deep existed, and darkness was upon its face;—now these waters could not have existed in the form of water without electricity, and heat, and light were united with them: take away either of these three latent principles, and water would cease to be water, and its elements would exist in altogether a different condition. That light exists in water in a latent state, is a fact that can be demonstrated by chemists at any time. Therefore, light must have existed, though in a latent state, in the waters of the great deep, before God said, 'Let there be light.' In this saying, God did not perform an act of creation from nothing, but only commanded the already existing light to appear or render itself visible where darkness before reigned. There are two ways in which this command could be obeyed: first, the already existing light could come from the distant regions of space, and illuminate the face of the waters, or, second, the latent light which must have existed in connexion with the waters and other substances could be set free, and thus be rendered visible.

"On the fourth day it is said that 'God made two great lights,' which he placed in the firmament to rule the day and the night. When man makes light, he does so by operating upon the substances of nature so as to render the latent light visible, and in no instance does he create the light from nothing. Therefore, reasoning from analogy, we have good grounds for believing that God makes light the same as man does, that is, by operating upon the elements in such a manner as to set this latent principle free, and thus make it visible; at least, we have no reason, nor analogy, nor any other evidence for conjecturing that he makes it in any other way.

"Astronomers have demonstrated by actual observation and mathematical calculation that light existed thousands of years before the creation of our earth. It has been determined that light flies with the velocity of about twelve millions of miles every minute: it has also been ascertained from the known power of the telescope, and from other considerations, that there are bodies in the universe, situated at such immense distances, that it would require their light several hundred thousand years to traverse the space between them and our world: it follows, then, of necessity, that the light by which those distant worlds are now rendered visible must have left them thousands of centuries before our earth was formed. In almost every point of space to which the telescope has been directed, countless millions of inconceivably distant shining worlds are to be seen. But what does all this prove? It proves that by far the greatest portion of the visible universe existed ages before the organization of our little globe. When we look upon the widely extended field of existence, we are apt to imagine that we see worlds as they *now* exist, but this is not so; the *present* existence and relative position of the distant bodies of the universe cannot be seen. By the aid of light we only see the *past*, and not the *present*. Light does not inform us whether the most distant luminous bodies which can be seen are *now* in existence or not. Light enables us to see them exist thousands of ages ago, but it gives us no indications that they have existed as luminous bodies since that period."

EULOGY TO PRESIDENT O. PRATT.

If truth in man be virtue's highest aim,
 And gifted wisdom all that's worth a name;
 If reasoning power, with intellect refin'd,
 Be heav'n's best boon, to aid the human mind!
 Say, who so highly honour'd by our God
 To point the way to bliss, and lead the road,
 By preaching, precept, practice, and the pen,
 Than ELDER PRATT, among apostate men?
 Where, in the lab'rinth of scholastic lore,
 Could one be found, so pow'rful to restore
 Plain simple truth from dreamy, ariel things,
 More flighty than the Heav'nly Host with wings,
 And endless jangle 'bout unseen causality,
 Than PRATT'S *expose* of immateriality?
 And who of all the Theologic school
 Could write of ZION with prophetic rule,
 Or pen GOD'S KINGDOM with precision clear,
 Except the man who'd seen our Martyr'd Seer?
 Whose claims and titles, with superiority,
 He's well maintain'd in his DIVINE AUTHORITY.
 And given an out-line of his *heavenly visions*,
 Opposed to Satan and the world's derisions;
 Or yet defend, like an inspired sage,
 The BOOK OF MORMON from the sacred page.
 Such works demand our lasting gratitude,
 And will be read by all the great and good,
 Who long to see a kingdom raised on earth,
 Where Truth and Virtue only *will be worth*.
 Where man will learn to love his fellow man,
 And do each other all the good they can.
 Where mere nonentity and senseless clatter,
 On dreamy themes and non-existent matter
 Will have no place, nor fictitious story-telling,
 In all the colleges of Zion's dwelling.

Worcester.

LYON.

ADDRESSES.

Robert C. Menzies, 17, Marygate, Manchester Road, Bradford.
 Edward Sutherland, 71, Great Brunswick Street, Dublin.
 George B. Wallace, 35, Jewin Street, City, London.

LIST OF MONIES RECEIVED FROM THE 10TH TO THE 24TH JAN., 1851.

James Farmer	£9 0 0	Brought forward	£30 6 10
Henry Beecroft.....	3 10 0	David Jones	10 0 0
John Memmott	5 0 0	Thomas Chamberlin	1 10 0
Richard Morris	6 6 0	George Kendall	7 13 0
John Price	2 0 0	John Taylor	3 0 0
R. H. Attwood	0 5 4	Richard Tresseder	2 0 0
John Parkinson.....	4 5 6	William Cartwright	2 0 0
Carried forward.....	£30 6 10		£56 9 10

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 4.—Vol. XIII.

FEBRUARY 15, 1851.

Price One Penny.

FOURTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS, FROM THE GREAT SALT
LAKE VALLEY, IN THE STATE OF DESERET, TO THE SAINTS SCAT-
TERED THROUGHOUT THE EARTH.

[METEOROLOGICAL OBSERVATIONS—CULTURE OF FRUIT—PEACE WITH THE INDIANS—EMI-
GRANTS TO THE MINES—ARRIVALS OF THE MAILS—CELEBRATION OF THE FOURTH OF
JULY—CLOSE OF THE TOPOGRAPHICAL SURVEY—THIRD ANNIVERSARY OF THE PIO-
NEERS—VISIT TO SAN-PETE VALLEY—ABUNDANT CROPS IN ALL THE SETTLEMENTS—
THE PRESENT AMOUNT AND CONTEMPLATED INCREASE OF POPULATION—THE BEST
ROUTE FROM THE STATES—COMPLETION OF THE STATE AND BATH HOUSES—PLENTY
OF MERCHANDIZE, EXCEPT GROCERIES—MANUFACTURE OF SUGAR FROM BEET—
CITY OF OGDEN LOCATED—SESSIONS OF THE GENERAL ASSEMBLY—MONTHLY MAIL
FROM THE STATES—INCORPORATION, MEMBERS, AND AGENTS OF THE P. E. FUND CO.
LIBERAL DONATIONS THERETO AT CONFERENCE—ITS EXTENSIVE DESIGNS AND AR-
RANGEMENTS FOR GATHERING THE POOR SAINTS—APPOINTMENTS OF THE APOSTLES—
AMERICAN ELDERS TO OTHER NATIONS—BRITISH SAINTS SHOULD HONOR AND SUSTAIN
THEIR OWN MINISTERS—DEATH OF BISHOP NEWEL K. WHITNEY—GENERAL GOOD-
HEALTH OF THE PEOPLE.]

(From the Frontier Guardian.)

Greeting:

Beloved Brethren,—Another opportuni-
ty is presented, whereby we may commu-
nicate to you what great things the Lord
has been doing for His people; for truly
has He made the wilderness to bud and blos-
som like the rose, and the fruit thereof to
come forth in its season, while the solitary
places of the mountains of Ephraim are
made vocal with the praises of Israel's
God.

Since our last epistle of the 12th of
April, our Heavenly Father has cheered
our hearts, and strengthened our hands;
and the earth has yielded an abundant
harvest. On the twelfth of May, peach
trees, of two years' growth, were in bloom;
and several trees of the same age, in va-
rious parts of the city, alternately bloomed
till the twenty-ninth, when currants, peas,
beans, &c., put forth their blossoms, and
nature smiled with the prospect of early

fruits; but on the 17th of June, the snow
fell freely on the surrounding mountains,
followed by a severe frost on the 18th and
a slight one on the 19th, which injured the
vines and the tender plants; more parti-
cularly on the lowest lands, yet we feel con-
fident that this valley will yet produce the
choicest fruits, accustomed to the latitudes,
as it now does the richest vegetables.

The peaches in brother Young's garden
grew finely, until they were accidentally
destroyed by the sports of the children;
and the California grape is flourishing
beautifully in the same garden, and other
places in the city.

On the 13th of May, we located a farm,
one mile by two, near Jordan bridge, for
the benefit of the poor, designing to build
houses for the accommodation of all such
as were not able to build for themselves;
but on investigation we learned there were
only two persons in the Valley who were
unable to provide for themselves, and the

contemplated farm was converted into a pasture for the time being.

The Indians have been more quiet the present season than hitherto; though the Utes continue to steal our horses and cattle more or less, and threaten some. A band of Utes killed a small band of the Snake Indians, some time in the summer, and one white man by the name of Baker was killed by them on the twenty-ninth of May, between the Utah and San Pete valleys, though more recently they have been on their hunts, and manifested less personal hostility; yet for the safety of the people, the drill and discipline of the Nauvoo Legion is not neglected, for we have none to depend upon for protection but God, and his people; and God helps those who try to help themselves.

Emigrants from the States, and from almost all nations, passing through the States, bound for the Gold Mines, began to arrive here on the 27th of May, and have continued to arrive till the present time, though most of them have passed a month since. Their numbers have been much larger than the previous year. Several have arrived in our city, who had been left by their companions to die by the way side, and many companies and individuals have had contentions among themselves, not very creditable to civilized society, and which, contrary to the wishes of the magistracy of our State, they have been called upon to settle. It is the urgent wish of all the citizens of Deseret, that travellers would settle their own difficulties; or rather, that they would have no difficulties, so that our officers might pursue their daily avocations in peace. Were there no travellers in our midst, we might soon forget the name of law-suit. As a people, we have too much to do to attend to such matters.

Many scores, if not hundreds of these emigrants on arriving at the Valley, and hearing the gospel, in many instances for the first time, have been baptized for the remission of their sins, and gone no further, while others have witnessed our location, peace, union, and prosperity, and though not professing to believe the doctrine of Christ, are making their way home as fast as possible, to bring their families hither, where they can enjoy health, in a land of civil and religious liberty, where they find themselves free to do right.

June 8th, a mail was received from Kanessville Post Office, per hand of Tho-

mas S. Williams, containing the first authentic intelligence from the States this season, and on the 14th commenced the printing of the "Deseret News," the first periodical in the State of Deseret.

The Nauvoo Legion, in uniform, honored the 4th of July with a public parade, which closed with a patriotic address by the Governor of the State.

The Topographical Engineers have closed their surveys for the season, and returned to Washington, as we are informed, by way of Arkansas. Rumours having been circulated in the States, that the Engineers had been received with coldness, and the object of the Expedition had been forcibly opposed by the inhabitants of the Valley, we here give extracts from a letter of Captain Stansbury, (President of the Corps) to the Editor of the "Deseret News," dated July 1st, 1850, concerning the matter. "How the rumour became prevalent, I am ignorant,

* * I take pleasure in declaring that nothing can be further from the truth. We were received by the President and public authorities with the greatest courtesy, both officially and personally, and will remember with gratitude the many tokens of kindness and regard we have received from them and the citizens of the place.

"Every facility has been studiously afforded us for the prosecution of our duties; instruments of science frankly and gratuitously loaned, and the able and faithful assistance obtained from their commencement here, of a gentleman, well known as a fearless advocate of your doctrines, and a prominent and influential member of your community." The whole letter is in the 4th No. of the "Deseret News," and a copy of the same may be found in every newspaper in the United States, that has circulated the rumours which drew forth the letter, provided the editor thereof is an honest man.

The third anniversary of the Pioneers into the Valley was celebrated on the 24th of July, by the Public Assembly, in a manner worthy of the occasion, with orations, addresses, songs of praise and thanksgiving, and music, in which the Saints and Pilgrims to the mines seemed alike to participate. A synopsis of the proceedings were published in the 7, 8, and 9th numbers of the News.

On the last of July, brothers Young and Kimball left home on a visit to Utah and San Pete, and returned on the 12th

of August; having found a place for a good settlement, located a city at San Pete, and noticed several intermediate sites, worthy the attention of smaller colonies, which we anticipate will be settled this fall, making a pleasant and safe communication from this to our most southern habitations. The San Pete settlement will also be strengthened, and others will spread on the North, to, and beyond Ogden, so that when the emigration of this season shall close, there will be a continued line of villages at short distances, for more than 200 miles in extent; and a company is already chartered by the General Assembly of Deseret, for the purpose of running a regular line of coaches between Ogden and San Pete, to commence as early next spring as the travelling will permit, and to be extended as fast as the settlements extend; also, from the capital to Tuille county, by way of the Great Salt Lake Bath.

The Government of the Union has been very tardy in rendering any facilities of communication between themselves and the State of Deseret, and having been left to our own resources for information, on the second of August, brother John Y. Green was dispatched to Kaneshville with a mail, and on the 15th Elder O. Hyde arrived with a mail from Kane Post Office; also, bringing with him the Frontier Guardian, the only file of newspapers we are in possession of, from any part of the earth for the past year.

The weather has been more cloudy, the nights warmer, and the showers more frequent in the heat of summer, and vegetation more rapid this season, than hitherto, consequently, artificial irrigation has been less needed: which has been a great blessing; for, during the irrigation season, there were not men enough in the Valley to water the immense fields of grain, had it been as dry as some previous seasons.

The crops have been abundant in all the settlements of Deseret this season; and we have made every exertion to have them secured for the benefit of all: and although, from the best information obtained, we have reason to expect that our population will be strengthened, nearly, if not quite, fifteen thousand, this season, yet we are confident, if all will be prudent, there will be seed grain, and bread sufficient to sustain the whole, until another harvest.

The estimated population of fifteen thousand inhabitants in Deseret, the past year, having raised grain sufficient to sustain the

thirty thousand for the coming year, inspires us confidently to believe, that the thirty thousand the coming year, can raise sufficient for sixty thousand the succeeding year, and to this object and end our energies will be exerted, to double our population annually, by the assistance of the Perpetual Emigrating Poor Fund, and otherwise provide for the sustenance of that population.

Viewing the gathering of Israel, which produces an increased population in the vallies of the mountains, an important part of the Gospel of Jesus Christ, and one of the most important at the present time; we shall send few or no elders abroad to preach the gospel this fall; but instruct them to raise grain and build houses, and prepare for the saints, that they may come in flocks, like doves to their windows; and we say, arise! to your wagons and your tents, O, scattered Israel! ye saints of the Most High! rich and poor, and gather to the State of Deseret, bringing your ploughs and drills, your reapers and gleaners, your threshers and cleaners, of the most approved patterns, so that one man can do the labour of twenty, in the wheat field, and we will soon send the elders abroad by hundreds and thousands to a harvest of souls among all nations, and the inhabitants of the earth shall speedily hear of the salvation prepared by Israel's God for His people.

Many inhabitants of the city are leaving their good homes this fall, and taking up land in the country, preparatory for extensive farming operations; and many who are now arriving in our midst, are gathering in companies of tens, twenties, and fifties, to act in concert for mutual protection and assistance, in opening new fields, establishing new settlements, and in preparing to feed the friends we are calling home.

Our messengers who went east, this fall, to visit the camps of the saints, emigrating hither, and report to us their situation, have discovered a new route from Green River, south of the old road, to the Pacific Springs, on which the feed and water are improved; also a new route on the north side of the Sweet Water River; which together with the road on the entire north side of the Platte River, from its mouth westward, as located all the distance, and travelled the most of the way by our pioneers in 1847, is decidedly the best route for the Saints from the States to Deseret.

Crossing the Missouri River above the mouth of the Platte, and passing the Loupe Fork, which is the only river of much consequence to cross on the north of the Platte; also of the Sweet Water, except near its source in the mountains, and there are no natural obstructions on the route till you arrive at Green River; where a ferry may be expected at high water, and good fording is always found late in the season.

Our State House is enclosed; the walls are nearly ready for plastering; and we have no doubt but the several apartments will be ready for their several uses: the sitting of the General Assembly, High School, Printing Office, and Tithing, Post and Recording Offices, the coming winter. The Warm Spring Bath House is so near completion, the visitants are accommodated at the baths, and daily and hourly carriages are running from thence to various parts of the city.

There are several extensive store-houses completed, and near completion in our city, and goods sufficient in quantity and variety, with the exception of groceries, for the necessities of the people, till another season.

Sugar is not only a beverage, a luxury, but it is in its nature and substance, one of the component parts of our animal structure; and a free use thereof is calculated to promote health; and could the Saints have a more abundant supply, they would need less meat. Should every person in Deseret consume one-third of an ounce of sugar per day, through the coming year, it would require about one hundred and twenty tons, more than has or will be brought by our merchants this season; and according to the best estimate we can make, three hundred tons would be consumed in this State the next year, if it could be obtained.

We anticipate some relief in the sugar market next season, from the culture of the sugar beet, and its manufacture, but this can make but little impression the first year, as we are not informed of more than one or two bushels of the genuine sugar beet seed in the valley, though we know of no country where a greater quantity of saccharine matter is produced in vegetables than this.

About the middle of August, Brothers Young and Kimball, accompanied by Brother Hyde and others, visited Weber county, and located and gave the plan for the city of Ogden,—near Ogden river, and between that and the Weber river.

The General Assembly has held adjourned sessions, occasionally through the summer. The sittings have been very brief, though much important business has been transacted, important to our young and flourishing State. When the constitution of Deseret was adopted, and its boundaries were established therein, the actual settlers of Deseret out-numbered Western California as five to three. Notwithstanding which, a strong exertion has been made by Congress to receive California into the Union; to the exclusion of Deseret, though our petition for admission was equally before them.

* * * * *

Kane Post Office, in Pottawattamie, is the nearest office to this place, and through which all our business has been transacted with the States and foreign countries. A United States Mail arrived here on the 9th instant, from Independence, Missouri, by which we received no news, except through the carrier, by whom we learned that a contract existed for bringing through the Mail once a month, and that President Taylor was dead.

Communications to and from our friends abroad have been very uncertain in their transmission, and so far as it can be, it is desirable that valuable documents should be remitted by private conveyance.

The Perpetual Emigrating Funds have been judiciously appropriated the past year, under the immediate application of our agent, Bishop Edward Hunter, who is near this place, on his return from Pottawattamie, with a large company of the poor Saints.

Our annual fall Conference was commenced on the 6th of September, one month earlier than usual, so that the brethren who were obliged to go to the States, need not be exposed on their travels so late in the season; but circumstances, beyond our control, have caused unexpected delay, which, in the end, will result in good.

The Conference was fully attended, and much important business was transacted, as will be seen by reference to the minutes which are published, the most important items dwelt upon, were the Perpetual Emigrating Fund, Education, and a universal sustaining of the general officers of the Church, and of the different quorums thereof, except that Brother Parry was added to the High Council of this Stake of Zion, in place of Brother Grover, who is absent.

Preparations are making for the establishment of a parent school, or a school for qualifying teachers, for primary and infant schools throughout the State; for enclosing the University lands, a plot of about six hundred acres, directly east of the City; and for every thing else which may tend to facilitate the improvement of the old and young, in a knowledge of the arts, sciences and general intelligence.

Several thousand dollars were subscribed to the Perpetual Fund during Conference; and several individuals subscribed one thousand each. Since that time the Perpetual Emigrating Company, of not less than thirteen members, consisting of a president, and assistants, has been incorporated by an Ordinance of the General Assembly of the State of Deseret, with power to choose their own officers, to wit: a president, secretary, treasurer, recorder, and agents; and transact all business necessary for the furtherance of emigration; in accordance with the general principles of transacting business among States and Nations.

Brigham Young was unanimously elected President of the Company, who have since completed their organization by electing Willard Richards, Secretary; Newel K. Whitney, Treasurer; and Thomas Bullock, Recorder; every member of the Company to give good and sufficient bonds for the faithful performance of their several duties; and all the Company is responsible for the acts of its officers and agents.

It is confidently reported that there is a great failure of the gold dust, the present season, in California; and many of the donations made to the Perpetual Fund, have and will be made in live stock, grain, &c., and should a proper proportion of cash be wanting, the Company will issue their paper, for the purpose of fitting out emigrants abroad, which paper will always be good, as a sufficiency of the stock will be retained, in deposit, by the Company to redeem that paper at any moment; and any person coming to this place can, with more convenience, bring the paper than flour, stock, or even gold; which will make it an object for the brethren who have the means, and travellers bound for Deseret, to secure the Company's paper, wherever they can find it; for with that paper they can get such articles as travellers most need, when money will not purchase them in this market.

The Twelve Apostles are mostly in their several fields of labor abroad. Elder Orson Hyde has been with us a few weeks on a visit, and is about to return to Kaneshville, and continue his labors in the States. Elders P. P. Pratt, Geo. A. Smith, and E. T. Benson are at this place; and, with Wilford Woodruff, who is journeying hither, will spend the winter in the Valley. Orson Pratt and Franklin D. Richards are in England. John Taylor, who left for France, Lorenzo Snow, for Italy, Erastus Snow, for Denmark, last fall, have not been heard from since they arrived at their destinations. Amasa Lyman is daily expected, with a large company of the brethren from California. Charles C. Rich is expected to continue his labors in California, and commence a settlement with such of the brethren as wish to tarry there, in the southern part of the Territory. Orson Pratt is expected here, as early next spring as circumstances will permit; otherwise, the Apostles are expected to continue in their several appointments, according to previous instruction; extending their labors into other countries, as opportunity presents, and as they shall be directed by the Holy Spirit.

We received a long and cheering communication from Elder O. Pratt by Elder Hyde, and we feel to say to the Saints in England, lift up your hearts and rejoice, for the Lord hath done a great work in your midst, and speedily a greater responsibility must rest upon your shoulders. The reason why a prophet is not without honor, save in his own country, and among his own kin, is the want of faith and confidence among his countrymen. Immense treasures of time and means have been expended by the American brethren, to extend the work in Great Britain; and the time has now come when we must begin to have a care for other nations, and leave you to prosecute the work begun in your midst, without continuing to send you Elders as heretofore: God is no respecter of persons, and he is just as ready and willing to qualify your own Elders to preach and preside over Conferences, as to qualify men from abroad; and he will do it if you will give them your faith and prayers, and honor them in their calling, as you have done the foreign Elders.

We do not wish the American Elders to leave England, unless they shall particularly desire it, and that desire shall be approved by the Presidency at Liverpool;

and we suggest to that Presidency the propriety of electing presiding Elders of Conferences from the native brethren, as soon as circumstances shall render it convenient; and begin to initiate them into the practical duties of their calling, leaving the few American brethren more at liberty to visit the conferences, and attend to general instructions.

Presiding Bishop Newel K. Whitney, died very suddenly on the 23rd instant; Bishop Whitney was one of the oldest members of the Church, and we have to deplore the loss of an exemplary member, and a most upright and thorough business man; and while we thus mourn his absence, we are again reminded that the Church of Christ is built upon no man; and that God is able to do his own work. Bishop Partridge was the first presiding bishop in the Church in these last days, and died several years since; he was succeeded by Bishop Whitney, who is now gone to the world of spirits; and the voice to all is, be ye also ready. The health of the people in the Valley is generally good: there have been a few deaths, mostly of emigrants.

Every possible exertion will be made on our part, and that of the Emigrating Company, to extend the usefulness of the Perpetual Fund in gathering the Saints; and it is important that those who anticipate help therefrom, should understand that the means sent forth are, and will be designed to furnish teams, almost or quite exclusively; and even the cases in which wagons will be furnished will be rare. The poor who can live in the States with little clothing, and little or no groceries, &c., can live equally as cheap on the road; and when once here, can procure the comforts of life by their industry. Souls are the articles for the Perpetual Fund to gather home, and that, too, as many as possible; and other things will be attended to in their time and place.

We are under obligation by covenant, firstly to apply the Perpetual Funds gathered in this country, to bring home the poor Saints who were driven from Nauvoo; and as soon as this shall be accomplished, we shall be ready to extend our exertions to other places and countries. Let the European Saints continue to add to their Perpetual Funds, which we doubt not they have commenced according to our previous counsel; and as soon as sufficient shall be collected to remove a suitable com-

pany, we will give instructions concerning its application, and emigration will commence.

One year ago and the Perpetual Fund was not instituted. Returns have not been completed this fall; but so far as we can judge, they will not now fall much short of twenty thousand dollars in the Valley. Let the Saints abroad imitate the example of the Saints here, according to their ability, and let this work continue to go forward with the same progressive ratio it has hitherto done, and the time will be short, when all the poor and oppressed of Zion will feel its cheering influence, and the cry need not be heard, "I would go up to the House of the Lord, but I have not the means."

The Perpetual Emigrating Company consists of Brigham Young, President: Heber C. Kimball, Willard Richards, Orson Hyde, Geo. A. Smith, Ezra T. Benson, Jedediah M. Grant, Daniel H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, Amasa Lyman, Charles C. Rich, Lorenzo Young, and P. P. Pratt, Assistants; Daniel Spencer, Treasurer, in place of N. K. Whitney, deceased. Orson Hyde and John Brown have been appointed travelling agents, and will be in the States the ensuing winter. Orson Pratt and Franklin D. Richards have been appointed travelling agents; are located at Liverpool; and their particular field of operations, at present, will be the British Islands.

Thus, brethren, we have given you a brief history of the situation and prospects of the Church in the Wilderness, and the wishes of our Heavenly Father, as made manifest by His spirit dwelling in us, for your edification, comfort, and salvation. The signs of the times are highly portentous of a mighty and short work in these last days; and we pray God, the Eternal Father, that he will inspire your hearts with humility, faith, and patience, and diligence in every means within your reach to help roll that work forward, that you may speedily be found in Zion, rejoicing with us, and the Gospel be proclaimed to the ends of the earth in the name of Jesus. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

Great Salt Lake City, Deseret,
September 27, 1850.

EXTRACTS FROM CAPTAIN STANSBURY'S REPORT OF THE SURVEY OF THE GREAT SALT LAKE COUNTRY.

[The following extracts from Captain Stansbury's report of his survey in the Great Salt Lake country, although not as timely or as complete as we could wish, we feel unwilling to let pass without an insertion in the STAR, as most of its readers are deeply interested in learning of that new, and until recently, unexplored country. It will be borne in mind, that those portions herein spoken of, are on the western or desert side of the lake: while the capital of the new territory, and its numerous rich settlements, are on the East and South sides. Captain Stansbury is now in Washington, completing his report to the government, and we hope to be able at no distant day to furnish our readers with something more ample and interesting from that new and wonderful portion of the earth.—ED.]

"After completing the reconnoissance of Cache valley, we returned to our camp on Bear river.—When Colonel Porter returned to his post, the provision train was despatched down the east shore of the Salt Lake, under Lieutenant Howland, of the Rifles, with orders to report to Lieutenant Gunison, whilst I, accompanied by Dr. Blake, with a party of four men, sixteen mules, addressed myself to make the tour around the western side of the lake. This trip was, by many of the old mountaineers, considered rather hazardous, especially at the late season of the year. Many of them had tried it, but none had ever succeeded in achieving it. The country was represented to be barren in the extreme, and almost, if not entirely, destitute of fresh water. In addition to which, some disturbances and ill-feeling had taken place between the whites and the Snake or Snoshone Indians, arising out of a gross outrage which had been wantonly inflicted upon the latter by a band of unprincipled emigrants, in which several of their men were killed, and women violated and murdered. I was determined, however, to proceed; and having provided ourselves with some India-rubber bags for packing water, in case of necessity, on the nineteenth of October, we commenced our journey. We were also provided with one soldiers' tent, and one wall tent-fly, for protection from rains, but they were of little use, as but in one or two instances could poles be procured for stretching them, so utterly destitute of timber was the region through which we passed. The journey occupied us until the 8th of November.

"We found that the whole western shore of the lake consists of immense level plains of soft mud, inaccessible within many miles of the water's edge to the feet of mules or horses, being traversed frequently by meandering rills of salt and

sulphur water, which apparently sunk and seem to imbue and saturate the whole soil, rendering it mirey and treacherous. These plains are but little elevated above the present level of the lake, and have, without doubt, at one time, not very long since, formed a part of it; for it is evident that a rise of but a few inches will at once cover the greater portion of those extensive areas of land with water again. I do not think I hazard much by saying that a rise of one foot in the lake, would nearly, if not quite, double its present area.

"The plains are, for the most part, entirely denuded of vegetation, except occasional patches of *Artemesia* and 'greasewood,' and they glitter in the sunlight, presenting the appearance of water so perfectly, that it is almost impossible for one to convince himself that he is not in the immediate shore of the lake itself. This is owing to the crystallization of minute portions of salt on the surface of the mud, and the oozy slime occasioned by the complete saturation of the soil with moisture. From this cause, also, arises a mirage, which is greater here than I have ever witnessed elsewhere, distorting objects in the most grotesque manner, and giving rise to optical illusions almost beyond belief. I anticipate serious annoyance from this cause, in making the triangulation."

"In an estimated distance of one hundred and fifty miles, on one part of the route, fresh water and grass were found *only in one spot*, about midway of this stretch, and we were obliged to subsist our animals, that is, to keep life in them, by serving them out a pint of water each, night and morning, taken from the India-rubber bags packed upon their backs. The first part of this desert was about seventy-five miles in extent, and occupied us two days and a half to cross it, traveling all day and the greater part of the night; walking a great portion of the way

to relieve the mules, which began to sink under the want of sustenance and water.

"In the latter portion of this first desert we crossed a field of solid salt, which lay incrustated upon the level mud plain, so thick that it bore up the mules loaded with their packs so perfectly that they walked upon it as if it had been a sheet of solid ice, slightly covered with snow. The whole plain was as level as a floor. We estimated this field to be at least ten miles in length, by seven in width, and the thickness of the salt at from one-half to three-quarters of an inch. A strip of some three miles in width had been previously crossed, but it was not thick, nor hard enough to prevent the animals from sinking through it into the mud at every step. The salt in the solid field was perfectly crystalized, and, where it had not become mixed with the soil, was as white and fine as the best specimens of salina table salt. Some of it was collected and preserved.

"After crossing the field of salt, we struck upon a fine little stream of running water, with plenty of grass, lying at the foot of a range of mountains, which seemed to form the western boundary of the immediate valley of the lake. Here we were obliged to halt for three days to give our animals an opportunity to recruit. The latter part of the desert was about seventy miles in extent, and was passed in two days, by prolonging our marches far into the night. Had we not found grass and water midway of this barren waste, both animals and men must have perished.

"We were, as I have reason to believe, the first party of white men that ever succeeded in making the entire circuit of the lake by land. I have understood that it was once circumnavigated by canoes, in early times, by some trappers, in search

of beaver, but no attempt by land has ever been successful.

"From the knowledge gained by this expedition, I am of opinion that the size of the lake has been much exaggerated; and from observation, and what I have learned from the Mormons, who have made one or two excursions upon it in a small skiff, I am induced to believe that its depth has been overrated. That it has no outlet, is now demonstrated beyond doubt, and I am convinced, from what I have seen, that it can never be of the slightest use for the purpose of navigation. The water, for miles out from the shore, wherever I have seen it, is but a few inches in depth; and if there be any deep water, it must be in the middle. The Utah river, (or the Jordan, as the Mormons call it), is altogether too insignificant and too crooked to be of any use commercially. The greatest depth of the Utah Lake that we have found is sixteen feet; so that, for the purposes of a connected line of navigation, neither the river nor the lakes can be of the slightest utility. Such, at least, is my present impression. Further examination of Salt Lake may, perhaps, modify this opinion with regard to the latter. The river connecting these two lakes is forty-eight miles in length.

"The delays and difficulties encountered by Capt. Stanbury's party in conducting their triangulation of a district of country extending two degrees in latitude and more than a degree in longitude, may be conceived from the fact that almost every stick of timber used in the construction of fourteen triangular stations, thus far erected, has cost from twenty to thirty miles travel of a six-mule team, and that nearly if not all the water will have to be transported along with the different parties for their daily use."—*Intelligencer*.

The Latter-day Saints' Millennial Star.

FEBRUARY 15, 1851.

It is with great pleasure we are enabled to lay before our readers, the General Epistle of the First Presidency, in the present number of the STAR. We are sure that every soul whose face is Zion-ward, will be made to rejoice by perusing it. The bounteous Providence of a kind and faithful Father, is richly in favor of the Saints; though he suffers one after another of the veterans of truth to depart from the sorrows of mortal life to minister in holier spheres, and escape the evils which are to come upon the earth. The health of the people is generally good. The crops of the past season were abundant in all their settlements; they have a sufficiency of merchandise, (except groceries), and

only two persons were found in the Valley who were unable to provide for themselves the comforts of life. Well may it be said, "The set time to favor Zion has come;" and thanks be to God the tokens already appear, of a glad day when there shall be no poor in Zion, when all who will walk in the law of God shall rejoice together, and glorify his name for their deliverance from degradation, wretchedness, and want, which abound in great Babylon.

The great leading and absorbing topic is, the work of the last dispensation—the gathering of the Saints. "*Souls are the articles for the Perpetual Fund to gather home, and that, too, as many as possible.*" This subject seems to command the attention of the Church generally; and not only is the influence of the Church brought to bear upon it, but the General Assembly has seen fit to add its legislative authority to legalize the transactions of the company. So deep and fervent is the feeling upon this subject, that whereas the first year some donated a 100 dollars each, the second year records donations increased to 1000 dollars each.

Dear Brethren, in the British Isles, your poverty, hardships, sorrows, faithfulness, liberality, and prayers, have entered into the ears of the Lord, and of your brethren in the councils of Zion; they have sunk deep into their hearts, and their piteous regard for you is manifest by stretching out their hands to your deliverance. It is to be regretted that we could not have received the proper instructions in time to have commenced this glorious work, the present emigration season; but we rejoice to inform you, that most of the conferences have made a good beginning in their donations to the Fund: and we hope all will do a laudable part in this stupendous work. Let the presiding Elders of conferences and branches be diligent to emulate the spirit of the First Presidency, and teach the Saints not to slacken their diligence upon this subject the coming summer, and we will venture the prediction, that early in 1852, we may commence to send out the poor Saints, by hundreds; yes, by ship load or loads with the Perpetual Emigration Fund, which will cause a thrill of joy to all the churches.

The noble-minded poor saints, although overjoyed at deliverance from their present unpropitious circumstances in this land, and location among the saints in America, will feel unwilling to accept the boon without making returns to the fund for the amount used in their emigration. All should feel so; and with a noble, saintly spirit, be determined to work their own salvation through the world, and help to build up the church instead of expecting the church to build them up. So long as there shall be a poor saint to be gathered by the fund, every one should study to increase it, both rich and poor, and not allow themselves to diminish it by any means. The rules and regulations of the company are wisely adapted to this end. All persons who may be gathered by it, will be required to refund the amount used for them, as soon as their circumstances will enable them to do so, and their time will be made subject to the disposal of the company *until such amount is paid*. Let no one misunderstand us upon this subject—the funds of the company cannot be squandered, nor diverted to any other purpose; their object is to gather the greatest possible number of *faithful saints* to Zion, and as soon as practicable. Should there be any wearing the name of Saints, who have not the confidence to commit themselves, and their time, to the direction of those whom God has appointed as the shepherds and bishops of their souls; they had better content themselves to remain in this country until they can help themselves away, or until they acquire such confidence in their brethren.

We shall seek for such as have faith toward God, and toward their brethren. Such as have sought the advancement of the Church, by administering to the Elders, and otherwise manifesting, that the Kingdom of God, and the righteousness thereof, are the

first objects of their lives. With such the Lord will build up Zion, he will write his law in their hearts, and make them a peculiar people unto himself. He will cause their light to shine forth to the ends of the earth, and Kings and Rulers shall bring their glory and their riches to them. Therefore, let all who wish the poor joy in the Lord contribute to swell the "Fund," and if there are any of the wealthier brethren, who, after recounting their duties, can say with the young lawyer of old, all these have I done from my youth up, what lack I yet? We would answer, If thou wilt be perfect, make a generous donation according to the means God has given you, to the Perpetual Emigration Fund, and flee with your household to the mountains. Then the blessing of the Most High shall be upon your persons and your substance—they shall multiply in your hands, and you shall have Life.

Received from a gentleman in the East Indies, £5 as a donation to the Perpetual Emigration Fund.

PRESIDENT ORSON PRATT and family, embarked on board the "Ellen Maria," on Thursday, the thirtieth ultimo, but on account of adverse winds, the ship anchored in the river until Saturday morning, the second inst., when she put to sea before a fair breeze and in delightful weather, having on board 378 Latter-day Saints, under the presidency of Elder G. D. Watt, and destined for the Great Salt Lake City, Great Basin, North America. Thus has Elder Pratt terminated a most useful and important mission in these Islands; many thousands regret his departure from so important a sphere of usefulness, and many will cherish his acquaintance and his memory, which they have contracted by the perusal of his writings only, with the utmost fondness and faithfulness, while they can now say with one of old, "whom having not seen, we love." Although Elder Pratt was rendered eminently useful, and seemed to possess to an extraordinary degree the spirit and power of an Apostle to his fellow man in this country, his labours will, we doubt not, be attended with manifold greater advantage to Zion's cause in bringing his talents, and influence, to bear upon the education and qualification of many faithful virtuous minds who have, by the violence of oppression, and the malignancy of persecution, been driven from their homes, to spend years in an unsettled transient state; which has prevented their attention being given to those branches of education so necessary to qualify men for public life in the literary and scientific world. Now the Saints have found a resting place from those goading perplexities occasioned by grim want staring them in the face for a morsel of daily bread, or an article of clothing to prevent suffering from cold, a wagon or a tent to protect them from the inclement elements, to a certain extent. Their fields bring forth in strength—their settlements abound with merchandize, and they are becoming comfortably housed. Now we see the leading spirits in their midst, bending their minds and bringing their potent influences to bear upon the subject of education. In this department of Zion's upbuilding, Professor Pratt will undoubtedly find a genial sphere of exercise, for a time, which will prove useful in a greatly multiplied ratio of comparison with his labours abroad.

The dispensation of the Gospel which we are now engaged in establishing, will require its ministers to stand in the most prominent portions of society. The experience of the past twenty years, agrees with that of former ages, that a liberal education is not indispensable to the success of those who are called to establish the Kingdom of God among men; but that revealed truth is abundantly competent in uneducated hands, to maintain a forced march, and carry conquest to the very heart of superstition's citadel, in bold defiance of the allied powers of darkness. Seeing then, that the weapons of our warfare render the illiterate invincible to

how their foes, how much more triumphantly glorious, may be the conquests of those, who know at once the position of their enemy, the weakness of their defence, and the utter inutility of their weapons; with confidence the educated man can enter the field of public strife, and with his tongue or pen, produce the unanswerable arguments that will silence his opponents; while the uneducated and illiterate must go forth trembling, bearing precious seed, though he also fails not to return, bringing his sheaves with him. Some have supposed, because of heaven's policy in selecting fishermen, publicans, tent-makers, ploughmen, carpenters' sons, and men from the humbler walks of life, generally, that education was not only non-essential to the work of the ministry, but rather objectionable in the sight of God! Not so. He has chosen thus to shew the world of mankind that his wisdom, and power, are vastly greater than the wisdom of men, that they, by their wisdom and study, cannot obtain a knowledge of Him, nor of his ways, as the study and erudition of the past two thousand years has abundantly demonstrated in the eyes of the whole world. But he has at one time chosen a Moses, who was skilled in all the learning of his age; at another time, a Paul, who was master of divinity, and skilled in all the religious pretensions of the age in which he lived, from which we learn, that neither education nor ignorance, are pre-requisites for the work of the Lord, but a *willing and obedient heart*.

The rising majesty of the gospel in the earth, admonishes us, that soon its ministers must appear in its defence before the higher classes of society; for it must arise with irresistible dignity and sway, until it has brought into consideration, the very summit of earthly greatness and excellence.

The faithful Elders who desire to live and help to roll on the stone that is to fill the whole earth as a Kingdom, will be diligent in treasuring up such information as will most efficiently qualify them for their work, as the Lord has said, "seek ye out of the best books words of wisdom, seek knowledge both by study and by faith," that you may be prepared to stand before Regents and Chancellors, Lords and Nobles, Kings and Emperors, for "things which have not been told them they must consider." This appears to be the spirit of the Presidency in Zion; no longer tossed about upon the sea of persecution, they now concentrate their efforts in the best means to qualify the ministry for the great and glorious undertaking, of carrying the Gospel to the ends of the earth, and making the people the choicest of society when gathered home. In view of this, the Saints will feel that, although their loss is great in the absence of Elder Pratt, his aid in Zion will be gain to the cause of truth. We cannot close this paragraph without noticing a very striking fact in connexion with the close of his labors here. The Liverpool Saints, desirous to express their sense of obligation for his personal services in their midst, sought his mind, as to the most agreeable entertainment for a farewell party, when it was suggested that no *strong* or *hot drinks* be allowed on the occasion, in strict conformity to the wise counsels of the Lord, as given in the "Doctrine and Covenants," but that a collation of fruits and pure water, should accompany the spontaneous effusions of those who should speak on the occasion. This, like the artist's finishing touch, gave grace and expression to his entire mission, leaving an example for the Saints, not only to keep the commandments of God, but live by "every word that proceeds from his mouth." Every heart seemed glad, though tempered with a becoming regret at his departure; and it were to be wished that more of our presiding brethren could have been present, and taken from the altar a live coal, with which to kindle the sacred flame in the midst of their conferences at home, as some who were present expressed their determination to do. The love of the Saints for Elder Pratt will be known by their diligence to obey his counsels.

ELDER Thomas Smith's desire is granted him, and Elder Claudius V. Spencer is appointed to succeed him in the presidency of the Norwich Conference.

FAREWELL REMARKS OF ELDER J. W. CUMMINGS,

At Sheffield, November 24th, 1850.

Beloved Saints,—As I am about to leave my field of labour, and return to the land of Zion to mingle with the Saints in the valleys of Ephraim—I feel to say a few words to the Saints of the Sheffield Conference over which I have had the honor of presiding the past year. I entered upon my duties, as president of this Conference, the first day of January last. Since that time, I have been labouring in this Conference to the best of my ability; and I rejoice, to say, the Lord has blessed my labors and crowned them with success. Since I commenced my labors in this Conference, there has been added by baptism 700, to God be all the glory.

The officers, for the most part, have listened to, and carried into effect the instruction I have given them from time to time. The travelling Elders, without one exception, have acted in concert with me. The Presidents of branches have also acted their part in rolling on the great work in this part of the vineyard.

I wish to speak a few words upon the order of the Church of Christ. The right of a president of a conference to nominate men for office, or suggest officers to preside over branches, has been questioned by some. In order to fully understand the matter we have only to refer to the Lord's manner of doing business. Twenty years since there was not a man on the earth that could lead the human family to celestial glory. About that time God spoke from the heavens, sent angels to confer the holy priesthood upon man, the Lord did not ask the pope, bishop, or any other man whom he should appoint to usher in this dispensation, but he appointed Joseph Smith, and the angels ordained him, and gave him authority to call and ordain others to assist in the work of the ministry, and thus was the Kingdom of God organized in these last days. The first Presidency of this Church has a perfect right to call and send forth whom they please to preach the gospel, and in like manner has the president of the British isles an undoubted right to appoint such men as he deems proper to preside over the various conferences under his

jurisdiction; and no man has a right to question that authority, for it is God's appointment. In like manner has the president of a Conference a right to appoint a man to preside over a branch, or travel in the Conference over which he presides. And when a man is appointed to preside, the Saints are called upon to sanction that appointment, and every Saint has a perfect right to vote for, or against it; but if they should all vote against it, it would not invalidate the legality of that appointment: as Elder Spencer observed in the council last night, "a man is at liberty to vote himself to hell if he chooses." I expect that Lucifer acted upon his agency when he rebelled and was cast out. The government of God is a *Theocracy*, it therefore differs from all other governments. I regret that some of the officers of the Sheffield branch should manifest such ignorance upon the subject; therefore let them learn the order of this kingdom, lest they should be found fighting against God, and like Lucifer, be hurled from their places. Therefore let Elder Roper, who has this day been appointed to preside over the Sheffield branch, magnify his high and holy calling, and see that iniquity, and the spirit of division do not creep into the branch, and when you see a spirit of that kind manifesting itself, take decisive measures against it, and fear no man, but do your duty and you shall be blest.

I wish to say a word on emigration. Some fear we are going to counsel the saints to go to America to famish. It is the counsel for all the Saints to gather as soon as they can procure the means to do so; and if they have the means to go no further than St. Louis, they had better go there than stay in this part of the country, for they can get the means there to prosecute the remainder of their journey much sooner than they can here; and no one need want the necessaries of life there, that will labour, and those that are not willing to labour for a living, had better stop in this country, for they are not wanted there.

The Saints have been made to rejoice

in the gifts of the Holy Ghost, which have from time to time been made manifest in their midst. The Lord has blessed us, and we have rejoiced together. The sick have been healed, the blind made to see, the lame to walk; these manifestations of the power of God you have witnessed, through the ordinances of His house. Therefore, you have realized the fulfilment of the promise of our Lord and Master, *these signs shall follow them that believe, &c.*, which has strengthened your faith, and increased your joy in the Lord. How thankful ought we to be to the Lord as Saints, for privileging us to live in an age to enjoy such glorious blessings. To live on the earth when God should set his hand to gather Israel, for the last time, and bring in the Millennium is what has been desired by kings and prophets, that have long since passed from this stage of action. This generation is blessed with the privilege, but how little do they appreciate the blessing.

By the lamp of revelation, we are enabled to discover the ignorance of the religious world. By it we are enabled to behold them in darkness, ignorant, and naked, for they are destitute of the knowledge of God. But we should remember that a few years since, we were in the same deplorable condition. We also were ignorant of the great plan of salvation. Twenty years since God made known the gospel to Joseph Smith, by the ministering of angels, and the revelations of the Holy Spirit. God at that time restored the Holy Priesthood to man on earth, organised his kingdom with apostles, and prophets, &c., &c. Since that time hundreds of thousands have been made to rejoice in the knowledge of God, having received the gift of the Holy Spirit, which has shown them things past, present, and to come. To establish the kingdom of God upon the earth, in these last days, has cost the best blood that has flowed through human veins since the crucifixion of Christ—Joseph Smith, the man God chose, to usher in this dispensation, and his brother Hyrum, have sealed their testimony with their blood. Many of the Saints have also laid down their lives for the gospel's sake; *they rest from their labours, and their works do follow them.*

The flood gates of hell have been opened, and have poured forth their foul calumnies against the servants of God, which have been heralded forth from

press and pulpit as upon the wings of the wind. Yet the kingdom of God is onward in its march, and bids defiance to earth and hell; for it is founded upon the rock Revelation, and the God of Abraham, Isaac, and Jacob is its maker and builder. As the prophet Daniel has said it will break in pieces all other kingdoms and systems, and will stand for ever! The world for the last twenty years has been trying to traduce and vilify the character of the servants of God, but in every instance has failed to substantiate its base accusations. The Saints stand exonerated before God, angels, and all good men; while their calumniators gradually sink beneath the pondrous weight of their own sins and corruptions, and if they do not speedily repent will go down to perdition, and receive their portion with the hypocrite and unbeliever.

The apostles and prophets of the nineteenth century, like those of former times, have suffered martyrdom for the gospel's sake! The Saints have been driven from city to city, and from state to state, and after suffering the most unparalleled persecution—the martyrdom of their best men—having been exiled and at last compelled to seek an asylum in the wilderness, amidst the snow-capt mountains of Ephraim. There they have established Zion in the tops of the mountains; unfurled the banner of freedom to the breeze, and bid all nations, sects, parties, kindreds, tongues, and people welcome to her peaceful habitations.

There, and there alone, can the poor weary Latter-day Saint rest, and worship Almighty God, and keep his commandments. And to that land are all the Saints commanded to gather.

Notwithstanding the flood of persecution and opposition the church of Christ has had to contend with in this our day—she yet lives, and triumphantly rides the storm to the utter astonishment of a wicked apostate world; who have with falsehood, calumny, sword, musket, and fire, used their utmost exertions to banish the Saints from the face of the earth.

Amid these scenes of persecution and death have the servants of God left their families unprotected, save by the God of heaven: without purse or scrip gone forth—crossed sea and land—planted the standard of truth upon continents and islands, and thousands are now rejoicing in the knowledge of the gospel of Christ!

The world need no longer be in doubt and uncertainty upon that all-important subject "THE GOSPEL," for all that will obey the gospel can know for themselves whether the doctrine be of men or of God! Hence, the Saint possesses that which the world can neither give nor take away! The gospel the Latter-day Saints preach will prove a savor of life unto life, or of death unto death, to all of Adam's fallen race. It is the gospel of Jesus Christ and will save all in the presence of God, that will obey it and prove faithful to the end; While those that reject it have no promise of salvation! If you ask me upon what I found my assertion, I would answer upon the revelations of Jesus Christ, both ancient and modern, for the Bible, Book of Mormon, and Revelations given to Joseph Smith, all declare the same thing. Therefore, I am justified in making the assertion; for I am confident the Lord would not give a revelation in these days that will not accord with those he has formerly given! Therefore, faith in the Lord Jesus Christ, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are all as essential to the salvation of man, in this age, as they were 1800 years ago. No man could in that age be saved without giving obedience to them. Neither can he in this! I am aware those doctrines are universally rejected and despised, by priest and people, both religious and irreligious; and those that believe and practice them are belied, persecuted, and killed, as not being worthy to live. It was so in former times. For whenever the Lord has lighted up the world with the spirit of revelation, the corruption and iniquity of it has been brought to light, which has caused many to despise God and all those that keep his commandments.

If this generation will be saved, they must believe and practice the same gospel that was taught and practised by Christ when he was on the earth. Those that will do so, and gather to Zion will be saved. While those that reject the testimony of the servants of God, that have been sent forth in these last days, will, like the antediluvians, perish. For the Son of man will shortly make his appearance on the earth, not to be crucified by those who reject new revelation, as he was in the days of his flesh; but he will appear in his glory to destroy such characters from the earth,

and reign in glory over his saints. Remember, the antediluvians, and Sodom and Gomorrah perished for rejecting the revelations given immediately to them! Therefore may the history of the past be indelibly inscribed upon your minds, lest you, by neglecting the counsel of God, perish as all have in former ages, who rejected the revelations given to them? This is the dispensation of the fulness of time, in which the great work of restitution is to be performed upon the earth. Therefore, let every Saint be faithful and diligent in the work of the Lord. And you that have received the priesthood, clothe yourselves with salvation; raise your voices and testify that God has, in the last days, spoken from the heavens; that angels do minister to men on the earth; that the kingdom of God is established; and that all, both priests and people, are called upon to repent and be baptized in the name of Jesus Christ for the remission of their sins. At the same time, let your example correspond with your precept. If you do so, you will have the pleasure of seeing thousands flock to the standard of truth, who will rejoice with you in the kingdom of God, and glorify the name of the Redeemer on the earth.

In conclusion, I would say to the Saints, contend for the faith that was enjoyed by the ancient worthies, and leave the world with their hireling priests to contend about their rotten systems. And while they are playing the death march of confusion, upon the discordant strings of protestantism and catholicism, the saints will rise in majesty and glory. The blazing gospel light will beam forth from Zion, and her borders will be enlarged, while her sons and daughters will enjoy the sweet communion of angels and the holy spirit, and their songs of rejoicing will ascend up to the God of Israel.

Thus shall the Saints rejoice, while the wicked are weeping and wailing for the dissolution and destruction of Babylon.

I bear my testimony to the revelations contained in the *Bible, Book of Mormon, and Doctrine and Covenants*. They are true and will be fulfilled to the letter. JOSEPH SMITH was a prophet of the most high God; he has ushered in the dispensation of the "fulness of time," and sealed his testimony with his blood; and we are enjoying the blessings of the same, and basking in the sunshine of revelations. And my prayer to God is, that we may all

continue faithful, that we may wear a crown of celestial glory, and reign with the Redeemer on the earth.

I bid you farewell, but not for ever, for if faithful, we shall all meet in Zion, and

may it be our happy lot. Praying that you may daily add to your numbers such as shall be eternally saved: that the honest in heart may be speedily gathered to Zion, even so, amen.

"SLAVERY AMONG THE SAINTS."

It is frequently asked, what are the views of the Latter-day Saints upon the subject of Slavery? As this subject is so frequently introduced, and clad with both civil and religious livery, it is thought the following explicit answer will at once serve the many. We copy from the *Frontier Guardian*, by Elder Orson Hyde.—ED.

"We feel it to be our duty to define our position in relation to the subject of Slavery. There are several men in the Valley of the Salt Lake from the Southern States, who have their slaves with them. There is no law in Utah to authorize Slavery, neither any to prohibit it. If the slave is disposed to leave his master, no power exists there, either legal or moral, that will prevent him. But if the slave choose to remain with his master, none are allowed to interfere between the master and the slave. All the slaves that are there appear to be perfectly contented and satisfied.

"When a man in the Southern States embraces our faith, and is the owner of slaves, the church says to him, if your slaves wish to remain with you, and to go with you, put them not away; but if they choose to leave you, or are not satisfied to

remain with you, it is for you to sell them, or to let them go free, as your own conscience may direct you. The church, on this point, assumes not the responsibility to direct. The laws of the land recognize slavery,—we do not wish to oppose the laws of the country. If there is sin in selling a slave, let the individual who sells him bear that sin, and not the church. Wisdom and prudence dictate to us this position, and we trust that our position will henceforth be understood.

"Our counsel to all our ministers in the North and in the South is, to avoid contention upon this subject, and to oppose no institution which the laws of the country authorize; but labour to bring men into the Church and kingdom of God, and then teach them to do right, and honor their God and his creatures."

THE SALT LAKE COUNTRY.

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. And for the chief things of the ancient mountains, and for the precious things of the lasting hills.'—*Deut.*

"A correspondent of the *Rockford (Ill.) Forum*, writes from Salt Lake City in these terms, touching the country, its products and prosperity:—

"I must say a word about Wheat. For Wheat this climate beats everything that I have ever heard or dreamed of. From one bushel sowing, they have raised as high as 169 bushels; it was sowed in drills, and covered four acres. Fifty bushels here is about a fair yield to the acre.—You need not think there is any gammon about this; the Wheat tells larger stories for itself than the inhabitants. I never saw the like in any country. It is like Egypt in the seven plentiful years—the land yields by handfuls. Corn does not do well, it being too frosty; potatoes, peas, beets, carrots, onions, and vegetables generally, do well.

"I am writing at a table in the city, and the great valley lays out like a level plain before me, from 20 to 40 miles wide, and extending something like 200 miles from terminus to terminus, and thousands upon thousands of cattle feeding upon the rich bottom lands belonging to the city. Every city lot here contains 1½ acres, and each man that moves here may pay 6s. 3d. for recording the same, and then go on and build a home for his family, with nothing more to pay save his tithe money, which is one-tenth of his earnings. This goes into the Treasury for Church purposes, as well as for public works. The improvement made here in the three years

the Mormons have been here is astonishing. The houses are built of unburned brick, called *Adobies*, and are comfortable and genteel dwellings. They have fine flouring-mills and saw-mills now in operation, and others going up. Their lumber is chiefly sawed out of the Fir-tree, and is not so good as pine, although it answers very well as a substitute.

“Coal has been found in great abundance in the Valley, and I am informed that they are now making a Railroad on which to transport the same to the city. Stone coal is now 4s. 2d. per bushel in the city, and charred coal 2s. 1d. Salt is obtained out of the Lake in its native state, and when ground is far superior to any salt

which you receive from the East. It is possible that you, in the Mississippi Valley, may yet be supplied with the article of salt from this Lake. I am satisfied that for the next twenty thousand years the Rocky Mountains will furnish the world with Potash and Salæratuſ. The Valley of the Platte and Sweet Water can do it without half-trying. God only knows the wealth that lies hid in these mountains, for the benefit perhaps of coming generations, which now appear to the eye and mind as a great barren waste upon the earth’s surface, or, in another view, as mere monuments of His almighty power, upon which man may look and be humbled.”

ON THE DEATH OF BISHOP N. K. WHITNEY,

BY MISS E. R. SNOW.

A mighty man, a man of worth,
A father and a friend,
Has left the narrow sphere of earth,
His upward course to wend.

Firm as the hills—he was a stay,
A bulwark and a shield—
Like a strong pillar moved away,
To Zion’s broader field.

From understanding’s deepest wells,
Unmeasured draughts he drew—
The light that with Jehovah dwells,
Inspired his judgment too.

With dignity be fill’d the sphere
Allotted him below—

His presence seem’d an impulse here,
To wisdom’s genial flow.

But now his noble form must lie
And slumber in the dust,
While he with honor joins the high
Assemblies of the just.

With fondly cherish’d memory,
His name will be belov’d,
While virtue and integrity,
Are by the Saints approved.

The stroke is with a heavy rod—
But while our hearts deplore
His loss, we’ll own the hand of God,
That God whom we adore.

ADDRESSES.

Elder C. H. Wheelock’s address is, 45, Clare Street, Rutland Street, Hulme, Manchester.
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LIST OF MONIES RECEIVED FROM THE 24TH OF JAN., TO THE 8TH OF FEBY., 1851:

James Linforth	£12 0 0	Brought forward	£47 19 1
William Howell.....	1 6 7	Henry Smith	3 19 1
Thomas Clarke	4 0 0	John Kelley	2 0 0
James Farmer	2 0 0	John Godsall	10 0 0
James Walker.....	10 0 0	William Soulsby	5 0 0
William Cartwright.....	7 10 0	David James	2 10 0
John Threlkeld	2 0 0	John Parkinson	1 10 1
John Copley	4 2 6	John Taylor	5 0 0
William Wells	5 0 0		
Carried forward.....	£47 19 1		£77 18 3

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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EXCLUSIVE SALVATION.

BY JOHN JAKUES.

The doctrine of Exclusive Salvation, or salvation by *one* Lord, *one* Faith, *one* Baptism, *one* method, *one* system, *one* Gospel, *one* Priesthood only; is at the present time an exceedingly unpopular doctrine. But popularity or unpopularity can never make truth error, nor error truth. If the doctrine of exclusive salvation be a false doctrine, world-wide popularity will never make it true. If, on the contrary, it be a true doctrine, the most crushing unpopularity will never destroy its immutability and truthfulness. The subject then should be investigated in the abstract, entirely independent of popularity or unpopularity. Let us rather call to our aid common sense, reason, and revelation. My object will be to show most clearly that exclusive salvation is a true, reasonable, and scriptural doctrine, and that it is an absolute impossibility for a real *Bible believer* to entertain a contrary thought.

Ostensibly a great part of Christendom disavow exclusive salvation. But, if the point be pressed home, all sects must acknowledge the truth of the doctrine, or at once proclaim themselves false teachers, impostors, deluders, entirely destitute of the least shadow of legal authority to officiate as teachers of religion. One or other of these conclusions is inevitable.

I ask the Baptist parson what induces him to occupy his time in preaching up a particular creed? Why not labor in the fields, or at some mechanical trade? He answers, he can be more usefully employed in preaching. I ask, of what use is his preaching? His answer must be, for the salvation of souls. But I may further re-

mark, the established church is supposed to exist for the very purpose of saving souls, has colleges for to properly qualify persons to preach, has a church in nearly every village where salvation is taught, has ministers who are paid, pensioned, salaried, for the express purpose of doing this necessary work of salvation. Why not leave the work of salvation to them altogether? Why interfere in their appointed and acknowledged calling? His answer must be, his only answer can be, that the established church is not the true church; that its ministers have no true authority, and that they do not preach the true method of salvation; that his own Baptist church is the true church of Christ; that Baptist ministers are the true authorised preachers of salvation, and that they preach the true and only method of salvation. He cannot shrink from this. He is driven in a corner. There is no way of escape. He must either own his neighbour churchman a false teacher, and himself a true one, or confess himself a base, hypocritical impostor, having no authority whatever: a wretched panderer to the depraved vitiated mental tastes and itching ears of a dishonest or deluded portion of the community. Thus he cannot deny the doctrine of exclusive salvation; he is pushed upon it, and it breaks him to pieces.

Some might be inclined to suggest the idea that both Episcopalian and Baptist churches are true, that the ministers of both churches have authority—equal authority, the one with the other. This is virtually condemning both parties. It is utterly impossible for two opposing

churches of equal authority to be one true church, or part and parcels of the true church. No sane person could broach such an idea. Two conflicting principles can never become one principle, worlds without end. One principle must drop. If you tell me that two disagreeing sects have equal authority, I am bold to affirm that neither of them have any authority at all, and every sensible man will back my affirmation. Victoria is the true and rightful queen of England. Her claim is undoubted, her authority is indisputable. She reigns exclusively. Why? Because she is the nation's only true sovereign. It is a thing impossible for any other woman to have just claim to equal authority. The royal prerogative is vested solely in one person. No other person can have the slightest legal claim to it. So the true and legal authority and prerogative of salvation, can be solely vested in one church. No other church can have the slightest lawful claim to it. The true Church may have many branches upon various portions of the earth's surface, but they must all be united, and subject to the Head.

Two true churches, two true creeds, two true preachers, differing from each other, contradicting each other, present an irreconcilable impossibility. It is perfectly senseless—monstrous. The wildest, most far-fetched idea that could be conceived. Its birth-place must have been "beyond the bounds of time and space." The simplest capacity, the narrowest mind, can perceive at a glance the thorough unreasonableness of such an idea. Yet unreasonable as it is, senseless as it is, monstrous as it is, still it is a favorite point, a bright specimen of the wise folly of our "gospel blaze," Christendom. Can we wonder at the rapid spread of deism, atheism, infidelity, or unbelief, when we consider the foolish, nonsensical doctrines which are gravely taught in our day, with all the sanctity, longfacedness, impudence, and insolence, imaginable? Can we wonder the world is sick of religion? Is it strange that intelligent Roman Catholics should consider sectarianism a wicked soul-destroying heresy? What is the natural effect of men seeing an hundred opposing sects, all believing differently, teaching differently, and acting differently, yet at the same time taking one another by the hand as brothers, and with all gravity declaring to the world they have conjointly one faith, one hope, one calling? Why, the natural, the

legitimate effect is, that straightforward thinking men will consider them all as so many arch deceivers conniving at the accomplishment of party purposes, or grossly ignorant of what they affirm, and in either case their profession is a misnomer upon themselves. On the other hand: what is the natural effect upon clear-minded men of an hundred different sects, all calling themselves Christians, all believing in one Bible, one code of laws, all professing to be guided by one spirit; yet at the same time none teaching in accordance with the Bible, each one teaching contrary doctrines, each one governed by contrary laws, each one actuated by a contrary spirit, each one openly declaring all the rest are false, and, of course, condemning them to eternal flames? Let us take the answer of Cobbett,—“The natural, the necessary effect is, that many will believe that none of them have truth on their side, and, of course that the thing is false altogether, and invented solely for the benefit of those who teach it, and who dispute about it.” The French infidels knew full well there could be but one true religion; consequently, if forty were presented before them, thirty-nine must of necessity be false.

View it which ever way we will the notorious inconsistency of sectarianism is singularly manifest. THERE IS ONLY ONE TRUE FAITH. Common sense, reason, and Revelation establish the undeniable fact. It is, out of sheer necessity, an incontrovertible truth. A deist, or an atheist is called all sorts of ill names, and his society considered pestiferous by professing Christians, because he will not associate the inconsistencies, confusions, and glaring contradictions of modern Christianity, with the beautiful, sublime, and magnificent, idea of an overruling Deity, possessing infinite power, wisdom, and glory. Whilst these same professing Christians embrace with cordial affection those who credit the monstrous lie, the base calumny, the heaven daring libel, that the Great Jehovah is the grand author of all this confusion. O folly! Fie, fie! Christendom!

The doctrine of exclusive salvation is an eternal principle, indestructible as the Throne of Jehovah. It existed before the first creation, has existed ever since, and will exist after the last creation. Were it not for this principle of exclusiveness there would be no law, no justice, no mercy, no order, no organization, no ho-

nor, no glory, no virtue; no reward, no punishment, no heaven, no hell, nothing to fear, nothing to hope. This earth would be as good as heaven, and Jehovah's throne no more to be desired than the prison-house of the damned. It is this very principle of exclusiveness that creates the difference between truth and error, between angels and devils, between salvation and damnation. It is this very principle that determines, with unerring certainty, every gradation between virtue and vice, between honor and dishonor, between glory and shame.

But now let us examine scripture evidence upon the subject of exclusive salvation. We will begin in the beginning, and trace downwards in the course of time.

The only way in which the harmony of heaven could be maintained was by rigid observance of the exclusive doctrine of perfect submission to the head. Lucifer, son of the morning, undertook to question the point. He was cast down. Others sided with him and shared his fate.

Adam was placed in the garden of Eden, where was every thing that would please the eye, captivate the senses, or delight the heart. Jehovah revealed to him the doctrine of exclusive salvation. "In the day thou eatest thereof thou shalt surely die." The only, the exclusive method of salvation proposed from sin, sorrow, and death, was this,—abstinence from the fruit of a particular tree. It was an irrevocable decree, by lawful authority, even the Eternal God. It mattered not what the devil said, what Eve said, or what any other personage said, however exalted his station or great his authority. The doctrine of exclusive salvation was given; it was true, it was faithful. The devil, wily and subtle, preached against exclusive salvation; said it was a false doctrine, "*Ye shall not* surely die." He deceived Eve; Eve persuaded Adam; Adam transgressed; the devil was proved a liar; Adam discovered by painful experience, and his posterity to this day are witnesses in themselves of the truth of the doctrine of exclusive salvation. Thus it will be seen that it is a true doctrine, and the devil the opposer of it from the beginning.

But we must pass hastily through the scriptures. We have not space nor time to examine the testimony of the ancient worthies, the prophets, one by one, or we should discover that they all, without

exception, preached the doctrine of exclusive salvation who were sent to preach at all.

We come to Noah, the famous diluvian preacher of righteousness. One hundred and twenty years whilst the ark was building did Noah preach the doctrine of exclusive salvation. The only, the exclusive method of salvation prepared and appointed, was the ark. It was perfectly immaterial what other prophets or teachers might teach or believe. The doctrine of Noah was true, and God would authorise no one to preach any other contrary doctrine. Noah's doctrine was an exceedingly unpopular doctrine, if we may judge by his numerical success. The majority of mankind made light of it, "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark." The terrific roar of the overflowing waters was a fearful testimony to the antediluvians, in favour of the doctrine of exclusive salvation.

Lot preached the doctrine of exclusive salvation; and the inhabitants of Sodom and Gomorrah experienced its truth to their utter dismay, consternation, and destruction.

Moses preached the doctrine of exclusive salvation, and the punishments consequent upon opposition to this doctrine were severely felt by the Egyptians at the Red Sea, by the Israelites in the wilderness, and by the Canaanites who fell before the children of Israel.

Looking up to the brazen serpent made by Moses, was the exclusive method of salvation from the deadly effects of the bite of the fiery serpents which the Lord sent.

Korah, Dathan, Abiram, Saul, Uzzah, and the prophets of Baal, can testify to the truth of this doctrine.

Naaman's indignant wrath, and haughty pride were all in vain, his servant persuaded him that the exclusive method of salvation from his leprosy consisted in obedience to the voice of the man of God, even washing himself seven times in the river Jordan. No matter what Naaman or any body else thought or said. *Six* washings in the river Jordan would not have availed anything, neither would *seven* washings in *any other river* but the river Jordan have produced the desired effect.

Repentance at the preaching of Jonah, proved exclusive salvation to the Ninevites.

John the Baptist preached the doctrine

of exclusive salvation: "and now also the axe is laid unto the root of the trees; therefore, every tree which bringeth forth not good fruit is hewn down and cast into the fire."

Jesus Christ preached the doctrine of exclusive salvation. "Verily, verily, I say unto you, except a man be born of water and of the spirit he cannot enter into the kingdom of God. Except ye repent ye shall all likewise perish. I am the way, the truth and the life; no man cometh unto the Father but by me. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. There shall be one fold and one shepherd. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Exclusive enough this. There were many Pharisees, Sadducees, and Essenes, in the days of Jesus, but their religions were not sufficiently exclusive, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

On the day of Pentecost, Peter filled with the Holy Ghost preached the doctrine of exclusive salvation to men of every nation under heaven. Hear him, "Repent and be baptized, every one of you, in the name of Jesus Christ. Save yourselves from this untoward generation." Three thousand persons believed the word of exclusive salvation by Peter, and in token thereof were baptized the same day. The reader will recollect that these three thousand persons were not what are generally considered wicked sinners, but religious, devout men, who had proven their sincerity and faithfulness by coming up from all nations to Jerusalem, expressly "to worship." But their religion, their devotion, their worship was insufficient; it was not exclusive enough, and Peter had sufficient charity to boldly proclaim this. Sincerity in an individual is no proof that he is in the "right way." I might wish to go from Manchester to Edinburgh, but if I unwittingly started on the London road, with my back to Edinburgh, I should not reach the place of my destination, but every step I took would increase the distance between me and it. The only, the

exclusive means by which I could reach Edinburgh would be to travel on the road to Edinburgh.

Hear Peter further, "Neither is there salvation in any other, for there is none other name under heaven given amongst men whereby we must be saved."

Though Cornelius received the ministration of angels, and the gift of the Holy Ghost, he found that salvation was exclusive, and Peter commanded him to be baptized, in order that he might be saved.

The devils know the truth of the doctrine of exclusive salvation. Said one,—"Jesus I know, and Paul I know, but who are ye?"

James preached the doctrine of exclusive salvation. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Jude preached the doctrine of exclusive salvation. "It was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves; sensual, having not the Spirit."

St. John preached the doctrine of exclusive salvation. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not of us. These things have I written unto you concerning them that seduce you. Beloved, believe not every

spirit, but try the spirits whether they are of God; because many false prophets are gone into the world. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. He that hath the Son hath life; and he that hath not the Son of God hath not life. And we know that we are of God, and the whole world lieth in wickedness. Whosoever transgresseth and *abideth not* in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not *this doctrine*, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie."

Lastly, the apostle Paul firmly believed, and strenuously contended for the doctrine of exclusive salvation. He knew it was the hope of the righteous, and the bulwark of heaven. What does he say? "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye *could not be justified* by the law of Moses. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak *the same thing*, and that there be *no divisions* amongst you: but that ye be perfectly joined together in the *same mind*, and in the *same judgment*. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions amongst you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? For ye are yet carnal; for whereas, there is amongst you envying, and strife, and divisions; are ye not carnal, and walk as men? For while one saith, I am of Paul, and another,

I am of Apollos, are ye not carnal? * What then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? For other foundation can no man lay than that is laid, which is Jesus Christ. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached, unless ye have believed in vain. When he shall have put down all rule and authority and power. And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are a savour of death unto death; and to the other the savour of life unto life. Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. Be perfect, be of good comfort, be of *one mind*. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach *any other gospel* unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach *any other gospel* unto you than that ye have received, let him be accursed. O foolish Galatians, who hath bewitched you, that ye should not obey the truth? That in the dispensation of the fulness of times he might gather together *in one* all things in Christ, both which are in heaven and which are on earth. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. There is *one* body and *one* spirit, even as ye are called in *one* hope of your calling. *One* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in you all. Till we

* For whilst one saith, I am of Wesley; and another says, I am of Luther; and another says, I am of Calvin; and another saith, I am of Campbell, are ye not carnal? We have need to learn again the *first principles of the gospel*.

all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every kind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. That ye stand fast in *one* spirit, with *one* mind, striving together for the faith of the gospel, when the Lord Jesus Christ shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, *speaking lies in hypocrisy*. Take heed unto thyself, and unto the doctrine: continue in it; for in doing this thou shalt both save thyself and them that hear thee. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. O Timothy, keep that which is committed to thy trust, avoid profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith. This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a *form* of godliness but denying the *power* thereof: from such turn away. Ever learning, and never able to come to the *knowledge* of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobates concerning the saith. But evil men and seducers shall wax worse and worse, deceiving and being received; for the time will come when they will not *endure* sound doctrine, but

after their own lusts shall they heap to themselves teachers having *itching ears*: and they shall turn away their ears from the *truth*, and shall be turned unto *fables*. They *profess* that they know God, but in *works* they deny him, being abominable and disobedient, and to every good work reprobate.

With such an overwhelming flood of Scripture testimony in favour of salvation by one Lord, one Faith, one Baptism, one Priesthood, one Gospel, how does our blood boil within us, and our bosoms burn with indignation, when we recollect that *teachers of religion*, with the *Bible* in their hands, have the unblushing effrontery to promise us salvation by just what lord, what faith, what baptism, what priesthood, what gospel *we choose*? And some have actually the infamous audacity to tell us that we can be saved *without any priesthood or baptism at all*! Oh, how have our eyes been *blinded*! How grossly we have been *deceived*! How awfully we have been *deluded*! How completely we have been "*bewitched*"! How horribly we have been *imposed upon*! How has the *truth* been turned into *fables*! How has the *word* of God been made of none effect through the *traditions* of men! "Our fathers have *inherited lies, vanity*, and things wherein there is *no profit*"!

Englishmen! stand forth in all the dignity and independence of your nature! Britons! rise in all the loftiness of your character, and declare with uplifted hand that you will be blinded by priestcraft no longer! That religious hirelings shall carry their barefaced impostures no further! Break your chains! Burst your fetters! Scorn your trammels! Proclaim yourselves free! Bear your own responsibility, and emerge into the liberty of the sons of God. Hear for yourselves, think for yourselves, judge for yourselves, act for yourselves, and then you will *know* for yourselves that every prophet that came with the "Burden of the word of the Lord," preached exclusive salvation.

Why, the very *presence* of a new prophet argued that all the people were "gone astray." The very *presence* of a prophet of the Lord always did, and always will involve the salvation or damnation of the people to whom he is sent. Jehovah does not trifle with men, but expects to be heard and obeyed through his servants the prophets.

The Lord *never did* send two or more contradictory messages to any people. It is thoroughly inconsistent with his character and perfections. When two men profess to have been sent by the Lord to the same people with conflicting messages, it is a certain truth that one or both of them are false teachers, impostors, wicked designing men, feeding and fattening on the credulity of the people. The message which any true prophet brings is always an exclusive message. It is approbation or condemnation. It proves a savour of life unto life, or of death unto death. There is no middle course. The people must *receive* or *reject* it. If received, it will prove their exclusive salvation. If rejected, it will prove their exclusive damnation. There is no alternative. It is a stern law of necessity. A truth that proves itself without reason, and without argument. If a people to whom Jehovah sends a message have power to receive or reject that message with impunity, *they are not accountable creatures*. Jehovah has *no power* over them. They are his equals. And who thinks of rendering homage to their equals, especially when those equals send a message to us requiring our implicit submission, filled with terrible denunciations in case of our refusal? No one, certainly. We should treat the message and its authors with perfect contempt.

In precisely a similar condition, do the opposers of the doctrine of exclusive salvation place the all-powerful Jehovah.

If Wesleyan Methodism be true; if Wesleyan Methodist preachers be sent of God; then every other form of religion is a gross imposture, and all other preachers are false teachers, crafty deluders, having no authority whatever from God. Every man who does not become a real Wesleyan Methodist must be damned, and every man who does become a real Wesleyan Methodist must be saved.

On the contrary, if the Roman Catholic church be the true church; if Roman Catholic priests be sent of God; then Wesleyan Methodism, then "Mormonism," and every other ism is false; then Wesleyan Methodist preachers and all other preachers are false teachers: if we believe their words it will not save us; if we reject their messages we shall not be damned. If the Roman Catholic religion be true,

we cannot be saved without becoming Roman Catholics, and we must be damned if we do not become Roman Catholics. No other religion will save us or avail us one jot, and no other religion can condemn us. If the Roman Catholic religion be false, we cannot possibly *be saved by it*; neither can we possibly *be condemned by it*. It is altogether powerless: it is worse than useless.

I am aware that many people have a sort of vague, floating, indefinite notion, that it does not signify what religion you follow provided the heart be right. This is such a shallow idea that it scarcely deserves notice. It is too superficial to be true. One essential pre-requisite to salvation we know is a *right spirit*; but all do not profess to know, that another essential pre-requisite is *right spiritual food*. Our bodies not only require a healthy stomach, but appropriate food also. So with our spirits, or they will not be healthy long.

God never did, and never will save a single soul by means of a *false religion*, or through the medium of *false prophets*. He will not give the glory and power of salvation to impostors, or impostures: but he will judge all the world by that system, that Gospel, that Priesthood, that man which *He has ordained, and by no other*. When the works of false religions and false prophets are presented before the bar of God, the great Judge of all the earth will say—Who hath required this at your hands? Depart from me ye cursed; I never knew you. Then, if not before, will all know for themselves the truth of the doctrine of exclusive salvation. Then will it be manifest that *those authorized of God, and those alone*, have power to bind on earth and bind in heaven, to loose on earth and loose in heaven. Salvation will be *confined exclusively* to those who obeyed the warning voice of the duly empowered servants of God, and damnation will be *poured out exclusively* upon those who rejected the warning voice of those servants. What, then, becomes of Sectarianism? It will be blasted to the four winds of heaven. It will crumble to dust before the majestic march of Eternal Truth. It will be swallowed up in the victorious triumph of the kingdom and sons of God. Amen.

The Latter-day Saints' Millennial Star.

MARCH 1, 1851.

It becomes our painful duty to record the death of Elder Flanigan, late president of the Birmingham conference. His faithful and efficient labours, in that and in the Bedfordshire conference, characterized by a dignified, but unostentatious deportment, had powerfully attached the affections of thousands to his person. His life strictly illustrating his faith, enabled him with great boldness, and power, to proclaim "this Gospel of the Kingdom." God was indeed manifest in his ministrations, as the prosperity of the work under his presidency, abundantly testifies. His integrity in the cause of truth, was well evinced by his undeviating course in the path which duty defined, regardless of human frown or favor. His pen, like a barbed arrow, was pointed against the falsifiers of truth, and, although pungent with reproof, his communications disclosed true charity for those to whom they were addressed. His unremitting assiduity declared a holy zeal, worthy his High Calling.

It is seldom our lot to chronicle the death of a more useful and promising man, than was Brother Flanigan. Besides his labors in his native land he has spent two years in the ministry of the everlasting Gospel in this nation. Being only 29 years of age, his brethren had much to hope for in the prospect of his aid to spread the Gospel among the nations on earth. But God, in whose hands our breath is, had otherwise determined; and, as He frequently does to His ministers, showed to this our brother the position he was to occupy in his future state, which so fascinated his mind that he frequently besought the Elders present to ask for his release: how different this from the feelings of those who are under bondage through fear of death. After teaching his people how to live,—he taught them how to die.

It would have been highly gratifying, could we have participated with our brethren from the various conferences in the funeral obsequies of the deceased; but an unusual pressure of business, at that particular juncture, prevented. We most heartily respond to their suggestion, that a becoming and appropriate monument be erected over his grave, to perpetuate the memory of the beloved dead; and will endeavour to bestow the attention upon the subject which they request.

APPOINTMENTS.—Elder Isaac C. Haight is appointed to the presidency of the Birmingham Conference, and Elder J. D. Ross to succeed him at Cheltenham.

DEATH OF ELDER JAMES H. FLANIGAN,

LATE PRESIDENT OF THE BIRMINGHAM CONFERENCE.

Dear President Richards,—By your request I proceed to the painful task of giving you such information concerning the illness, death, and burial, of our deeply lamented brother, Elder James Henry Flanigan, late President of the Birmingham Conference, as I am in possession of. Having received intelligence by letter from Elder Godsall, of the dangerous illness of Elder Flanigan, I hastened, with as much despatch as possible, to be with and render any assistance in my power to our brother in his perilous situation. I arrived at Birmingham at two o'clock in the afternoon of Tuesday, the 28th of January. When I entered the sick chamber, I found him surrounded by a proper number of kind-hearted brethren and sisters, who were, and had been, unwearied in their exertions to soothe his sufferings and assuage his pain. More could not have been done by mortals, than they had done, to arrest the progress of his disease. The kindest of fathers and the most affectionate of mothers could not have been more diligent in their efforts to save

the life or cheer the spirit of an only son, than were Elder Godsall, and family, in their attentions to him. The same may be said with equal justice, of all who attended upon him. Of this he took particular pains to inform me, and wished me to communicate the same to his brethren, and all who felt an interest in his well-being. It is not in the power of my feeble pen to give expression to my feelings when I first entered his room, and gazed upon the wreck of that mighty man in Israel as he lay marred, and disfigured by the loathsome disease that was preying upon him (small-pox). I, however, did not give way to my feelings, but sought to strengthen my own faith and that of the Saints, that we might the more effectually combat the power of death, and, if possible, save his life. He seemed much revived when he heard my voice, for, see me, he could not. He entered freely into conversation with me upon the nature of his disease, spoke with much warmth of feeling of you, Elder Pratt, and the American brethren in general, and would have been glad to have had them present if circumstances would have permitted, but did not seem to repine that such could not be the case.

Although his body was constantly racked with the most excruciating pain, yet his judgment and all his mental faculties seemed unimpaired, and remained so up to his latest breath.

Immediately after my arrival, I called upon the elders, and we proceeded to administer the ordinance of anointing with oil and the laying on of hands, which we continued to do at intervals during the night. He joined heartily with us in our every administration, and appeared for the time being to get much relief; but all our efforts to rebuke the destroyer and kindle up within him the power of life proved unavailing, and fruitless; in fact, he gave us no reason to hope that he had faith to recover. On the contrary, he manifested an eagerness to hasten to the spiritual world. Said he, "I see three vacant places by the side of Joseph and Hyrum; one of them is for me; let me go and fill it." I felt reluctant to resign him until some of the American brethren could be present, and expressed my feelings to him. He seemed willing to struggle to live till they should have time to come, but, through the delay and miscarriage of letters, none, whose circumstances would admit of their being present, received intelligence of his situation till after his decease.

Feeling quite unwell, from exertion and anxiety of mind, I left, with his permission, for a few hours, fully expecting to see him living on my return. But I deeply regret to say I was a few moments too late: his spirit had taken its flight to the mansion of the Just. A short time before his death he called for Elders Godsall and Williams, gave them some instructions, asked a few questions, and delivered the following testimony in their presence, and that of some other Saints:—

Brother Flanigan.—"Brother Godsall, do you believe that Zion will be fully built up and inhabited by the Saints?"

Brother Godsall.—"I believe that it will be fully built up and inhabited by them."

Brother Flanigan.—"Do you positively believe that it will be built up temporarily, and inhabited by them, and the glory of God rest upon it?"

Brother Godsall.—"I believe that it will positively be built up by the Saints, and inhabited by them, and that the glory of God will rest upon it."

Brother Flanigan.—"That is right. All is well, all is well with you."

"Brothers Godsall and Williams, I knew from the first of my illness that the disease with which I am afflicted was fatal to the destroying of my body, for my system is so weak that it cannot withstand this dreadful complaint. Are they all brothers and sisters that are here?" Answer, "Yes." "Then, God bless you, brothers and sisters, for your kindness unto me in my affliction; and the God of heaven will abundantly bless you, inasmuch as you do the things that are right in his sight. I am now going into eternity, and I know that this is the true church of Jesus Christ, and besides it there is no other; for it

I have lived, and for it I now die; and this is my last testimony of its truth. Brethren, hold fast in it, and the blessings of Almighty God will be upon you; contend before the world for our most holy and religious faith, for I know that it is the religion of the Great God of heaven, whose religion is most pure and holy; for it I have lived, and for it I now seal my testimony with death. Amen, amen, amen."

Witnesses,—John Godsall, Charles Williams, William Payne, William Chapman, and John Davis.

At the conclusion of this testimony he requested Elder Godsall to lay his hands upon him, and pray for the release of his spirit. Elder Godsall complied with his request, and Elder Flanigan soon fell asleep without a visible struggle. Elder Godsall informed me, that the night before he was taken violently ill he bathed in pure water, and anointed himself before retiring to that bed from which he never returned. He was confined to his room from Friday the 17th to January 29th, when he died.

On Friday, January 31st, we consigned the remains of our beloved brother to his last resting-place. The following was the order of the FUNERAL PROCESSION;—

At three o'clock precisely a hearse and two mourning coaches were in attendance at Brother Godsall's, where the mortal remains of our brother were received, and also various presidents of conferences and others. From thence we proceeded to the Birmingham Old Cemetery, calling at Livery-street Chapel for the Saints.

ORDER OF THE PROCESSION.

Four Elders.	Four Elders.	The Hearse bearing the Body.	Four Elders.
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First Mourning Coach containing

Elder E. B. Kelsey,	President of	London Conference.
" C. H. Wheelock,	"	Manchester do.
" I. C. Haight,	"	Cheltenham do.
" J. W. Young,	"	Shropshire do.
" John Lyon,	"	Worcestershire do.
" W. C. Dunbar,	"	Southampton do.

Second Mourning Coach containing

Elder J. D. Ross,	Late President of	Staffordshire Conference.
" W. Bayliss,	President of	Birmingham Branch.
Elders Whitehead and Godsall, Counsellors to Elder Bayliss.		
Elders Hart and Hodgert, travelling Elders in the Birmingham Conference.		

Next in order were

Elder George Halliday,	President of	South Conference.
" William Broomhead	"	West Bromwich Branch.

Various presiding Elders of Branches and the Priesthood according to their order.

These were followed by

From Six to Eight Hundred Saints and Friends under the direction of Elder William Price.

Arrived at the Cemetery at four o'clock. The chapel was densely crowded, hundreds having to remain in the grounds who were unable to enter. Suitable hymns were sung by our choir, and after prayers Elder Kelsey, who officiated as chaplain, delivered a most appropriate and feeling address. We then returned to the grounds, and consigned the body of our beloved brother to the silent grave.

On the following Sunday evening I proceeded to fulfil my appointment to deliver an address, on the late mournful event, at Livery Street Chapel, which was crowded to excess. I need not say more of the address than that I felt then as I now do in writing this letter, that I should have been glad had the

task fallen on one more capable and efficient than myself to do honour and credit to the subject. The vacant chair, in the centre of the stand, which had been so recently filled by our lamented brother; the mournful appearance, and the signs of mourning worn by those who were before me, in a great measure tended to disqualify and unman me for the high duty imposed upon me. I, however, endeavoured to show the nature and power to some extent of the holy priesthood in its administrations among the living and the dead, in heaven and on earth. Elders Ross and Young followed, with appropriate remarks. I think it would be presumption for me to undertake to describe the virtues, abilities, and high qualifications of Elder Flanigan, or to pass anything like an eulogy upon him, but shall leave that for an abler hand, and a more comprehensive mind. If I were to fill the pages of the *STAR*, I could not say much more than a few expressive sentences, which fell from the lips of Elder Kelsey in his address over the remains of Elder Flanigan. Said Elder Kelsey, "Elder Flanigan never eat the bread of idleness, nor was he ever known to spend an idle or an unprofitable hour." His mind was constantly grasping for good, that he might enrich and exalt his own spirit, pour forth the treasures of goodness that he had gleaned from every possible source, to purify and elevate the minds of his brethren over whom he had the watch care. He has left us, and is gone to a higher sphere, but his works do and will follow him. His name will never be forgotten; his deeds will never be blotted out of the memory of man; but they will go forth like the Spirit of God, to gather up the seed of Israel that may hear of his name and be favored with the reading of his works! Just previous to his death he had laid the foundation of an extensive work, which will, no doubt, be carried out according to his wishes, by his successor and fellow-labourers.

I cannot conclude this already lengthened communication and do justice to my own feelings without saying that the Saints in the Birmingham conference, are beyond the reach of praise for their kind attention to Elder Flanigan during his illness. They seemed to study only how they might contribute to his comfort, and alleviate his suffering, for which they are entitled to, and will receive the blessings of all the servants of God, and especially of those from the land of Joseph. May God for ever bless them; may they never lack a friend in the day of distress; may they never plead in vain for bread for themselves, their wives, or their little ones; and when they draw near to the dark valley and shadow of death, may a kind angel draw near to soothe and comfort in the hour of deep anguish, and may it bring to their remembrance their watchful care of a servant of God when he was a stranger in their midst, even their former president, Elder James Henry Flanigan.

I have the pleasure to remain your fellow-servant in the kingdom of our Lord Jesus Christ.

Feb. 16, 1851.

C. H. WHEELLOCK.

CENSUS OF THE UNITED STATES.

THE threshing floor of the Almighty is fast filling up! "I am the vine, my Father is the *Husbandman*," the *field* is the *world*, the reapers are the *angels*."

Earthly husbandmen, whose fields are extensive, and their crops heavy, so as to render it too expensive, or otherwise inexpedient to transport the crop in the straw, often prepare a threshing floor in the most favorable portion of the field, where the grain is threshed out, separated from the straw, chaff, and other foreign substances, which are blown away, burned up, or used for ignominious purposes, while the clean product is carefully taken home and saved, fit for the master's use: even so has the great "*HUSBANDMAN*" determined concerning this His field—the world. He has employed the Angels; they have also employed and sent forth men by authority to labor

in the field for the last time. These are now reaping in the ripest portions of it, and are binding the wheat into sheaves (churches), and are gathering the sheaves into shocks (conferences), and taking it in loads (by ship) up to the great threshing floor. The threshing season does not usually occur until after harvest, but know assuredly it will come : the wheat cannot be made fit for use without it.

That land, by the conduct of its inhabitants, has most justly acquired the appellation of God's threshing-floor ; thereon have Apostles, Patriarchs, Prophets, and others of the Saints been slain, for the "Testimony of Jesus," which they held, and it is written, "He will thoroughly purge his floor."

Not only are the servants of the HUSBANDMAN gathering home the ripest of the wheat, which requires the least threshing, and some of which is so mature as to separate itself from the chaff without such severity ; but

"Others, the Lord, against their will,
Employs his counsels to fulfil."

As if by conspiracy of heaven and earth, all nations teem with a spirit of emigration to America.

The poor of all countries, seeing want and misery staring them in the face while they remain, hasten to make good their flight, while they have the means, to the land which invites to its wide-spread soil of unsurpassed richness, and its inexhaustable mines of untold treasure. The annexed extract from the "London Times," will give our readers some idea of the rapidity with which the numbering millions are assembling upon that land. The condition of the whole world induces the gathering to America—the land of Joseph—"choice land above all others ;" and while this almost universal work is going on, a nation unto God is rearing up by His holy command in their very centre, and must become known to all as a city on a hill, that cannot be hid. Many will come flocking to it for deliverance in the day of God's controversy with the nations. But they say, ahah ! "shall we go to the Saints for refuge?" Ahah ! said the brethren of Joseph, "shall our sheaves, and the sheaves of our father and mother, bow down to our younger brother's sheaf?" Quite unlikely that we should submit to such assuming arrogance. But in the sequel, when a load of corn was as the price of their lives, and could only be obtained by Joseph's permission, it was sweet even at his hand ; then obeisance was ready from all their sheaves for Joseph's. So shall it be in the day of the redemption of Zion.

When God shall avenge her with judgment upon her adversaries, then shall multitudes come bowing and bending, with weeping and supplication, doing obeisance to Joseph's sheaf, that is now being reared in the midst of that great Threshing Floor. Lamentable thought that so great a proportion of the crop of the Field is straw and chaff that must be consumed, or blown away ; while the tares left in the field in bundles must be burned. The wheat, by far the smallest bulk, but vastly heavier, is taken home and *saved* in the garner.

When the popular journals thus proclaim the accompanying movements of the universal harvest, the Saints cannot but discern, with the liveliest interest, the purpose of God that moves it.—ED.

"In the United States, both the general government and the State governments take the number of the people every ten years ; but take it alternately, so that, every five years a census is had, showing the progress and distribution of the population. That taken at the end of each de-

cade by the general government is by far the most complete, exhibiting a variety of results in connexion with topics of inquiry which are not touched upon by those who take the census of the separate States, under the authority of their respective legislatures. The general census is, therefore,

invariably that which is taken both at home and abroad, as the great basis of comparison in estimating the progress made by the nation, from time to time, in population and wealth.

Startling as the results have heretofore been, they are destined to be cast completely into the shade by those about to be disclosed by the present census, which will exhibit an instance of material and industrial development unparalleled in the annals of nations. For this, two causes may be assigned—first, the unexampled prosperity of the country since 1846, when the tariff was, for the first time, placed on a purely revenue basis, and more especially since 1848, when the stream of Californian gold set in broadly, deeply, and constantly to the eastward; and, secondly, the universal extent to which, within the last four years, famine, pestilence, and political disturbances have drained both the British isles and the continent of Europe of their redundant population. It is not to be doubted, that within the last ten years nearly three millions of the subjects of the British crown have transferred themselves, and virtually their allegiance too, to our transatlantic rivals. The emigration during that period from Germany, Denmark, and other portions of the continent, has also been unwontedly great. The results of so sudden and extensive a transfer to America of what is there the most desirable of all kinds of capital, viz., efficient labor, can scarcely yet be calculated. But it is not labor alone that has thus been transferred. Money has gone along with it in unprecedented quantities, thus still further enhancing the rapid acquisition of the means by which a free and industrious people accelerate their individual fortunes and national development.

But if labor is the foundation of all wealth, it is evident how great a desideratum it must be to a country of boundless resources like America, to have an ample and steady stream of effective labor directed upon its shores. How far America has gained within the last ten years, in an element so essential to national wealth and prosperity as population, it will be for the present census definitely to determine. But, judging from the premonitory indications which have already reached us, we cannot be far wrong in assuming that, during that period, nearly fifty per cent. has been added to the population. By the census of 1840 the population of the Union

was a little upwards of seventeen millions. By the present census, it will fall but little short of, if it do not exceed, twenty-five millions. This is, for the whole Union, more than doubling in twenty-five years, and when we consider that in some of the States, population is actually, though slowly, on the decline, the rate of increase in other directions may be conceived.

Take, for instance, the valley of the Mississippi. In 1810 its population did not exceed 400,000 souls. The census of the present year will probably show it to contain close upon thirteen millions. Thus, in forty years, a region, the population of which fell short of half-a-million, has come nearly to equal in number the population of England. In 1860, the population of the valley will exceed that of England and Wales.

The rise of some of the western cities seems to have more of magic than of reality in it. The man is yet living who built the first log hut on the spot which is now the site of Cincinnati, and that city is now larger than Bristol, containing 150,000 souls. Ten years ago its population did not amount to 50,000, so that it has more than trebled in that short space of time. In 1840, the population of St. Louis was only 16,000. It is now upwards of 90,000. This city is destined to be the greatest interior entrepot of trade upon the American continent.

But the most extraordinary feature in the case is the growth of New York. In 1840 its population, including its suburbs, was about 312,000. It is now estimated at close upon 750,000. The progress of the continent is typified by the rise and progress of New York. In 1860 its population will be 1,200,000, and in 1870 it will be but little short of two millions. There is no limit to New York but such as may be imposed upon it by the commercial wants of the continent.

An important consideration connected with the census is the new distribution of political power to which it will give rise. Representation being based exclusively on population, the preponderating numbers of the west will transfer to it all political power. We must confess that in the political balance between the different sections of the confederacy, power could not be deposited in safer hands than in those of the west.

Ten years hence the population of America will exceed that of the British isles.

A FAREWELL GLANCE AT WALES.

Dear brother F. D. Richards,—It has been truly said, that the instinct which prompts men to cleave to the land of their nativity, is one of the strongest of our common nature. This feeling is inherent to every Welshman; the mountains and vallies, towns and villages, of his native land, enchanted as it were by the various romantic elegies of the Welsh Bards, cause his heart to cleave to the home of his fathers, shuddering at the thought of having his death bed surrounded by strangers, and his grave in a foreign land. This love of country has given birth to the loftiest deeds of patriotism—the finest outbursts of poetry—the most patient endurance of hardship and suffering, throughout the length and breadth of Wales. The finest climates, the brightest skies, and the most fertile plains, in other parts of the world, have no charms for the Welshman; his language being, “Dim i mi y’w pob diddanwch, maes o wlad fy nghenedigaeth, (no pleasure for me, out of my native land.)

Knowing this to be the common feeling of my countrymen, at the same time finding hundreds lately leaving their country, (Abraham like) friends and relations, knowing but one language, sacrificing property and all that is dear, to commence a journey of some eight thousand miles! described by their enemies as the valley of the shadow of death; and the place they are going to as the region where death reigns through famine, pestilence, and common destruction; yet, I find those Latter-day Welsh Saints, (and I suppose the English are much the same) going forth bold as lions, in flocks, harmless as doves, happy as angels, singing Zion’s songs, with their hearts filled with joy and gladness, having the same feeling as the Poet, who says:—

“The Upper California, oh! that’s the land for me;
It lays between the mountains, and great Pacific Sea;
The Saints can be supported there, and taste the sweets of liberty;
In Upper California, Oh! that’s the land for me,” &c.

The songs and feelings of the sixty Welsh Saints that left their native shore, a few days ago, to accompany brother O.

Pratt, with his three hundred English Saints, were the same as those of the scores and hundreds of their brethren who have gone before, *proving that a stronger passion* than the instinctive reluctance to leave home was *planted* in their bosom—yes, stronger than death itself; for I have heard many testifying, that they would rather die with their faces Zionward, than remain in the confusion of Babylon, lest they should partake of her sins, and receive her plagues, for despising and disobeying God’s counsel,—“Come out of her my people.”

Zion on the sides of the North, the city of the Great King, her beauty, order, strength, glory and prosperity, with the great gathering thereto, of the pure in heart, with songs of everlasting joy, are the subjects of their praises, and the theme of their conversation. They go forth regardless of the taunts of the self-righteous religionists who surround them, that have the sneering, mocking spirit of the antediluvians, crying “peace, security,—where is the promise of his coming—we need no refuge—the horizon appears well—good to-day—but better to-morrow—be damned ye Latter-day Saints that trouble the peace of the world.” But I find the thousands of Saints in Wales, with the spirit of Noah, warning all to fly from the wrath to come; preparing to gather themselves up with their families, to go forth after their brethren to the *hiding place*, geographically described by the inspired prophets of the Lord, so minutely, that he who runneth may read, understand, and know.

Wales, my dear sir, on one hand, is full of religious societies; the congregations of the various parties are numerous in all the towns and villages; their ministers, and local preachers, have power with the multitudes; and out of those various congregations men arise, speaking perverse things to draw disciples after them; lovers of their own selves, covetous, boasters, proud, false accusers, incontinent, fierce, despisers of those that are good, high-minded, lovers of pleasure, having a form of godliness, denying the power thereof; ever learning, never able to come to a knowledge of the truth; waxing worse and worse, *deceiving and being deceived*. They will

not endure the sound doctrine of the gospel of the kingdom, containing apostles, prophets, &c., "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Faith in immediate revelation, and the supernatural agency of the Spirit of God. Repentance, baptism for the remission of sins, the laying on of hands for the Gift of the Holy Spirit, with signs following believers, with the gifts of wisdom, knowledge, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues, dreams, visions, ministry of angels, &c. The Gospel in the fulness of its blessings they deny, and they will have others not to believe in such a gospel; but after their own lusts they heap up to themselves teachers, having itching ears, turning away their ears from the truth to fables. The Apostle Jude has truly said, "these are murmurers, complainers, walking after their own lusts, and their mouths speaking great swelling words, having men's persons in admiration because of advantage." Such is the sad picture that now unveils itself to thousands connected with the various denominations of Wales, speaking with convincing power, in language that cannot be mistaken. And thanks be to God, the multitude begin to see the above description, given in the oracles of truth of the false prophets and teachers of the last days, as applicable to those who deny the necessity of apostles, prophets, &c., for the perfection of the Saints; who have also changed the ordinances, and preach contrary to the promise of the Saviour, that signs shall follow believers, so that there are thousands halting between two opinions; and the light of truth and intelligence, is slowly, but surely breaking the spell. For truth is mighty, and will prevail. On the other hand, I find the various branches of the Church of Christ of Latter-day Saints in Wales, in love, peace, and harmony; increasing in grace, wisdom, and intelligence. From their beloved president, Mr. William Phillips, down to the youngest members, there is but one mind, one faith, one spirit. The unity of faith that prevails is truly astonishing, when we consider that the church is made up of members, who before they were joined to the body, had as many conflicting doctrines, with the various denominations they belonged to, ebbing and flowing in their brains, as there are waves between the

ebbing and flowing of the sea. If I am allowed to trace the cause of this union, this oneness of spirit, I find it embodied in that important principle, "God has set in his church first apostles;" a principle that the spirit of the world will not receive, and the denial of this truth is the very fortress in which the powers of darkness for the present stand. In the midst of the thousands of Saints in Wales, scattered here and there, not only in the towns and villages, but in the solitary vallies where there may not be more than one or two families, living by watching their sheep on the sides of the surrounding craggy mountains; I can scarcely find one who will not testify that they have been edified, consoled, comforted, made strong in spirit, in the unity of the faith, filled with wisdom and intelligence, in a word, clothed with salvation through the ministry of the apostles of the church of Christ now, in the same manner as the saints through the ministry of apostles formerly were made perfect for the work of the ministry, to the edifying of the body of Christ. It is true, there are thousands of my brethren who have not seen one of the brothers, exalted by God into the office of apostleship; yet they know, through various testimonies, of their existence in the church; in truth, they know that the church could not exist without the Presidency, the Quorum of the Twelve Apostles, and the different officers of the kingdom. The light of truth and intelligence, sent forth by the apostles, in epistles, treatises, and lectures, are read in the Welsh language by the brethren, often by the midnight lamp, after their return from their toilsome, perhaps sixteen hours, labour. From the moment they read, the effect can be seen in the edification they have received, by the consecration they make, in dedicating body and spirit to God's service; causing their indefatigable exertions, in rolling forth the light of truth through the empire of darkness, to shine forth before men, until they have become a bye word and a proverb, "*mawr a rhyfedd ydyw zeal y saint*," (great and wonderful is the zeal of the Saints.)

The distribution of the truth connected with the salvation of the present dispensation, through the medium of thousands of tracts in English and Welsh, will soon bring a harvest of Cambria's brave sons and daughters into Emmanuel's kingdom, that will cause the heavens to rejoice, the

votaries of darkness to groan, and the gates of hell to tremble.

Has not brother Kelsey's courage, with the faithful band in London, caused the church universally to rejoice? The blow he is going to give the kingdom of darkness, in sending forth nearly thirty thousand messengers, each having the sacred sword of the spirit of truth, carrying the savour of life unto life, or of death unto death, wheresoever they go. These blessed messengers enter into the closets of rich and poor; they wrestle in the conviction and conversion of thousands, in a "still small voice" that cleave to the honest in heart, with an undissolvable attraction.

I was too bashful myself, when a member of the Baptist denomination, to attend publicly to the ministry of the officers of the Church of Jesus Christ of Latter-day Saints. But a poor widow, supported with her family by the poor fare of the parish, found means to get a tract, which she gave me; which, like the little captive maid of Israel, in the house of Naaman the leper, convinced me of the poverty of my religion, the power of God unto salvation revealed in connection with all who obeyed the ordinances of the gospel that brought life and immortality into light. So to Jordan, or rather to a river, I went with an officer duly called and authorized by God to administer the ordinance of baptism for the remission of sin, and by the

gift of the Holy Spirit which I received through the laying on of hands, which spirit testified with my spirit, that I was an adopted child into God's family, that my sins were forgiven, that the person that officiated was a servant of God, and that the church I was in, was no other than the House of God, and the very gates of heaven. Through the goodness of God, I soon brought my family into the church to rejoice with me, and some scores besides, who have brought their families and others to rejoice in the common salvation of all. So I rejoice in seeing the little stone rolling forth in my native land through the medium of tracts, &c., increasing in strength, velocity, and stature, crushing the image (false religion) into dust, and becoming already a great mountain, and will soon fill the whole earth with the glory of God's power and goodness.

Verily, greatly blessed will that brother, sister, or family be, that will contribute their mite to get the gospel preached through the medium of tracts, &c., to the poor, bringing into their possession the true riches of eternity. "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

WM. HOWELL.

Liverpool, Feb. 15th, 1851.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 22ND OF FEBRUARY, 1851.

John Price	£2 0 0	Brought forward.....	£28 8 0
James Walker.....	10 0 0	John Memmott	20 0 0
John Parkinson	1 16 0	Thomas Chamberlin.....	2 0 0
Thomas Clarke	4 0 0	George P. Waugh.....	5 0 0
Henry Thomas	8 12 0	John Taylor	5 0 0
R. Morris (per H. Evans)	2 0 0	Richard Tilt	2 11 7
Carried forward.....	£28 8 0		£62 19 7

ERRATUM.—In STAR No. 3, in the "List of Monies Received" read "Richard Morris £6 0s. 0d." instead of £6 6s. 0d.

ADDRESSES.—Lewis Robbins, James Works, John V. Long, 53, Chester Street, Sheffield.

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EXTRACT FROM A WORK BY ELDER JOHN TAYLOR ABOUT TO BE
PUBLISHED IN FRANCE.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH:
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 6.—Vol. XIII.

MARCH 15, 1851.

Price One Penny.

EXTRACT FROM A WORK BY ELDER JOHN TAYLOR ABOUT TO BE
PUBLISHED IN FRANCE.

"Man's body to him, then, is of great importance; and if he only knew, and appreciated his privileges he might live above the temptation of Satan, the influence of corruption; subdue his lusts, overcome the world, and triumph, and enjoy the blessings of God in time, and in eternity.

The object of man's taking a body is, that through the redemption of Jesus Christ both soul and body may be exalted in the eternal world, when the earth shall be celestial, and obtain a higher exaltation than he could be capable of doing without a body. For when man was first made, he was made "a little lower than the angels." But through the atonement, and resurrection of Jesus Christ he is placed in a position to obtain an exaltation higher than angels. For, says the Apostle, "know ye not that we shall judge angels." Jesus descended below all things, that he might be raised above all things. He took upon him a body that he might die as a man; and "that through death he might destroy him that has power of death, even the devil." (Heb. ii. 14.) Having conquered death, then, in his own dominion, burst the barriers of the tomb, and ascended with his body triumphant to the right hand of God; he has accomplished a purpose which God had decreed from before the foundation of the world, and "opened the kingdom of Heaven unto all believers." Hence, man, through his obedience to the gospel, is placed in a position to be an adopted son of God, and have a legitimate right to his Father's blessings, and to possess the gift of the Holy Ghost.

And the Apostle says "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 2.

Thus as Jesus vanquished death, so may we: as he overcame, so may we; and if faithful, "sit with him upon his throne, as he has overcome and sat down upon the throne of his Father." Rev. iii. 21. And so man will not only be raised from degradation, but also be exalted to a seat among the intelligences that surround the throne of God. And this is one great object of our coming here and taking bodies.

Another object that we came here for and took bodies, was to propagate our species. For if it is for our benefit to come here, it is also for the benefit of others.

Hence the first commandment given to man was to "Be fruitful and multiply, and replenish the earth." (Gen. i. 28.) And as man is an eternal being, and all his actions have a relevancy to eternity, it is necessary that he understand his position well, and thus fulfil the measure of his creation: for as he and his offspring are destined to live eternally, he is not only responsible for his own acts, but, in a great measure, for those of his children; in training their minds, regulating their morals, setting them a correct example, and teaching them correct principles, but more especially in preserving the purity of his own body. And why? because if

he abuses his body and corrupts himself he not only injures himself but his partner or associates, and entails misery incalculable upon his posterity, who are doomed to inherit the father's misery, and this not only in time, but in eternity. Hence the Lord has given laws regulating marriage, and chastity, of the strictest kind, and entailed the severest punishment upon those who in different ages have abused this sacred ordinance. For example: the curse of Sodom and Gomorrah, and the terrible judgments pronounced against those who should corrupt and defile their bodies. Let any one read Deut. xii. 13 to 30. Again, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." (1 Cor. iii. 16, 17.) And why? because man being made a free agent over his own body, that he might exalt himself and his posterity, both in time and eternity, if he abuses that power, he not only affects himself, but unborn bodies and spirits; corrupting the world, and opening the flood-gates of vice, immorality, and estrangement from God. Hence the children of Israel were told not to intermarry with the surrounding nations, lest their seed should become corrupt, and the people turn to idolatry; which would lead to the forgetfulness of God, to an ignorance of his purposes and designs, he would lose sight of the object of his creation, and corrupt himself, and this would lead to the introduction of every other evil, as a natural consequence. But when the order of God is carried out, it places things in a lovely position. What is more amiable and pleasant than those pure, innocent, endearing affections which God has placed in the hearts of the male and female, who are united in lawful matrimony, with a love and affection, pure as the love of God, because it springs from him, and is his gift: with bodies chaste and virtuous, and an offspring, lovely, healthy, pure, innocent, and uncontaminated: confiding in each other, they live together in the fear of God, enjoying nature's gift's uncorrupted, and undefiled as the driven snow, or the chrystal stream. But how would this enjoyment be enhanced if they understood their destiny, could unravel the designs of God, and contemplate an eternal union in another state of existence, a connexion with this offspring, commenced here, to endure for ever, and

all their ties, relationships, and affections strengthened. A mother feels great delight in beholding her child, and gazing on its lovely infant form: how would her bosom swell with delight at the contemplation of that child being with her for ever. And if we only understood our position, this was the object for which we came into the world. And the object of the kingdom of God, on which I have written at length, is to reestablish all these holy principles. Chastity and purity are things of the greatest importance to the world; hence the prophet says, "Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth." Mal. ii. 14, 15.

Here, then, the object of purity is pointed out clearly; and what is it? that God might preserve a godly seed. Saint Paul says, "What, know ye not that he which is joined to an harlot, is one body? for two, saith he shall be one flesh—flee fornication. Every sin that a man doth is without the body: but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own." 1 Cor. vi., 16—20. And in the next chapter, he speaks of the same things, which Malachi does concerning a pure seed. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy," vii, 14.

The legislators of all civilised nations have seen the necessity of sustaining these things, and, consequently, have generally passed very rigid laws for the protection of female virtue, and the support of the marriage contract. Hence, acts have been passed and enforced disinheriting those who were not born in wedlock. This has produced a salutary effect. Ministers of the various churches have also used their influence, in a great measure, in support of virtuous principles. These have had their influence in assisting to stem the torrents of iniquity. But, as the nations themselves have forsaken God, how can

they expect to stop this crying evil? For the very legislators who pass these laws, are, in many instances, guilty themselves. And when kings, princes, and rulers, corrupt themselves, how can they expect the people to be pure? for no matter how rigid law may be, corrupt persons will always find means to evade it. And, indeed, so far have these abominations gone, that it seems to be an admitted fact, that these things cannot be controlled; and although there are laws relating to matrimonial alliances, yet there are some nations called Christian, who actually give license for prostitution, and all the degradation and misery associated with it.

Nor are these things connected with the lower ranks of life. Wantonness and voluptuousness go hand in hand, and revel unchecked in courts, among the kings and nobles of the earth; the statesman, the politician, the merchant, the mechanic, the laborer, have all corrupted themselves. The world is full of adultery, intrigue, fornication, and abominations. Let any one go to the masked balls in the principal theatres in Paris, and he will see thousands of people of both sexes, impudently, shamelessly, and unblushingly manifesting their lewd dispositions. Indeed, debauch and wantonness bear fearful sway. Not to speak of the dens of abominations that exist elsewhere. London abounds with unfortunate beings, led on by example, seduction, and misery, to their fallen degraded condition.

The same thing exists throughout England, France, the United States, and, in fact, all nations. Hence, millions of youth corrupt themselves, engender the most loathsome diseases, and curse their posterity with their sin; who in their turn rise

up and tread in the corrupt steps of their fathers. Not to say anything of the thousands of lovely beings whom God designed for companions to men in time and in eternity, by whom to raise up a pure offspring; now corrupted, degraded, polluted, and fallen; poor miserable wretches, outcasts of society; insulted, oppressed, despised, and abused; led on from one degree of degradation to another, till death, as a friend, closes their miserable existence, and, yet, without hope.

Thus, man that was made pure in the image of his Maker, that could stand proudly erect, as the representative of God, pure and uncontaminated, is debased, fallen, corrupt, diseased, and sunk below the brute creation; a creature of lusts and passions, and a slave to his unbridled appetite. I speak plain on this subject, and I do it, because it is a curse to the world, and God will have a reckoning with the nations for these things.

In vain, then, men legislate on these matters; the nations have corrupted themselves, and these things are beyond their control. Men must be governed by higher and purer motives than merely human enactments.

If the world understood its true position, and the eternal consequences to them and their seed, they would feel differently. They would feel that they were eternal beings; that they were responsible to God, both for their bodies and spirits, and nothing but a knowledge of man's fall and true position, and the developement of the kingdom of God, can restore man to his true position; bring again the order and economy of God, and place man in his natural position on the earth."

TEN LOST TRIBES OF ISRAEL.

Numerous and conflicting opinions and conjectures have been formed by the learned respecting the fate of the ten tribes of Israel. Not the least probable conjecture on this subject is the one which is so ingeniously supported by the author of a rare and curious work respecting the American Indians. We do not profess to give implicit credence to all the opinions of this author, but as many of the facts which he relates are curious, and some of them not generally known, we will present the most

remarable of them to our readers, and leave them to draw their own inferences.

It is distinctly and clearly foretold in many passages in the prophetic writings of the Old Testament, that the people of God, who once enjoyed special tokens of his favour, and lost them, as foretold by their great prophet and law-giver, in consequence of disobedience, will be restored to his favour, and regain the distinction they once enjoyed. If any confirmation of this sacred truth were requisite, it may be

obtained from the actual state of the Jews, the descendants of the two tribes of Judah and Benjamin, who are still living in a state of separation from all the nations among whom they dwell, and adhering strictly to the worship of their one and only God. They are dwelling amongst us, waiting for their redemption; and it is the firm belief of every Christian who has carefully considered the subject, that their day of salvation draweth near, and then shall they be united with us in the worship of our common Father and God. But why should this expectation be limited to the two tribes alone, and not embrace the other ten, who are all included in the general charter, and spoken of in the Scriptures in the plainest terms, and even called by their names? Are they not also to be recovered and restored, together with the just? Not the *scattered* and *dispersed* alone, but the *outcast* also shall return to the favour of the almighty, and to their own land. For, as Paul assures us, 'All Israel shall be saved.'

These tribes must therefore have an existence somewhere far from their brethren, who are *ignorant of them*, and *now acknowledge them not*. One of their own prophets has told us the way in which they departed from the land of their captivity. In the book of Esdras, their journey can be traced into *a land where no man dwelt*. And although, during the lapse of two thousand five hundred years, they have not been inquired after, they have not on this account perished from the earth. In the direction which the prophetic historian points out, as *a way of a year and a half's journey*, there is a passage to a wide land, *wherein they might wander* undisturbed from *sea to sea*. In that land, an immense population has been discovered, whose usages and customs are unlike those of any of the tribes and nations existing in Europe or Asia. These people live in tribes, with heads of tribes; they have peculiar and striking features, and have all a family likeness, though covering thousands of leagues of land; and have a tradition prevailing universally, that they came into that country at the north-west corner. They are a very religious people, and yet have entirely escaped the idolatry of the Old World. They acknowledge one God, the Great Spirit, who created all things, seen and unseen. The name by which this being is known to them is *Ale*, the old Hebrew name of God. He is also

called *Yehowah*, sometimes *Yah*, and also *Abba*. For this great Being they profess a great reverence, calling him the head of their community, and themselves his favourite people. They believe that he was more favourable to them in old times than he is *now*, that their fathers were in covenant with him, that he talked with them, and gave them laws. They are distinctly heard to sing, with their religious dances, *Hallelujah*, or *Praise to Jah*. Other remarkable sounds are uttered by them, as *shiln-yo*, *shiln-he*, *Ale-yo*, *he-wah*, *Yohe-wah*; but they profess not to know the meaning of these words, only that they learned to use them upon sacred occasions. They acknowledge the government of a Providence overruling all things, and express a willing submission to whatever takes place; they keep annual feasts, which resemble those of the Mosaic ritual:—a feast of first fruits, which they do not permit themselves to taste until they have made an offering of them to God; also an evening festival, in which no bone of the animal that is eaten may be broken; and if one family be not large enough to consume the whole of it, a neighbouring family is called in to assist. The whole of it is to be consumed, and the relics, if there be any, are burned before the rising of the next day's sun. There is one part of the animal which they never eat—the hollow part of the thigh; they eat bitter vegetables, and observe seven feasts, for the purpose of purifying themselves from sin; they have also a feast of harvest when their fruits are gathered in, a daily sacrifice, and a feast of love. Their forefathers practised circumcision, but, not knowing why so strange a custom was practised, they discontinued it. There is a sort of jubilee kept by some of them. They have cities of refuge, to which a guilty man, and even a murderer, may flee and be safe; for these beloved or sacred towns are never defiled by the shedding of blood. In their temples is a holy place, into which none may enter but the priest, and even he only on particular occasions. There he makes a yearly atonement for sin, dressed in a fantastic garb, which is an humble imitation of the High Priest's robes, with a breastplate, and other ornaments. He addresses the people in the *old divine speech*, and calls them the *beloved and holy people*. They have a succession of priests, who are inducted into office by purification and anointing. They had once a holy book, which, while

they kept, things went well with them; they lost it, and, in consequence of the loss, fell under the displeasure of the Great Spirit; but they believe they shall, at a future period, regain it, and they are looking for and expecting some one to come and teach them the right way. Their forefathers had the power of foretelling future events, and working miracles. They have an ark or chest, in which they keep their holy things, and which they carry with them to war. A person is appointed to carry it, called the priest for the war, who is especially purified by fasting, and taking a bitter drink; he has a *sagan* or helper. No other than these two dare to touch the ark, not even an enemy. It must not be placed on the ground, through fear of defilement, but upon a heap of stones piled up, or on a wooden stool provided for the purpose. All the males appear in their temples three times a-year, at the appointed feasts, on which occasions the women and children do not form any part of the devotional body. Their temples are high places. Among the more civilized there were huge heaps of earth used as places of burial, as well as for temples, altars, and religious worship; to these they resorted when driven by an enemy, and there no quarter was either given or received. They say that God made the first man of clay, and breathed on him, and so gave him life. They have a tradition respecting a flood, in which all the inhabitants of the earth were drowned, except one family, which was saved in a large vessel, together with various animals; that a large bird and a small one were sent out from it—that the small one returned with a branch in his mouth, but the large one remained abroad. They speak of a confusion of tongues, when new languages were formed; and that men once lived till their feet were worn out with walking and their throats with eating. At one of their feasts, twelve beloved men are employed to construct a booth or tent of green branches, in which

they perform certain religious rites, erect an altar of twelve stones, on which no tool is allowed to be used, and on it they offer twelve sacrifices. This feast much resembles the feast of tabernacles. Some of them have *ten* men, and *ten* stones. At death, their beloved ones *sleep*, and *go to their fathers*; they wash and anoint the bodies, and hire mourners to shed tears and lament over them. In affliction, they lay their hand on their mouths and their mouths in the dust. They never eat unclean animals, and avoid with the greatest care everything that is considered as unclean. Time is reckoned by them in the manner of the ancient Hebrews, and their years begin at the same season. Their language contains an abundance of words similar to Hebrew, and it is generally constructed in the manner of that language. Their ancient works, erected at very remote periods, are of immense size and great extent, and afford convincing evidence that these people were by no means unacquainted with arts and sciences; they have a striking resemblance to the public works and vast structures of Egypt and of Palestine. The same hands might almost be supposed to have raised the pyramids of the Old and those of the New World—the same superstition to have marked their places of sepulture—and the same creed to have been the rule of their lives, both as to time and to eternity.

It is not to be supposed that *all* these remarkable usages, customs, and thoughts are found alike in all the parts of the vast continent of America. Some of the fragments of an ancient system have been discovered in one place and some in another. But many of them, and especially those which most clearly show a striking resemblance between the customs and usages of the aborigines of America and those of the ancient Israelites, are found to prevail among many or all of the nations that have been best known.—*Hoggs Weekly Instructor*.

CORRESPONDENCE FROM FRANCE.

Liverpool, March 3rd, 1851.

Brother Richards,—Dear Sir,—As the readers of the STAR hail with pleasure the prospect of the advancement of the Redeemer's Kingdom on the continent, I hand you the following letter, which may not be devoid of interest to your numerous readers.

The writer, brother Bellanger, is a young Frenchman, whom I baptized in Paris some time ago. He had been educated at college, and prepared more particularly for another sphere; but being caught in the gospel net, and possessing a good spirit,

he was ordained to the office of a Priest, and went to the place of his birth to proclaim the great things of the Kingdom of God. He has met with much opposition, and in a former communication mentions, that a great many "*saintes sœurs*" (holy sisters) came to oppose him, and that they had entered a prosecution against him for selling bibles. He also states that "the justice of the peace desires for my own interest to see me leave my "commune," (or district,) saying that I am the more dangerous as they can find nothing against me."

I wrote to him, requesting him to make as little excitement as possible, but only to preach the truth, and God would be with him. I also sent brother De La Mere, who has been with us some time in Paris, a good brother and an elder of some experience, from Jersey, to assist him in his labours.

The following is a translation :—

JOHN TAYLOR.

Le Grand Lucé, le 24th Feb., 1851.

Well-beloved Brethren,—I have received your esteemed letter of the 19th inst., in which I rejoice that the hearts of some are being turned to the truth, and also that our well-beloved brethren at Paris all enjoy good health.

You leave it to my judgment relative to brother De la Mere's coming here. I believe it will be useful, yea, even very useful; for without having to complain of the assistance of the Lord, far from it, I feel myself very weak—the least of the servants of God, and fear much to incur the disgrace spoken of by St. James in the 1st chapter 26th verse, when I speak of God, for I feel so great and burning a desire to speak of him, and I know so little, that I would love to have a guide. Yesterday, four of us partook of the Lord's Supper, for three have been baptized, and there are others very well disposed. I have had persons visiting me constantly all the week, by companies of two, and from that to ten, twenty, and even thirty. Yesterday, my father's house was filled to overflowing, containing at least thirty persons, from half-past two until ten at night. It rained, but notwithstanding I was obliged to stand out of doors and preach to more than one hundred persons, who wanted to see and hear me. I notified them, that, perhaps, on the next Sunday, one of our brethren, brother De la Mere, would speak to them instead of myself. Our Curé launched his thunderbolts from the pulpit against the doctrines we bring; but he is doing the very thing to cause them to spread far and wide, with the greatest rapidity. My congregation was composed of persons from a circle of about three miles, who had heard of me. The Catholic sisters came on Thursday with their school to see me, armed with their chaplets of beads and crosses to protect them from me. They were accompanied by a

number of other ladies, less afraid than they. * * *

You recommend me to keep quiet. God alone knows how quiet I am. Although for the last two months I have earned only 12 francs, I am tranquil, submissive, and resigned to the will of God, who prepares for me whatsoever seemeth Him good. All the magistrates know, for I have told them each personally, that I am fully resolved to administer baptism to whomsoever asks it of me. God knows I am resigned to his will, and that I only spoke of my sojourn, not in France, but in Lucé, simply to provide myself with authority to sell the sacred books, according to the advice of M. Petit Pierre, who offers to use his influence with M. De Pressencé, if I wish to be a "*Colporteur des Bibles*," (seller of Bibles,) as he has before recommended. Engaged in our religion, I would not wish to do so, if the will of God did not have to be done before my own. Feeling my own weakness and unworthiness, I would rather follow my profession of conductor of public works, in the Valley or elsewhere; but I repeat, I am entirely submissive and resigned. I am constantly questioned about marriages and deaths, and am not able to answer. I saw yesterday the persons who caused me to speak to you of incomplete baptism, and as they did not repeat their questions, I did not mention it to them. They told me that for eight days they had had a horror of dying without a sufficient baptism; but they are not yet baptized.

I should be most happy to have a brother come here who is stronger than I, for the cause of God and my sake. The constant coming to me of the people promises much. I expect a visit from our sirs, the priests.

Love to all

— BELLANGER.

FROM THE GREAT SALT LAKE VALLEY.

The following communication made to the editor of the *Frontier Guardian* by a gentleman residing in the Great Salt Lake Valley, so fairly and faithfully represents the condition of nature in that wonderful abode of the Saints, that we feel it would wrong the readers of the STAR not to lay it before them. We are informed the author is not a member of the church, and regret being unable to give his name.—ED.

Great Salt Lake City, Sept. 10, 1850.

Elder Orson Hyde:

Dear Sir,—You inquire after the health of this Valley! You have seen its beauties of scenery, combining almost every element that can give attractions to the landscape: you have witnessed the mountain streams gushing into the Valley from all quarters, clear and sparkling as the rills that trickle down the mountains of Virginia or Vermont—washing the whole extent of the Valley, and ramifying through every field and garden. Supplying every dwelling of the city and country, for many miles, with the purest beverage that ever slacked the thirst of man, or washed God's footstool. You have breathed the pure mountain air and felt its invigorating embrace; you realize that, even Italy, has no purer atmosphere than that we breathe in the great Mountain Basin.

You have observed something of the richness of the soil, and the luxuriousness of the vegetable kingdom here. You have seen oceans of wheat waving in the distance as far as the eye can reach, each acre yielding the products of three in the best wheat growing districts in the States. The fields and gardens team with the richest productions of this latitude, in greater abundance than in any other locality with which we are acquainted. And those who have lived here for three years, not only believe the soil to be richer than Holland, and more productive than the famed alluvians of the Nile, but they believe the climate to be as healthy as any part of New England or the old world. And why should it not be? No vegetable matter remains upon the surface of the earth to undergo decomposition. No stagnant pools exist to generate miasma and engender *fever and ague, chill fever, billious fever, &c.*, the various forms of which have rendered every part of the Mississippi Valley so objectionable. In all the Western States at least nine-tenths of all the diseases have an origin connected with the location; and indeed a large proportion of the remaining tenth grow out of these, but here we are clear of all

such influences. No diseases are known in these Valleys that observe periodicity, which is a characteristic feature of all miasmatic affections.

Here no man can shake with the ague. The goddess of health makes her home among the granite peaks which surround us, and the zephyrs she breaths o'er our valleys, kill away the pains and aches of old age, and the seeds of disease from those who came here afflicted from less favoured climes. All forms of chronic disease are here treated with greater success than in any other American location. Many very old people who came here labouring under disease, hoping only to be buried among their own people, have, as if by magic, entirely regained their health, and seem to be living in the vigour and bloom of a second youthfulness.

The mineral waters of this region are most varied, and valuable in a medical point of view, and afford a rich field for future investigation. The various springs surrounding this city, afford water of every temperature from 36 to 212 degrees Fahrenheit. One of these springs, the water of which stands, winter and summer at about 92 degrees of temperature, has been conducted by pipes, to a large and commodious building in the North part of the city for the purpose of public baths, constituting one of the greatest luxuries known in any country. These will doubtless add much to the health and comfort of the city, as the waters can at any moment be used at any temperature you please.

The most astonishing spontaneous cures ever known, may be reported from this Valley. Thousands of cases of hopeless disease throughout the States would here get well without the least *medical* treatment, unless it be called treatment to breathe this pure air, bathe in these limpid streams and drink from these medicated springs prepared by the *Great Chemist*, who mingles the elements and whose wisdom presides over the destiny of matter.

The Latter-day Saints' Millennial Star.

MARCH 15, 1851.

THE SHIP "OLYMPUS," Captain Wilson, having been detained by adverse winds left the river on Tuesday morning, the 4th instant, having on board in the company of the Saints, 245 souls, under the presidency of Elder William Howell. Among the number of passengers in this company, we would mention the names of Elders William Henshaw, who first preached the Gospel of the last dispensation in South Wales; Thomas Smith, late of Northampton, in the Bedfordshire conference; and Thomas Bradshaw of Woolwich, in the London conference. These brethren have made an extensive acquaintance with the Saints of different conferences in this nation, and very many will cherish their memories with gratitude, for having been the means of opening their eyes to an understanding of the truth. The joy and comfort which prevailed in the midst of the company on shipboard during their detention, became proverbial in the town. May they have as cheerful times during their entire passage.

With the departure of the "Olympus," closes our emigration season, as it is not deemed prudent to send out companies to New Orleans after about the first of March, until the first of September, on account of the sickness of that climate during the summer season.

THE FRENCH, ITALIAN, AND DANISH MISSIONS, we are happy to state, are each of them, moving forward with a degree of prosperity which is truly cheering. Elders Taylor and L. Snow, arrived in Liverpool from their fields of labour last week, in good health and spirits. Elder Taylor had been expecting to return to the Salt Lake Valley the present season; but this champion of truth can not feel satisfied to return to his home, until he shall have published the Book of Mormon in the German language, as well as the French; and established the Church in some portion of the Confederacy. He is about to enter upon that portion of his labors directly, and intends to procure the translation and publication of that Sacred Record during the ensuing summer, while the fire of the Lord that is now kindled in France shall spread abroad its gracious and powerful influence in the midst of that nation.

Elder Erastus Snow writes from Copenhagen, (Denmark,) dated February 19th, that one half of the Book of Mormon is in print, and the other half will be, he thinks, in May; the elders there meet with sufficient opposition to keep up a lively interest, and about two hundred have been baptized; among the number are two Icelanders, who were soon to start for Iceland with the gospel.

Elder Lorenzo Snow has succeeded in publishing two pamphlets in Piedmont, Italy, which are being actively circulated by Elder Woodard in that vicinity; and by Elder Stenhouse in Switzerland.

A spirit of inquiry is abroad to considerable extent. This mission has been attended with much care and solicitude; many have felt that labors bestowed in that country would prove futile and unavailing, that doctrines of present revelation would not be able to obtain credence with that people; but Elder Snow is resolute in his purpose of establishing the Church of Christ in those countries, upon the most substantial basis—the Rock of Revelation. He is about to commence the translation and publication of the Book of Mormon in the Italian language immediately, with a view to

push it on vigorously until its completion. This work once published in the Danish, Italian, French, and German languages, and the Church established in each of those nations, the people of nearly all the States situated on the Western coast of the Eastern Continent may become familiar with the doctrines of the gospel, as revealed by the Prophet Joseph, in their own tongues in which they were born.

JUST in time for the present number of the STAR, we are favoured, by Elder Lorenzo Snow, with the following soul-stirring account of the work of the Lord in Italy, which will cause the heart-strings of every Saint to vibrate with celestial tones of praise and thanksgiving to Zion's God for His blessings to His people in Piedmont. "The veil over Italy has begun to burst,"—the Alpine hills have begun to reverberate the tidings of salvation, the gift of the Holy Ghost, to those who have wandered long in darkness—and the sound of their cheering congratulations, in the New Covenant of life, has reached our ears. They speak like Saints. Their bosoms already burn with love, and fellowship, towards their brethren in other lands. The aged, that has almost numbered his threescore and ten, scarcely expecting to behold his brethren, generally, on earth, hopes to embrace them in the resurrection not afar off; indeed, the spirit of the Gospel seems to pervade their minds richly, as their several salutations fully bespeak; which, also, witness the purity and faith of those who have sown this seed in their hearts.

Whenever we have meditated upon the subject of the Italian Mission, it has been accompanied with the utmost assurance, that the word of the Lord must take a deep and powerful root in that land; that a host of the seed of promise are wandering there, till the light of Revelation shall shine upon them; and we are constrained to say, the day is near, when the Gospel tidings will roll among the people of those countries, with a rapidity, and power, fully equal to the most sanguine desires which its ministers *dare* entertain.

We feel to salute our brethren of "Valleé de Luserne" in the love, and the fellowship, of the Holy Spirit. Should our little STAR reach them, they may be assured of the daily prayers of thousands in their behalf, that the goodness and mercy of our Heavenly Father may abound unto them, more and more, through our Lord Jesus Christ, and the manifestations of his Holy Spirit; that the light which has now dawned upon their path, may grow brighter and brighter, through obedience to the precious instructions which they will receive from Elder Woodard. The *ruse-de-guerre* by which he "got rid of the chaff while the good grain remained," evinces his possession of "that wisdom which is from above, and which is profitable to direct." We hope, ere long, to get similar tidings from Elder Stenhouse in Switzerland.

GLAD TIDINGS OF GREAT JOY.

MORE BAPTISMS IN ITALY.

La Tour, Valleé de Luserne, Piedmont, Italy.

Dear President Snow,—I am happy to inform you that the brethren and sisters in Italy are all well, and send their salutations to you, with the request that you will also salute the churches in England for them.

On the 24th February, two young men

presented themselves for baptism. It rained and snowed amain, and the atmosphere was so dense that we could not see distinctly a little way a-head. But as we descended towards the Angrogna river a singular scene was presented—the clouds suddenly rent asunder, as if they had

been a piece of paper, and the side of mount Brigham was visible in a moment from the top to the bottom. I exclaimed, the veil over Italy has burst, and yet at the instant I knew not what I was saying. I stood paralyzed with the magnificent views which opened on every side; then with a prayer to Israel's God, we entered the stream.

In the evening a congregation assembled and I commenced preaching; but the devil entered into some who had been resisting the truth, and I saw that he had got firm hold, and my words seemed to be wasted on the assembly, through the presence of such a deadening and defiling influence. I therefore stopped short, and sat down after giving an intimation that every body might go where they liked. By this means I got rid of the chaff, while the good grain remained. I then recommenced preaching, and the power of God rested upon us. Many a tear rolled down those weather-beaten faces. The next day I baptized ten persons; they are not the rich and noble, but you shall judge them by their own language, as they have each given me a line to send to their foreign brethren. They are as follow:—

1 May we meet when the earth is renovated.

2 Pray for a young sister who wishes to grow in grace.

3 Absent in body, but united in spirit.

4 Hallelujah, for the Lord hath remembered his people.

5 If we do not meet in these bodies, may we embrace each other in the resurrection. (This is from a brother who is 62 years old.)

6 In the midst of weakness I hope for strength.

7 Pray for a poor brother.

8 May we be crowned with glory when the world is judged.

The other brethren and sisters have sent the following:—We thank our heavenly Father that we have begun to walk in the pathway of a new and endless life.

One brother, who is a firm believer in the "Voice of Joseph," I have advanced as an elder. Five months ago he was requested to take the office of elder in the Waldensian Church. This he refused.

Please address my letters as usual, but add "Poste Restante." I do not see an opening at the present moment, but I believe the Lord will enable me to be independent of the hotel, and by that means I shall know more as to the true character of the inhabitants.

Remember me to sister Woodard, and all friends whom you see in your travels.

All kinds of calumny and petty persecution are brought into use. The devil is not idle here, and sometimes he tells the truth.

Yours in the new and everlasting covenant,

JABEZ WOODARD.

Feb. 26th, 1851.

THE FIRST PART OF THE BOOK OF GENESIS,

AS RENDERED BY JOSEPH SMITH, FIRST PROPHET, SEER, AND REVELATOR, TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven, and this earth; write the words which I speak. I am the beginning and the end, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void; and I created darkness to come upon the face of the deep; and my spirit moved upon the face of the waters; for I am God. And I, God, said, let there be light, and there was light; and I, God, saw the light, and the light

was good. And I, God, divided the light from the darkness: and I, God, called the light day, and the darkness I called night, and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first day.

And again, I, God, said, let there be a firmament in the midst of the waters, and it was so, even as I spake; and I said, let it divide the waters from the waters, and it was done; and I, God, made the firmament, and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake

and I, God, called the firmament heaven; and the evening and the morning were the second day.

And I, God, said, let the waters under heaven be gathered together into one place, and it was so; and I, God, said, let there be dry land, and it was so; and I, God, called the dry land earth, and the gathering together of the waters called I the seas; and I, God, saw that all things that I had made were good. And I, God, said, let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake; and the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good; and the evening and the morning were the third day.

And I, God, said, let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And I, God, made two great lights; the greater light to rule the day, and the lesser light to rule the night, and the greater light was the sun, and the lesser light was the moon; and the stars were made even according to my word. And I, God, set them in the firmament of heaven to give light upon the earth, and the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good; and the evening and the morning were the fourth day.

And I, God, said, let the waters bring forth abundantly every moving creature that hath life, and fowl which may fly in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and I, God, saw that all things which I had made were good. And I, God, blessed them, saying, be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth: and the evening and the morning were the fifth day.

And I, God, said, let the earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kinds, and it was so: and I, God, made the beasts of the earth after their kind, and cattle after their kind, and every thing which creepeth upon the earth after his kind; and I, God, saw that all these things were good. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our own image, after our likeness; and it was so. And I, God, said let them have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and I, God, said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto man, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which shall be the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake. And I, God, saw every thing that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day. Thus the heaven and the earth were finished, and all the host of them.

And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good, and I, God, blessed the seventh day, and sanctified it; because I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you that these are the generations of the heaven and of the earth when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew

For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word. And I, the Lord God, planted a garden eastward in Eden, and there I put the man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of man; and man could behold it. And they became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it in, yea, even all things which I prepared for the use of man; and man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where there was created much gold; and the gold of that land was good, and there was bdellium and the onyx stone. And the name of the second river was called Ghihon: the same was it that compassed the whole land of Ethiopia. And the name of the third was Hiddekel; that was it that goeth towards the east of Assyria. And the fourth river was Euphrates. And I, the Lord God, took the man, and put him into the Garden of Eden to dress it, and to keep it. And I, the Lord God, commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid, for in the day that thou eatest thereof thou shalt surely die. And I, the

Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make a helpmate for him. And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should be brought unto Adam, to see what he would call them: and they were also living souls, and it was breathed into them, the breath of life: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a helpmate for him. And I, the Lord God, caused a deep sleep to come upon Adam, and he slept: and I took one of his ribs and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from man, made I a woman and brought her unto the man. And Adam said, this I know now is bone of my bones and flesh of my flesh: she shall be called woman because she was taken out of man. Therefore shall a man leave his father and mother, and cleave unto his wife: and they twain shall be one flesh: and they were both naked, the man and his wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, behold me; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten; I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, for he had drawn away many after him, and he sought also to beguile Eve,

for he knew not the mind of God: wherefore, he sought to destroy the world, yea, and he said unto the woman; yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent); but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat

thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they had been naked.

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent, or the size and grandeur of a single structure, have no equal on the face of the globe; and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insignificance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has, and probably ever will remain, an enduring memento of a race of men, inhabiting this continent long anterior to the time that divine revelation, or the book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments, of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory record as yet deciphered from the numerous hieroglyphics that every where abound, is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this as well as

their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigation, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and what is more wonderful still, far back, and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with, and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also, taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics, as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries.

Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you, of the existence somewhere on the American

Continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the eastern seas, inhabited by a numerous, happy and highly intelligent people, and from whom the mysteries of writing by symbols, and a knowledge of the arts and sciences, had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the eastern seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoiliations of succeeding races of barbarious men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures, scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people, seems to be drawn aside, and an era in the world's history introduced, of which, though, with all the accumulated learning of centuries, we know nothing. But I will speculate no further in relation to the existence, much less the origin, or final fate, of this now extinct people; but will leave it, to be brought out by a careful investigation of the records they themselves have left, for the admiration and study of us, and succeeding ages. I will now endeavor to give you a somewhat minature description of the location and vastness of these ruins; though language as I am capable of using it is utterly inadequate to convey a proper idea of the same. Without dwelling for a moment upon the common-place incidents of a voyage at sea, we reached on the 8th May, the entrance to the Gulf of California, and in five days more were at anchor in a small bay, on the north-eastern side of the island Ignacio, situated about 35 miles south of the

northern extremity of the gulf. This island, fifty miles in length from north to south, and from 10 to 20 in width, is one of great beauty and fertility, abounding in nearly every production common to the northern limit of the torrid zone, and inhabited by a few indolent, half civilized, and mixed race of the Spaniard, Indian, and Negro. During a three days' stay upon the island our crew engaged in taking in water and fruits, we made a stroll of several miles into the interior, with a view of seeing what the people on the island have from time immemorial called "The city of the Dead World." By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half breed, we reached the summit of an elevated table of land, extending to the south and west in trees, and piles of stones innumerable, and in every form and position imaginable. For the most part, however, the blocks are from ten to fourteen inches square and from fifteen inches to five feet in length, but many of them broken in numberless fragments, and lying in ridges from three to fifteen feet high, and forming enclosures of every conceivable shape and size; but the greater part about forty feet square, while some were sixty, eighty, and even one hundred feet, with ridges of the same material crossing their centres, at right angles. Near the centre of the plain is an immense mound or pyramid of loose stones, two hundred feet square at its base, and forty feet high, having an irregular crater or basin in its top fifteen feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone 60 yards in circumference at their base on the inner side, with an average of 20 feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception, and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, 36 feet high, 30 feet in circumference at the surface, with an accumulation of stone about its base eight feet high, that must have, at some greatly remote period, fallen from its top. And here it stands worn and furrowed by the

lapse of centuries, without so much as a picture or figure of any description, to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is, with a luxuriant growth of grass and flowers, with forest trees of great age, here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians, or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitations,—none can look upon them and for a moment doubt. But by whom, or when these millions of regularly shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these.

Returning on board the ship, we reached the mouth of the Rio Colorado, early on the morning of Thursday the 17th, and slowly moving against the current, before noon of the same day were nearly opposite the little town of Revilla, once known as San Pablo, where, after bidding adieu to our worthy captain and crew, we embarked on board the long boat, and were soon safely landed on a beautiful beach a short distance below the town. People of both sexes, of every grade of color, and in great numbers flocked around us, wondering at the causes of our sudden desertion by the boat's crew and vessel, which, on the return of the boat, immediately dropped down with the current, and was soon lost to our sight. Having a sufficient knowledge of their language to be understood without difficulty, we were not long in gaining comfortable quarters. Revilla is situated on the eastern bank of the Colorado, fifteen miles below its confluence with the Rio Gila, and contains about 1300 inhabitants, mostly Mexicans, or Spanish, with a strong cross of the Indian and negro blood. There is nothing in or about this place to distinguish it particularly from other Mexican towns along the coast.

* * * *

After eight days spent in making the

necessary arrangements for our journey, procuring a large canoe and its equipment with provisions for five men for sixty days, obtaining all the information possible, relative to the different localities, and the "God bless you" of the old priest, we embarked with our two half Indian half Mexican guides (as well as half brothers) as oarsmen, upon the deep strong current of the Colorado. Keeping near its eastern bank to avoid the resistance of its now more than usually rapid current, slowly moving up one of the most beautiful rivers in the world, through a luxuriant and delightful country, we reached a little before sunset the mouth of the Gila River, now the boundary between the States and Mexico. Crossing to the northern shore we passed the night at the residence of a Mexican of considerable influence, among his own people as well as the Indians, for more than two hundred miles along the vallies of the Colorado and Gila. With much of the proud Castillian in his manner, he was nevertheless, frank, communicative, hospitable, and intelligent; and learning the object of our visits to the vallies, insisted upon our going with him, the next morning, a distance of three miles or more to the north and east, to examine some ruins, which on some accounts (though not as extensive as those of the "City of the Dead World," already described, and with which he was familiar), he believed to be the most remarkable of any yet discovered. Early on the following morning—having fortified ourselves with an excellent breakfast of coffee, beef-steak, and sweet potatoes—we were mounted, each upon an unshod, though fleet and easy horse, and making our way at a rapid pace, over a country of gently rising acclivities, covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers, and gently rising rolling country on the west of the Colorado. Here upon a natural elevation, or an immense artificial mound, that rises with an easy grade, at least thirty feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away, long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence.

(To be continued.)

EDUCATION.—Education is a companion which no misfortune can depress—no
clime destroy—no energy alienate—no despotism enslave. At home, a friend—
abroad, an introduction—in solitude, a solace—in society, an ornament. It gives at
once grace and government to genius. ANON.

G. D. WATT'S FAREWELL.

Farewell, we cross the mighty deep,
Not in search of earthly treasure;
We go, a rich reward to reap,
Of heavenly joys; lasting pleasure.

With songs we leave our father-land,
The fondly-cherished scenes of youth,
We go on Zion's heights to stand,
With veteran Saints who've bled for truth.

We go where Ephraim's fruitful vales,
Shall flourish like the blooming rose,
And bursts of praise, by hills and dales,
Are thundered back in loud echoes.

Where freedom's banner wide unfurled,
Shall tremble in the mountain breeze;
And serfs oppressed, from all the world,
Shall shout, I'm free, O sweet release.

Where milk and honey, oil and wine,
With corn, and oats, and rye,
And sheep, and oxen, with their kine
Are blessings found in full supply.

Where genius in his mighty power,
Shall with the ore, the rocks and clay,
Build mighty temples, sculptured towers,
To rival art in grand display.

Where Brigham, "Lion of the Lord,"
Shall roar from Zion's safe retreat,
And kings shall fear, throw down the sword,
And bring their honors to his feet.

Where Christ shall come to greet his Saints,
Bind the devil, wipe their tears,
Restore their dead, end their complaints,
And with them reign a thousand years.

Preston, January 25th, 1851.

ADDRESS.—Isaac C. Haight, 56, Upper Hurst Street, Birmingham.

LIST OF MONIES RECEIVED FROM THE 22ND OF FEB. TO THE 6TH OF MARCH, 1851.

Thomas Kirkwood	£20	0	0	Brought forward	£64	0	1
Richard Tresseder	2	0	0	John Godsall	10	0	0
John Lyon	9	0	0	Matthew Rowan	5	0	0
David James	3	0	0	T. Smith (Northampton)	3	16	1
William Soulsby	5	0	0	David Roberts	0	3	0
William Wells	5	0	0	Richard Morriss	2	0	0
John Preece (per J. Lyon).....	1	10	0	Henry Smith	3	12	0
James Farmer (per L. Babbitt)	0	10	1	James Linforth	10	0	0
William Cartwright.....	3	0	0	John Memmott	10	0	0
James Walker.....	10	0	0	William Cook.....	50	0	0
John Copley	5	0	0				
Carried forward.....	£64	0	1		£158	11	2

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EXTRACT FROM A WORK BY ELDER LORENZO SNOW.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 7.—Vol. XIII.

APRIL 1, 1851.

Price One Penny.

EXTRACT FROM A NEW WORK BY ELDER LORENZO SNOW.

Italy, Turin, January 25th, 1851.

"Dear President Hyde,—After seven months residence in Italy, I am going to bid it farewell for a season. If the attractions of physical nature could command all my attention, I might long linger to gaze upon these realms of loveliness. One might travel far over the earth before he finds a fairer clime. Here man dwells beneath an almost cloudless sky. The sun scarcely hides his face in summer or winter, and when at eventide, his golden glories fade behind the western hills, the silver stars shed a serene lustre over the blue vault of immensity. But, the remembrance of the moral scenery amid which I have been moving, will be more imperishably engraved on my spirit, than all the brightness of the firmament, or the verdure of prairies enamelled with ten thousand flowers. Amid the loveliness of nature, I found the soul of man like a wilderness. From the palace of the King, to the lone cottage on the mountain, all was shrouded in spiritual darkness. Protestants and Papists looked upon each other as outcasts from the hopes of eternity, but regarded themselves as the favorites of heaven. And thus they had done from time immemorial. The changing ephemeral sectarianism of England and America is, in many respects, unlike the sturdy superstition of this country. Here protestantism is not the offspring of boasted modern reformation, but may fairly dispute with Rome as to which is the oldest in apostacy. Every man holds a creed which has been transmitted from sire to son for a thousand years, whether he be Protes-

tant or Catholic, and often he will lay his hand on his heart, and swear by the faith of his forefathers, that he will live, and die, as they have lived and died.

"The Protestants form a very small minority. They have been harassed for centuries by fierce attacks from powerful armies of Catholics, but after sanguinary persecutions, they have revived as the corn, and grown as the vine. Once, their last remnant was driven to Switzerland, but a courageous minister, assuming a military character, led them back victoriously to their native valleys. The portrait of this hero bears the following inscription:—
'I preach and fight, I have a double commission, and these two contests occupy my soul. Zion is now to be rebuilt, and the sword is needed as well as the trowel.'

"The English government has several times interfered in their behalf, and large donations have been sent them from various Protestant countries. Many a tribute of admiration has been paid them by men of ability from the chief sects of protestantism, till their little church has been flattered into immeasurable self importance.

"The following hymn expresses the feelings engendered by their romantic situation:—

For the strength of the hills we bless Thee!
Our God, our Fathers God.
Thou hast made Thy children mighty
By the touch of the mountain's sod.
Thou hast fix'd our ark of refuge,
Where the spoiler's foot ne'er trod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

We are watchers of a beacon
Whose light must never die.
We are guardians of an altar
Midst the silence of the sky.
The rocks yield founts of courage
Struck forth as by the rod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

For the dark resounding caverns
Where thy still small voice is heard;
For the strong pines of the forests
That by thy breath are stirred:
For the storms on whose free pinions
Thy spirit walks abroad.
For the strength of the hills we bless Thee,
Our God, our fathers God.

The royal eagle darteth,
O'er his quarry from the heights:
And the stag that knows no master,
Seeks there his wild delights;
But we, for thy communion,
Have sought the mountain sod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

The banner of the chieftain,
Far, far below us waves:
The war-horse of the spearman,
Cannot reach our lofty caves.
Thy dark clouds wrap the threshold
Of freedom's last abode.
For the strength of the hills we bless Thee,
Our God, our fathers God.

For the shadow of thy presence
Round our camp of rock outspread;
For the stern defiles of battle
Bearing record of our dead:
For the snows, and for the torrents,
For the free heart's burial sod.
For the strength of the hills we bless Thee,
Our God, our fathers God.

"Their self esteem, joined with deep ignorance, presents a formidable opposition to the progress of the gospel. They have had so little intercourse with other parts of the earth—so little knowledge of any thing beyond their own scenes of pastoral life, that it is difficult for them to contemplate the great principles of temporal and eternal salvation. One long round of almost unremitting toil is the portion of both sexes. The woman, who is venerable, with grey hairs, is seen laden with wood, or heavy baskets of manure, while travelling the rugged paths of the mountains. No drudgery here but what must be shared by the delicate female frame. I have travelled far over the earth, from the confines of the torrid zone, to the regions of eternal snow; but, never before, beheld a people with so many physical and mental

derangements. But the hour of their deliverance draws nigh.

"The constitution of this kingdom affords no guarantee that we shall ever enjoy the same religious privileges as our brethren in England and other countries.

"A merciful providence has hitherto preserved us from being entangled in the meshes of the law. A bookseller told me the other day, that he was not allowed to sell a Bible. No work is permitted to be published that attacks the principles of catholicism. I look with wonder upon the road by which the Lord hath led me since I came to this land. From the first day that I trod the Italian soil, there has been a chain of circumstances which have not sprung from chance, but from the wise arrangements of Him who ruleth in the kingdoms of men. I thank my heavenly Father, that I was restrained from any attempt to hurry the great work with which I was entrusted. All the jealous policy of Italy has been hushed into repose by the comparative silence of our operations, and at the same time, no principle has been compromised, no concession has been made, but, from day to day we were always engaged forming some new acquaintance, or breaking down some ancient barrier of prejudice.

"Such slowness was not agreeable to me as a man, but I look forward to the day when the stability and grandeur of our building, will be an ample reward for those months of labor which may not have been attended with anything extraordinary in the eyes of those who judge merely by the external appearance of the moment.

"Here I may relate a dream, which, though simple in itself, presented a theme for meditation under our peculiar circumstances:—

"I thought I was in company with some friends, descending a gentle slope of beautiful green, till we came to the bank of a large body of water. Here were two skiffs, and as I embarked in the one, my friends followed me in the other. We moved slowly over the face of this wide spreading bay, without wind, or any exertion on our part. As we were on a fishing excursion, we were delighted to behold large and beautiful fish on the surface of the water, all around to a vast distance. We beheld many persons spreading their nets and lines, but they seemed to be all stationary, whereas we were in continual motion.

While passing one of them, I discovered a fish had got upon my hook, and I thought it might perhaps disturb this man's feeling to have it caught as it were, out of his hands: nevertheless, we moved along, and came to the shore. I then drew in my line, and was not a little surprised and mortified at the smallness of my prize. I thought it very strange, that among such a vast multitude of noble, superior looking fish, I should have made so small a haul. But all my disappointments vanished when I came to discover that its qualities were of a very extraordinary character.

"While encircled by many persons of noble bearing, and considerable intelligence, a prospect seemed opening for the employment of some among them, in the work of the ministry. But the Lord judgeth not as man judgeth. The first native of these valleys that I ordained to preach the gospel, was one who swayed no extended influence, and boasted no great natural abilities; but he sought the Lord with fasting and prayer, and the Spirit began to rest upon him mightily, showing him in the dreams of night the glorious reality of that work with which he had become associated."

WHY DO YOU GATHER?

BY G. F. A. SPILLER.

When I have been elucidating the principles of gathering in these the last days to the mountains of Ephraim, I have been looked upon with surprise, and as a man of unsound mind, "to think so little of the power of God." Say they, "my friend, God is all-powerful, he can save you as well here as anywhere else; there is no need of gathering, only have the grace of God in you, and you are all right." There is not the least doubt that the Lord can do many things that he will never do, but one thing is certain, what the Lord commands we must obey. Probably the antediluvians reasoned with themselves like this, "the Lord is all-powerful, he can save out of an ark as well as in one; besides, there is no appearance of a deluge;" and I have no doubt that the warning was at last not taken notice of, as it had been preached so long. But, say the sectarians, "ought not Noah's building the ark to have convinced the people of the verity of his message?" I would say in reply, ought not the gathering of so many thousands of Latter-day Saints to verify the message of Joseph Smith, and prove to a demonstration that he was a prophet sent of God, to deliver those that would yield to the mandates of heaven? But let us look at Noah again; Noah went into the ark with the rest that were to go in; and then the heavens opened, and the rain descended, and destroyed all that were on the face of the earth: we find that God did not exert his all-powerful influence to save the disobedient. Lot could have said,

the Lord can save me here as well as if I went away and left part of my family behind; besides, there are no signs of fire, and the people are rejoicing, and are merry; but Lot knew the Lord better, and did not reason with the angels what the Lord could or ought to do; it was not his plan to spiritualize the Lord's commands, but to obey them; and we read what an awful predicament he would have been in had he disobeyed, for as soon as he entered Zoar, down came the fire and consumed the cities. As it was in the days of Noah and Lot, so shall it be at the second coming of Christ; few will believe the message of those sent forth to proclaim deliverance to the people, they will treat them with contempt; only a "few will be saved."

"Why do you gather?" Because God has commanded all His people to come out of Babylon, "that they should not be partakers of her sins, and that they should not receive of her plagues." For the Lord of Hosts has even determined a consumption upon the whole earth, and we, like Lot and the disciples of Christ, must flee to the mountains for safety, as the Lord has commanded; there to be hid in the hollow of His hand until the fury of His indignation is overpast. That the earth may be purified, "for such as be blessed of Him shall inherit the earth, and they that be cursed of Him shall be cut off." We leave our native land because of the strife, hypocrisy, and confusion that are among those who profess to wear the garb of religion. If we read the journals of this land of

tract societies and Bibles, we find them complaining of the "brutal assaults" and "horrible outrages" committed by "audacious brutes," "violent passengers," and "notorious ruffians," and of many, who, while reposing in "tir'd nature's sweet restorer—balmy sleep," find in the morning that a nocturnal visitor has entered the house and has made a clearance of all the "precious things," by an "extensive robbery or burglary." See the deception of man towards man by "illegal weights and measures." And, as a specimen of white slavery and oppression, I would call attention to the following extract which appeared in the *Times* some time back.

"Alleged case of slave driving in England.

—On Wednesday last, we were coming from Yorkshire to London, and during the time we were stopping at the Salford station we observed a number of young women employed in clearing the weeds from a field on the north side of the station, and a man overlooking them, who held in his hand a large stick. Our attention was attracted to the man overlooking them from the resemblance, which, more than one person remarked, he bore to a slave driver, although, the remark was made that of course he would never think of using the stick to compel application to work. Judge what was our astonishment when we actually saw the man beat one of the girls for neglect of work, and that so severely, that the poor creature fairly winced under the infliction. We could scarcely believe the evidence of our own eyes, that such means of compelling women to labour were used in our country.—*A number of spectators.*" Go into the factories and fields, and witness the hard labors of men, women, and children, for very scanty wages, ill or well they must work or starve; and is not this white slavery? Yes! There it exists palpable and real, and we may view numbers of our fellow-creatures dwindling into deformity, and pining into old age, before, by right, they should have arrived at maturity. Go down our narrow alleys and courts and enter the houses, see the rooms inhabited by more than one family, separated by no other demarcation than a chalk mark on the floor; see them want food; they are in bad health; they are ragged, filthy, and debased; the most cruel wants, the most unexampled privations drive them to crime and wickedness, their time is wasted in drunkenness and nocturnal revels, all social ties are for-

gotten; the man forgets he is an husband and a father, the woman forgets she is a wife and a mother. Love has fled, and discord and sensuality reign in its stead. Contemplate for one moment, and let us ask the question, is this pleasing in the sight of God? Did it please the Lord to let the Israelites suffer under the Egyptian bondage? No: He came down and delivered them out of the Egyptians' yoke; for He had "seen their affliction and oppression." He sent a man, even Moses, to bring them into a precious land. And God is the same to-day as He was in the day of Moses; the same God of Israel still lives, and has looked down from heaven, and has seen our affliction and oppression. He has heard the widow's and orphan's cries. The time has come for the gathering of all nations; therefore, the Lord has called forth a man, even Joseph Smith, and endowed him with power and authority to proclaim deliverance to the people, they that will obey and gather together, that they may be prepared for the coming of the Lord. Many that toil under the heavy yoke of oppression have obeyed the warning voice of the prophet, and are now rejoicing in the glorious truths of heaven, "fearless of the tyrant's rod." The signs of the times are a clear index of what is shortly to come to pass, and proclaim the near approach of the Lord. "Men's hearts are failing them for fear," as will be seen from the following extract. "The doom of our world.—What this change is to be we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements and some indication of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions in our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelations."—*North British Review.*

Mark the contrast between the plebeian and he that rests in the lap of pleasure,

who is surrounded with wealth and luxury, he thinks of nothing else but his will, heart, and passions; he passes by the plebian without recognizing him as a brother, yet they both come into the world naked, yet they are the offsprings of God; but they have been taught that it was the Lord's wish that one should be rich, the other poor; one to oppress, the other to bow to his rod. My soul sickens at the sight: well may God say, "Come out of her my people;" she has indeed oppressed and trodden under foot the poor; but deliverance has come to the honest in heart, to go to the mountains of Ephraim to be free from bondage and oppression. Oh, Babylon! when I contrast thy present greatness with what will befall thee; when I contemplate thy ruins I feel to exclaim in the language of the prophet, "This is the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none besides me; how she is become a desolation:" "She obeyed not the voice; she trusted not in the Lord; she drew not near to God: her princes within her are roaring lions, her priests have polluted the sanctuary," surely "there is neither beauty nor utility within her borders." And yet with these plain facts before us I am asked the question, "why do you gather?" I would still reply, we cannot worship our God here unmolested, for "the wicked have drawn the sword to cast down the poor and needy, and to stay such as be of upright conversation." But in Zion, "none shall make us afraid;" there we may serve our God in peace and security, and bask in the sweet smiles of love and liberty. Why did Abraham leave his home not knowing whither he went? because

God had commanded him to do so, and for this reason do the faithful Saints gather, or would gather, if it were in their power to do so. None that are faithful will hesitate, but will be up and doing the work of the Lord. How cheering must it have been to the poor Saints whose only comfort was, Hope; how their fears and doubts must have fled, when their anxiety to know how they should gather, ceased; their hearts been made light, and their minds relieved, when they heard that the "Perpetual Emigration Fund" had begun, that it would soon take thousands to the promised land! With what pleasure will the poor Saints put their mites together to swell this fund; truly, many can help one, and as we are all waiting for deliverance, let us not be ashamed to put in our mites; but do so boldly, knowing that God knows when we do our best, and that we shall be rewarded for the same; and inasmuch as we do put our shoulder to the wheel of this Fund, to accelerate its speed by our little, the sooner we shall be gathered into the garner from the approaching storm. Then shall there be rejoicings on the mountains of Ephraim, where the pure and the just ones are assembled; where truth, love, and liberty's banner is unfurled; where you can learn the sacred principles of salvation and exaltation, and be edified with the good things of heaven. Then will the good time that has been so long anticipated be enjoyed, and those that wish to be participators in those good things must be steadfast and obedient; therefore "watch and pray," that you may be ready, and not be found wanting; but with your lamps trimmed, and with pure oil in them.

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

(Continued from our last.)

Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a simple block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together, and probably, when first erected touched. On their top

rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and which even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out, minutely, its original form. The sur-

faces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and capstone have cesses cut into them, at such an angle as to make a perfect joint. Directly over the centre of each column or pillar, is a hole four and a half inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver.

With much difficulty, we obtained a specimen, a little more than an ounce for analysis. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the capstone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures of men, plants, and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it we were struck with surprise at seeing a lofty oak more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least eighteen inches in diameter. Involuntarily we raise our eyes towards the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, forty or fifty feet high, with a wide spreading top, is in solution of the mystery. You next examine the ring more closely, to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree, as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encircling as many trees, some of them however quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-ring, seeming like monitors speaking to the living trees unfortunately

begirt by these rings—"So large canst thou grow but no larger." There are above ground 43 whole ones, and nearly as many more broken in two, three, and four pieces, upon more than half an acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin.

It is evident that these rings were once square-edge, nearly or quite two feet thick, placed upon each other, forming a hollow column. In a semi-circular form, fifteen feet apart, and from three to seven feet above the present surface, are the unmoved portions of six of these columns. To say that they are the foundations would be wrong, for the present surface or tops of these hollow shafts, now nearly filled with earth and decayed leaves, may be but the middle of the columns; certain it is, that one of them offers very little resistance when a sharpened pole is thrust into the depth of seven feet below the surface of the ground. To what height these columns were elevated above the present surface it is impossible to determine. If they were all prostrated at the same time, they fell in different directions, and that direction easily traced; and yet in no one instance is there a ring or fragment of one within twenty feet of either of the columns; and as those nearest are the deepest buried, it is very probably that they extend to or near the base of the columns, and have been covered by the gradual filling up of the basin in which they stand. Mr. Blanchard, our draftsman, has taken a very accurate drawing of the whole group, the ringed trees, both standing and falling, the broken columns jutting out of the earth in a perfect semi-circle, the numberless rings and fragments in every conceivable position, some on their edges half embedded in the earth, some reclining against each other, and as a whole forming a most singular and interesting picture.

On our return from the upper valley, we intended to make a more thorough examination of these ruins, and, if possible, be able to answer a few questions that naturally suggest themselves, such as the depth of the columns to their foundations? why the necessity of their being made hollow at such a vast expenditure of labor? why placed in a semi-circle? and many others, at present more easily asked than

answered. But these are not the only relics to be seen in this land of antiquated structures; and I might fill a volume (as I unquestionably shall on my return to my native land) with descriptions and drawings of at least eighty others, within the compass of a mile or two. Nothing can exceed the wild beauty of this almost boundless plain, as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas, here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican by whom were these numerous structures reared, and the answer is "don't know;" he refers you to the aged Apache, or the patriarchal Tejua of a hundred and twelve years, and long since blind, but the answer is, "don't know." Ask him for some tradition respecting them, and he will tell you that while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go, a place about one hundred and fifty miles north of this, and supposed to have been the great seat or capital of this extinct people; that having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple, and by what people reared; that their gods were prevailed upon and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple, and killing many. Inasmuch, therefore, as this, their great attempt, to found even a plausible tradition in them, proved futile, it would seem useless to look for one among these tribes, with which to unfold the mystery. Nor is it necessary, bearing as they do, their own imperishable history, in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

Another night at the presidio of our truly hospitable Mexican, and we were again upon the turbid waters of the Colorado. It is not my intention here to give you the accidents or history of a river passage of nearly one hundred and forty miles, in a canoe, requiring nine days to accomplish it, through the most delightful country that the sun ever shone upon, but will leave this to appear at a time when it can be accompanied by the faithful delineations of Mr. Blanchard, whose life-like sketches alone can convey to the mind those beauties that language, unassisted by his art, is incapable of doing. It is now just eleven days since we bid adieu to our patron and friend Father Castello, but we cannot but admire his sagacity in choosing from the many that offered themselves, our two truly faithful and intelligent guides. Thus far we have encountered no danger they were not ready to face, nor difficulty that they were not able to surmount, and we have reached our place of destination on the Colorado, and though nearly, or quite, one hundred and fifty miles from the Gulf, it is here safely navigable for large vessels. Here the White Water River comes in from the east—taking its name from the clearness and purity of its waters. Leaving the Colorado—and proceeding up the stream, by some called the Maria—a distance of ten miles; on the following day we reached the end of our journeyings by canoe. And, without attempting a single definite description at this time, I must say that I cannot conceive why it is that travellers have so long neglected to give a description of the unsurpassed beauties, the luxuriance and fertility of the valleys of the Colorado, and its tributaries. It seems to me the country above all others best fitted for the abode of happy millions, as it has undoubtedly been. We are now in a district of country, that must, for years to come, be the great centre of attraction to the antiquarian: and, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject, with the limited means at my command, I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient

Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns, and tablets of stone, on which are inscribed or engraven thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible, to employ a life-time in deciphering, and fill volumes with delineations. It may be well, in this place, to say something of the reasons or causes for directing our attention to this particular locality, without even so much as the memorandum of any former traveller to guide us. Not that we were without good reasons for believing in the existence of these ruins, at or near the place we find them; but the source from whence our information came, is known to but few.

* * * With much difficulty and delay, we at last succeeded in ascertaining their locality, and then lost no time in repairing hither; and though neither of our guides nor Father Castello, nor yet our hospitable host at the forks of the Colorado and Gila, had ever visited them, they were not entirely ignorant of their existence, but never had deemed them worthy of notice or examination, having always understood that access to them was extremely difficult, if not dangerous. I will now endeavour to show you how near right they were in their conjectures of the difficulties to be encountered, and how far wrong in their estimate of the importance of these hidden ruins in furnishing the only unbroken record of the world's early history. The "White Water" at this place is about twelve rods wide, and from three to six feet deep. On the north shore is a strip of alluvium or bottom land, extending a large distance up and down the river, before reaching the first of a series of elevations, that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cotton woods, that seem from their uncommon size to have stood for a century at least, is the

first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods, inland from the north bank of the stream, is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and sixteen inches thick. At the south end of the wall, which is twenty-five wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends towards the river, until at the distance of forty feet, it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge, and if any further proof was wanting we have it in the fact that fifteen rods to the north of this, and jutting out of the bank, is another wall the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position. A few rods to the east of this, a quiet little creek put in from the north, and as our course inland or back from the "White Water," lies along its valley, we determined upon forcing our canoe as far up its channel as possible. But before we had ascended the stream half-a-mile we were met by rapids of such extent as to preclude the possibility of a further advance. As the place we desired so much to find had been represented as lying at three or at most four miles from this place, I proposed to my comrades, Messrs. Blanchard and Copeland, to leave the canoe containing our effects undisturbed in care of one of our guides, while, with the other, on the following day, we would make an examination of the country, and if traces of ruins were discovered sufficient to warrant our stay for any length of time, would settle upon some place as suitable for our camp ground, and return before night fall.

(To be continued.)

ELDER LOREN BABBITT'S FAREWELL.

Dear Brother F. D. Richards,—As I am suddenly and unexpectedly called upon to leave this land, and return to the bosom of my family in America. I wish, by your

permission, to employ that bright luminary, the *Star*, as a medium to convey to the Saints in the Lincolnshire conference; especially those I had no opportunity of

visiting, after I knew of my intended departure from their midst, the warmest expressions of my gratitude for the many kindnesses they have manifested towards me during my fourteen months residence among them. Also, to the officers, for their firm and steady co-operation with me in my endeavours to spread the glad tidings abroad, that the Redeemer's kingdom is once more established among men. For their praiseworthy endeavours to promote the interests of the kingdom of God, in every way that came within their reach; this they have done, not by any self-concerted schemes or plans which originated with themselves; but by a steady adherence to the counsels and instructions which have been imparted to them from time to time by the servants of God. They have also come forth liberally with their means as far as lay in their power, and thus enabled us to open new places, and make more generally known the principles of life and salvation.

The result of this unity of action and liberality of spirit, and energy and determination on the part of the officers is, that since I came among them, 300 have been added to the Church by baptism, five new branches have been organized, nearly 100 have emigrated. Book clubs are set agoing, or in operation, in all the principal branches; and now I am happy to say, the

work is in a lively and prosperous state throughout the conference; and consequently, prospects look bright and cheering for the future.

It will be a source of consolation to me in years to come, to know I have been made the humble instrument of doing good; and I feel to say to all the brethren and sisters, continue in well doing, continue to attend to the counsels and instructions of those who come to labour among you, and you will be blessed with all things necessary for your salvation and exaltation in the due time of the Lord.

I need scarcely have repeated, that during the last 19 years of my life, I have taken great pleasure in assisting forward the great work of God, which He has commenced in the evening of time. It is truly soul-cheering to a good man to see the little kingdom spoken of by Daniel the Prophet, under the similitude of a small stone, rolling triumphantly among the nations of the earth. It is growing great, and according to the predictions of the Prophet, must speedily fill the whole world with the knowledge of the glory of God, as the waters cover the sea. Praying the Lord to bless you in your prolonged and continued labours in this land. I subscribe myself, your brother in the gospel of peace.

Feb. 20th, 1851.

L. BABBITT.

The Latter-day Saints' Millennial Star.

APRIL 1, 1851.

SUMMARY OF NEWS BY THE LATEST ARRIVAL FROM THE GREAT SALT LAKE VALLEY.—We have news from the Great Salt Lake City, dated as late as the 27th November, 1850; having been scarcely four months coming from that distant region. A summary of which we give.

Elders Amasa Lyman, and Charles C. Rich, had returned from the gold mines with a company of fifty men, but with, comparatively, no gold. The times in California were exceedingly hard. Heavy rains had washed down the dams made on the rivers, thereby blighting the prospects of the "gold diggers," and very many of them had not sufficient to buy a meal of victuals, much less make a fit-out for home. Laws were almost useless, pistols and bowie-knives were the order of the day. Such is the state of the mining regions.

From California a mission consisting of eleven elders, under the presidency of Elder Hiram Clarke, was formed by Elder Rich, and dispatched to the Sandwich Islands, to join the mission under Elder Addison Pratt, sometime established there.

Since Elder Amasa Lyman's return from California he had experienced a severe sick-

ness, but at the date of our advices was nearly recovered. The health of the people in the Valley, though not to be considered bad as a general thing, still was not so good as for some time previous. Among the recent deaths, we notice those of Joseph A. Stratton, formerly a missionary in this country, and Father Sessions. A great number of brethren and their families had arrived in the Valley that season, among whom were Joseph Young, President of the Seventies, William Pitt, chief musician at Nauvoo, and brothers Banks, Carruthers, Davidson, and Watson, formerly of Great Britain.

A pottery was in progress of construction, and will soon be in operation. The proprietors were sanguine of being able to produce as good ware as can be obtained from the States.

Elder Parley P. Pratt was expected to start during the winter or spring to the Sandwich Islands, to take the presidency of the Churches there.

EDUCATION IN THE GREAT SALT LAKE CITY.—Common schools were commencing in all parts of the City for the winter; and plans for the erection or construction of school-houses in every ward, were being made, with a view to a general system of building throughout the City. One plan had already been submitted, which comprised three good school-rooms, a large hall for lecturing, and a private study, recitation room, or library. A parent or high school commenced on the 11th of November: terms, about thirty-four shillings per quarter, including all branches of education taught. Dr. Collins was appointed principal for the first quarter, under the direction of Chancellor Spencer. It is expected teachers generally will have access to this school, and through them a system of uniformity will be established for conducting schools throughout the Vallies. Elder Woodruff had arrived with nearly two tons weight of school books. Donations from the States are already arriving in the shape of scientific instruments, and other apparatus for the benefit of the University; and also valuable books for its library. Mr. W. I. Appleby is the librarian.

A committee had been appointed to superintend the enclosing of the University grounds, one mile square, east of the City, and the erection of a good stone wall around them, as soon as possible. Our correspondent says, that public meetings were being held in all parts of the City, attending to and providing for the interests of education; and that the present winter was expected to be one of great intellectual advantage to the people, which they seemed determined to improve.

The venerable Patriarch, Father John Smith, was not well; the weight of accumulating years was pressing heavily upon him, but he still continues to attend to his Patriarchal duties. He sends his blessing to the elders abroad, spreading the gospel tidings to the nations of the earth. His words are, "God bless and preserve you all."

In the Great Salt Lake Valley, crops had done well during the past season, and wheat was selling at 12s. 6d. per bushel. Potatoes from 3s. 1½d., to 6s. 3d., per bushel. Beef 5½d. per pound.

Elders G. A. Smith and Ezra T. Benson were preparing a company of about 150 to go to Little Salt Lake settlement; they were to start in about two weeks. The point of settlement is on Ceriter Creek, at the south rim of the Basin, and near 500 miles from the port of San Diego. The place is described as fertile, and the neighbourhood abounding in coal, iron, and limestone. The company was well provided with seeds of every kind, with a view to raise extensive crops the coming summer; and tools to work the coal and iron. Nearly every man in the Valley who understood the working of coal and iron was attached to the company, and it was their intention to commence a foundry immediately; of course, on a primitive scale. One of our correspondents very amusingly remarks, "we anticipate a rich harvest of iron ploughs,

without having to transport them through Missouri, and over the black hills." The plains of Little Salt Lake settlement, are covered with cedar and scrub pine trees. Specimens of the iron ore and coal discovered by brothers Rich and P. P. Pratt, are said to be of first-rate quality.

This discovery is of vast importance to our brethren, and we hope they may be able to work both the coal and iron mines to great advantage. They will prove a source of incalculable wealth to our brethren at present; but more especially in after years.

Elders Amasa Lyman and C. C. Rich were expected to start this spring with a company for the Cahoon Pass, in Lower California. It is 400 miles south of Ceriter Creek, on the direct line of road to San Diego. They purpose making a settlement there, and the country is described as exceedingly beautiful and fertile, as may be seen by the following extract from brother Rich's letter.

"The valley at the mouth of the Cahoon Pass is about fifty miles in length, (this valley bears from the south to a north westerly direction) and from five to twenty wide; the St. Anna River running at the south end of the valley from east to west with several small streams putting into it; further north, also, another river, called the St. Gabriel, running in the same direction about thirty miles north of the St. Anna; both these streams are about the size of the Weber, all flowing from the east, and can be used for irrigation.

"In January I called at Mr. Rollins's, about 15 miles north of Williams's Rancho, and there saw cabbages from the plant just set, to the full-grown head. Also beet, lettuce, onions, &c. At the St. Gabriel Mission, which is situated at the north-west end of the valley, we saw oranges, lemons, and olives, which looked delightful. The St. Gabriel river flows near this mission. This valley is thinly inhabited, and I think could be bought on reasonable terms; grapes grow to great perfection. This valley lies about forty miles east of the coast, and separated by a low range of hills from the coast valley, which I have only partially explored.

"I think I have never seen any portion of country of the same size that would sustain more inhabitants than the valley I have just described. The country or coast valley, west of the line range, seems a good country as far as I have been able to judge. Timber is here as at Salt Lake, it lies on the mountains, with the exception of some heavy groves of oaks, and cotton wood at the south and north end of the valley.

"There is a pitch much like coal tar, which issues from the ground in large quantities, which is used for covering houses, and is of great utility.

"San Pedro is the nearest point of landing on the coast, but is an open roadstead, and is dangerous from south-east winds. San Diego is about one hundred miles south of Williams's, and is a good harbour. San Louis Ray mission, and valley, lie about sixty miles south of Williams's, on the road to San Diego, and are now in charge of Capt. J. D. Hunter, Indian agent.

"The coast route from Los Angeles to San Francisco, is a series of vallies, some of which contain missions, and as you proceed north the timber increases. I arrived at San Francisco about the middle of February."

Brothers Dibble, Banks, Mercer, and Adams, had gone to the Utah Valley, to a new settlement, eight miles this side of the Fort. The Presidency paid the Saints in this valley a visit, a week previous to the date of advices, accompanied by the band. They had a happy time. A meeting-house, 20 by 40 feet, was dedicated, in which seventy-eight persons dined with the President; after which, two hundred and fifty more sat down to dinner in the same house. They have grist, and saw mills, doing a good business; and the line of settlements in this valley extends near thirty miles.

THROUGH the kindness of Elder Lorenzo Snow, we are favoured with the perusal of a very interesting little work, which is now ready for the press, and which will be issued in a pamphlet form, detailing an account of his travels and labours thus far in performance of the Italian mission. As late as June, 1850, Elder Snow first entered

Italy with his fellow-servants, total strangers to all except each other; now, two of his publications, setting forth the faith and doctrines of the Church, are in active and extensive circulation, both in the north of Italy and in Switzerland. A spirit of enquiry is also abroad, and increasing in those nations; while souls are being added to the Church in both States by obedience to the ordinances of the gospel. Elder Stenhouse writes he has commenced to baptize, and thinks Protestant Switzerland will keep pace with Papal Italy in yielding her sons and daughters to an obedience to the Everlasting Gospel. In another page will be found an extract from the work which is now about to be published by Elder Snow. We have chosen a portion which dwells upon the character of the Waldensian people. The whole work is highly entertaining, and we are confident the Saints generally, will seek to avail themselves of it.

FREQUENT applications are made for a title page and index for binding with the entire series of Elder Pratt's pamphlets, including also Taylor's and Gibson's discussions in many instances. These works, when bound together, form a volume of very convenient size for the library, and embody a vast amount of intelligence and argument in support and defence of our most Holy Faith. Believing that many of the Saints in different parts of the kingdom would be glad to obtain a title page and index, we have concluded to publish them in the order in which they were arranged by Elder Pratt, previous to his departure.

As many will, doubtless, wish to bind Elder Pratt's works who will be unable to obtain Gibson's discussion, on account of the small edition of that work printed, we design publishing a title page and index to suit such also, embracing only Elder Pratt's works. They may be had for 3s. 6d. per hundred, and ½d. per copy. Portraits of Elder Pratt may also be had on thin paper of superior quality, taken from steel engraving, for binding, as a frontispiece to the book, for 25s. per hundred by agents, and 4d. per copy, retail.

If any person in the kingdom has the *Messenger and Advocate*, or *Evening and Morning Star*, or both, and will accommodate us with the loan of them for a short time, we will thank them to communicate with us by post immediately.

APPOINTMENT.—Elder Moses Clawson is appointed to preside over the Lincolnshire Conference. It is desirable that Elder Clawson repair to his new field of labour as early as circumstances will permit.

F. D. RICHARDS.

EXTRAORDINARY ARRIVAL FROM GREAT SALT LAKE.

(From the *Frontier Guardian*.)

Mr. James Monroe left Salt Lake Valley on express business to the States on the 1st day of December, and arrived at this point on the 16th of January in good health and spirits, making the entire journey in 47 days, and in the most perilous period of the year. Mr. Monroe is certainly an adventurer, and clearly shows what kind of men they are for bravery on

the other side of the mountains. He brought no letters or papers with him, because it was feared that he, perhaps, would not reach the States this winter.

He left Salt Lake City, accompanied by two of the brethren, and three animals and upon arriving at Fort Bridger they overtook the United States mail, that left the Valley on the twenty-second of No-

vember. The two that came with him then returned to the Valley, having only tendered their services to keep him company to the Fort, and he came through with the mail to Fort Kearney, where he left the mail, and came to this place alone, making the journey of two hundred miles in four days and four hours. Mr. M. lost two of his animals before he reached Fort Laramie, and the other was so much jaded down that he was forced to leave it. From Fort Laramie he hired his passage with the mail.

The mail which left Independence in September last, was met by Kinkade and Livingston, as they came in this Fall, at Strawberry Creek, in a storm. Mr. Monroe says that they lost all their animals, and were five days without food, before they reached Fort Bridger; they hired a horse at the Fort, and that one they lost, so that they had to go into the Valley on foot; the same carrier that went out came back with the mail with him; and they may be expected to reach Independence in a few days. Their animals, however, have been fatigued in a great measure, owing to the long and tedious journey at this season of the year. He reports to have travelled over ten-foot snow on the first mountains, but after that, he says, the weather was remarkably good for travelling.

Previous to his departure from the Valley, Gen. Rich and his company came in from California, bringing with them

rather a scanty supply of the shining ore, but an abundance of news rather of an unfavourable character from the mines, which had a tendency to render the circulation of money rather more scarce than usual. Elders G. A. Smith and Ezra T. Benson were about to leave for Little Salt Lake settlement, where an abundance of coal and iron ore have been discovered; and Elder Pratt was expected to leave on the first of January for the Sandwich Islands, on a Mission, by the way of the Colorado Territory; and Gen. Rich was to leave soon with a large company for the latter place. The news of the appointments for Utah was received previous to Mr. M.'s departure, and a degree of satisfaction seemed to prevail among the people respecting them.

He represents the mercantile business in the Valley as very flourishing, and the health of the inhabitants good. The Indians about the Valley and on the route are said to be peaceably disposed and friendly.

Just as we were finishing the foregoing a friend of ours handed us a note, containing the following additional intelligence:—

The mail for Salt Lake, from Independence here, arrived at Fort Kearney, seventeen days out. At Fort Laramie he would leave his wagon and animals, and make snow shoes and a sledge. Mr. Arnold, the person in charge, says he can go through. He is an old mountaineer.

LETTER FROM PRESIDENT WILLIAM PHILLIPS, OF THE WELSH PRINCIPALITY.

CONVERSION OF A BAPTIST MINISTER AND HIS WHOLE FLOCK.—TRANSFER OF THEIR CHAPEL TO THE LATTER-DAY SAINTS.

14, Castle Street, Merthyr Tydfil, March 11th, 1851.

Dear President Richards,—The work of the Lord in Wales is going forward rapidly, in baptizing, and every thing that is good. I receive letters now and then from the presidents of conferences, and they testify that everything is going on well; that the Spirit of God is amongst them; and that there are better prospects than ever for hundreds of the honest in heart to receive and obey the Gospel. The people in this principality are very religious, and are brought up from their cradle in tradition, which causes

a great deal of patient labor to make them believe the gospel, like the Pharisees of old.

Several ministers of nearly every denomination have been lecturing, writing, and doing as much as is in their power to put us down; but all in vain, and while they were engaged studying what to say, the honest in heart were coming from their midst—but now all is silent! and they have more than they can do to keep peace amongst their several flocks. If they have been kicking against us, their flocks kick against them now, and serve them right.

One who wishes evil to another, to himself it will happen.

We cannot see one standing up publicly to say a word against "Mormonism," but all they do now, is done secretly.

We distribute thousands of Welsh tracts every quarter, containing the first principles of the gospel, and some hundreds of English also, amongst the gentlemen and the nobles, which does a great deal of good. One branch in this town distributed 1500 of Welsh tracts, besides English, in one quarter. We are going on and opening new rooms and chapels continually. We took one chapel for three years, at £6 6s. per year, it is full of seats, has a large gallery and pulpit. We opened it last Sunday week, (1st of March), and there were hundreds present from round about the country. There was preaching all day in Welsh and English. There is a Baptist minister not far from here, who has been excommunicated for preaching our principles to his flock, until they all believed them. Every one he baptized he baptized for remission of sins, and laid hands on them, telling them to pray for the Holy Ghost, and taught inasmuch as the gift of the Holy Ghost followed in the days of the apostles, why not now? and inasmuch

as they were blessed with revelations anciently, why not now? and inasmuch as angels administered then, why not now? and all other blessings as well. This flock have been praying day and night for the above blessings, until at length the Baptist association called a council, and cut him and his flock off from their church. Last week the minister sent for me, and I went to him. He wanted us to take the chapel, as it was his, or rather he had a lease of it. I found therein a clause, stating that the Baptist doctrines were to be preached in it during the course of every year. We went to the landlord and talked with him about the clause; he said he would take his pen and strike that clause out, put Latter-day Saints doctrine in its stead, or renew the lease. To-day we are going to ask a counsel's advice, and if we can purchase it with safety we will do so. I expect, after settling about the chapel, to baptize the minister and his flock, they number about 50 or 60. And we have faith that the future news will be similar to the above. Dear President, I ask an interest in your prayers, that I may do a great work.

Your brother in the Gospel,
WM. PHILLIPS.

EXTRACT FROM OUR FRENCH CORRESPONDENCE.

By the politeness of Elder Taylor we are favoured with the following extract from a letter addressed to him by Elder Bolton of Paris.—ED.

Paris, March 12th, 1851.

Dear Brother Taylor,—I hand you a copy of brother De la Mere's letter to me, dated "Grand Lucé, March 11th, 1851."

"Dear Brother Bolton,—It is with sincere pleasure that I again write to you. I have received your kind letter, which made my heart rejoice. I have again to announce to you that we have baptized three more persons last week, now seven in all. Every night our place is full of people; some come many miles distance to hear us. The people in this place have not much confidence in their priests. When we take the scriptures and read to them, they are astonished at their contents. On Saturday, at eleven o'clock, we baptized two, a man and his wife; and on Sunday, the people came by hundreds. The cry was, 'come out! we have come,

some three, some four leagues, and we wont go until we have heard what you have to say.' All of them wanted to buy books; but we could not sell any for want of authority. So after we had spoken about four hours, we went out of the house, expecting the people would go, but some followed us, and we had to preach to them out of doors. And on our return, the house was full. I began to preach to them, when a Protestant came and met brother Bellanger, and wanted to know what doctrine he professed. Brother Bellanger told him; but he did not approve of having revelations. Brother Bellanger showed him very soon the necessity of having direct communication from heaven. The people flocked to hear; but they soon saw that he had no ground to stand upon.

At six, we took our supper, and about seven o'clock, the people came again. The house of brother Bellanger could not hold them. I therefore asked the neighbours if they would like to let us come in their house; they said they would; and I went, and the people followed, and soon the two houses were full; and at about 10 p.m., the people went away, and an aged mother came to be baptized, and we baptized her; she is sixty years of age.

Brother Bellanger has received a letter from the "Biblical Society," giving him an offer of 100 francs a month, for to list or engage for them, but he has refused. He has written to them that he cannot, for he is engaged with the church of Jesus Christ of Latter-day Saints. Dear sir, he is a worthy brother, and please to write to him often to give him courage; he is willing to work night and day for the cause of Christ.

I have to return home this week, for my passport is not in order, and I believe they would soon find fault with me, for they have already spoken about it, and I shall leave on Thursday to go to Jersey. Hoping however to return here soon and take a hall, in order to give the people more liberty to hear. I believe that the Lord has a great work to do in France: more in the country than in Paris, for the people are more pure. When you write to me, please to direct to Jersey. Remem-

ber me, &c., and brother Bellanger's love to all, &c.

* * * * *

I will write to brother Taylor from Jersey, remember me to him, &c. I have ordained brother Bellanger an elder. I have asked the Lord to give me His spirit that I may be able to know him, and since I have been here I have always had something telling me to ordain him. Yesterday we took the Sacrament, and I proposed him before the brethren, who voted unanimously for him.

And thus it begins to roll. The Lord bless brother Bellanger. It was, no doubt, something of a temptation to refuse, for the cause of Jesus Christ, the sum of one hundred francs a month for so young a beginner in the work. But the Lord, the God of Israel, is the best paymaster, and his funds never fail us in the hour of need, just when we want it most, as is too apt to be the case with sublunary friends."

* * * * *

Brother Bertrand is very busy writing his pamphlet; it is addressed to the working classes of France, so he says. And that if it meet your approbation he will write another for the higher class, more deep and logical.

May the Lord preserve and bless you most abundantly is my prayer continually.

Farewell.

CURTIS E. BOLTON.

MARRIAGE.

Most sacred bond, celestial tie, cement of kindred minds!
Sweet union, patronized on high, where no harsh bondage binds!
Blest intercourse to heaven-born souls! 'tis their's alone to prove:
Their names, by heaven's high laws enrolled, are register'd above.

Sent here to meet by heaven's blest will, their spirits sweetly blend;
Confiding truth their bosoms fill; their deeds to glory tend.
Thought meeting thought, no jars ensue: each will prevents the same;
Each motive pure—affection true—no longer are they twain:

While HE, who rules by heaven's design, the sceptre mildly sways,
SHE loves, reveres, with thought sublime, and cheerfully obeys.
Each other's weal or woe they share, nor know a selfish aim;
They learn to bear, and to forbear, nor e'er unkindly blame.

'Tis true, a union so divine transcends a mortal's ken,
Till the pure gospel light refine: faith can discern it then.
This is the power alone can bind on earth, that binds above;
Its precepts pure; its laws refined; its ultimatum, Love!

Luton.

M. MORTON.

112 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 15TH, 1851.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
Worcestershire	John Lyon	£12 3 7½	Brought forward.....		£1655 0 4½
Do. for a late part of } Herefordshire	Do.	26 15 5	Edinburgh	Geo. P. Waugh	43 14 5½
Manchester	James Walker...	52 6 5	Derbyshire	W. Cartwright	35 8 7½
Pembrokeshire	John Price	9 3 11	Glasgow	T. Kirkwood ...	110 8 2
Leicestershire	T. Chamberlin..	39 2 1	Herefordshire	Henry Naish.....	36 17 0
Birmingham	John Godsall ...	174 5 2½	Carlisle	John Threlkeld..	6 17 9
Liverpool	James Linforth..	36 14 8½	Belfast	G. Clements.....	10 7 9
Hull	Hugh Findlay ...	22 9 4½	Shropshire	David James ...	15 18 8½
Preston.....	John Parkinson..	36 3 5½	Dundee	John Copley.....	15 12 0
Sheffield	John Memmott ..	163 1 6½	Flintshire	William Parry...	2 6 3
Newcastle-on-Tyne ...	W. Soulsby	45 0 3	Carmarthenshire	Isaac Jones	7 11 9½
Denbighshire	John Parry	6 2 9	Channel Islands.....	Rd. Tresseder...	15 0 2½
North Wales or An- } glesea	Robert Shill ...	2 6 5	Bradford	John Taylor.....	49 15 1½
Norwich	William Wells...	33 12 2	Southampton	W. C. Dunbar...	36 5 2½
Isle of Man	John Kelly	6 3 8			
Cheltenham	Thomas Clarke ..	24 17 0½	BRANCH.	AGENT.	
Staffordshire	Matthew Rowan ..	59 17 8	Little Peel	T. Williams	0 3 4
Dorsetshire.....	George Kendall..	8 3 4½	Jersey	W. Ballan.....	2 5 2
Western Glamorgan...	John R. Roberts ..	28 18 8	Tedbury	J. Walker.....	5 0 10
Brecknockshire.....	George Bywater ..	5 15 8½	Dublin	E. Sutherland ...	3 9 9½
Monmouthshire	Evan Morgan ...	21 10 2	Derry	G. Frazer	1 4 6
Eastern Glamorgan ...	Richard Morris..	30 8 5½	William A. Smith (Halifax, N.A.)		1 18 9
South	W. G. Mills	92 17 8	Thomas Braidwood.....		2 13 0
London.....	William Cook ...	531 13 7½	Charles Phelps		2 10 8½
Warwickshire	Richard Tilt ...	74 1 9½	J. W. McLellan.....		0 11 9
Lincolnshire	James Farmer...	29 0 9½	Edward Milnes (Bradford)		4 10 5
Bedfordshire	Henry Smith ...	82 4 5	Paul Harrison		0 12 0
Carried forward.....		£1655 0 4½	(Errors excepted.)		£2066 3 8

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 15TH OF MARCH, 1851.

Henry Smith	£8 5 0	Brought forward	£50 9 0
William Cook.....	5 0 0	Thomas Clarke	5 0 0
John Taylor	10 0 0	W. C. Dunbar	2 0 0
William Lamb	0 1 0	Thomas Chamberlin	4 10 0
James Walker.....	20 0 0	William Cartwright.....	4 5 0
Richard Morris	2 0 0	John Godsall	10 0 0
Richard Tilt	3 3 0	John Parkinson.....	10 0 7
John Threlkeld	2 0 0	Henry Beecroft.....	2 0 0
Carried forward	£50 9 0		£88 4 7

ADDRESS.—J. W. Johnson, 19, Meadow Street, Preston.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 8.—Vol. XIII.

APRIL 15, 1851.

Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,

March 26th, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis fuit!"

De Im. J. C. I. 18.

A few years ago, ascending the Upper Mississippi in the autumn, when its waters were low, I was compelled to travel by land past the region of the Rapids. My road lay through the Half-breed tract, a fine section of Iowa, which the unsettled state of its land-titles had appropriated as a sanctuary for coiners, horse thieves, and other outlaws. I had left my steamer at Keokuk, at the foot of the Lower Fall, to hire a carriage, and to contend for some fragments of a dirty meal with the swarming flies, the only scavengers of the locality. From this place to where the deep water of the river returns, my eye wearied to see everywhere sordid, vagabond and idle settlers; and a country marred without being improved, by their careless hands.

I was descending the last hill side upon my journey, when a landscape in delightful contrast broke upon my view. Half encircled by a bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings, set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it in the back ground, there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth, everywhere, made

the scene one of singular and most striking beauty.

It was a natural impulse to visit this inviting region. I procured a skiff, and rowing across the river, landed at the chief wharf of the city. No one met me there. I looked and saw no one. I could hear no one move; though the quiet everywhere was such that I heard the flies buzz, and the water ripples break against the shallow of the beach. I walked through the solitary streets. The town lay as in a dream, under some deadning spell of loneliness, from which I almost feared to wake it. For plainly it had not slept long. There was no grass growing up in the paved ways. Rains had not entirely washed away the prints of dusty footsteps.

Yet I went about unchecked. I went into empty workshops, ropewalks, and smithies. The spinner's wheel was idle; the carpenter had gone from his workbench and shavings, his unfinished sash and casing. Fresh bark was in the tanner's vat, and the fresh-chopped light-wood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap, and ladling pool, and crooked water horn were all there, as if he had just gone off for a holiday. No work people anywhere looked to know my errand. If I went into the gardens, clinking the wicket-latch loudly after me, to pull the marygolds, heart's-ease, and lady-slippers,

and draw a drink with the water sodden well-bucket and its noisy chain; or, knocking off with my stick the tall heavy-headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples,—no one called out to me from any opened window, or dog sprang forward to bark an alarm. I could have supposed the people hidden in the houses, but the doors were unfastened, and when at last I timidly entered them, I found dead ashes white upon the hearths, and had to tread a tiptoe, as if walking down the aisle of a country church to avoid rousing irreverent echoes from the naked floors.

On the outskirts of the town was the city grave-yard. But there was no record of plague there, nor did it in anywise differ much from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly-dried lettering ink. Beyond the grave yard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire, that had been constructed of rails from the fencing round it. It was the latest sign of life there. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was at hand to take in their rich harvest. As far as the eye could reach, they stretched away—they, sleeping too in the hazy air of autumn.

Only two portions of the city seemed to suggest the import of this mysterious solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered wood-work and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid Temple, which had been the chief object of my admiration, armed men were barracked, surrounded by their stacks of musketry and pieces of heavy ordinance. These challenged me to render an account of myself, and why I had had the temerity to cross the water without a written permit from a leader of their band.

Though these men were generally more or less under the influence of ardent spirits; after I had explained myself as a passing stranger, they seemed anxious to gain my good opinion. They told me the story of the Dead City: that it had been a notable

manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been finally successful only a few days before my visit, in an action fought in front of the ruined suburb; after which, they had driven them forth at the point of the sword. The defence, they said, had been obstinate, but gave way on the third day's bombardment. They boasted greatly of their prowess, especially in this Battle, as they called it; but I discovered they were not of one mind as to certain of the exploits that had distinguished it; one of which as I remember, was, that they had slain a father and his son, a boy of fifteen, not long residents of the fated city, whom they admitted to have born a character without reproach.

They also conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship. They particularly pointed out to me certain features of the building, which, having been the peculiar objects of a former superstitious regard, they had as matter of duty, sedulously defiled and defaced. The reputed sites of certain shrines they had thus particularly noticed, and various sheltered chambers, in one of which was a deep well, constructed they believed with a dreadful design. Beside these they led me to see a large and deep-chisled marble vase or basin, supported upon twelve oxen, also of marble, and of the size of life, of which they told some romantic stories. They said, the deluded persons, most of whom were immigrants from a great distance, believed their Deity countenanced their reception here of a baptism of regeneration, as proxies for whomsoever they held in warm affection in the countries from which they had come. That here parents "went into the water" for their lost children, children for their parents, widows for their spouses, and young persons for their lovers. That thus the Great Vase came to be for them associated with all dear and distant memories, and was therefore the object, of all others in the building, to which they attached the greatest degree of idolatrous affection. On this account the victors had so diligently desecrated it, as to render the apartment in which it was contained too noisome to abide in.

They permitted me also to ascend into the steeple, to see where it had been lightning-struck on the Sabbath before; and to look out, East and South, on wasted farms like those I had seen near the city, extending till they were lost in the distance. Here, in the face of pure day, close to the scar of the Divine wrath left by the thunderbolt, were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drum and a steam boat signal bell of which I afterwards learned the use with pain.

It was after nightfall when I was ready to cross the river on my return. The wind had freshened since the sunset; and the water beating roughly into my little boat, I headed higher up the stream than the point I had left in the morning, and landed where a faint glimmering light invited me to steer.

Here among the dock and rushes, sheltered only by the darkness, without roof between them and the sky, I came upon a crowd of several hundred human creatures, whom my movements roused from uneasy slumber upon the ground.

Passing these on my way to the light, I found it came from a tallow candle in a paper funnel shade, such as is used by street venders of apples and pea-nuts, and which flaring and guttering away in the bleak air off the water, shone flickeringly on the emaciated features of a man in the last stage of a billious remittent fever. They had done their best for him. Over his head was something like a tent, made of a sheet or two, and he rested on a but partially ripped open old straw mattress, with a hair-sofa cushion, under his head for a pillow. His gaping jaw and glazing eye told how short a time he would monopolize these luxuries; though a seemingly bewildered and excited person, who might have been his wife, seemed to find hope in occasionally forcing him to swallow awkwardly-measured sips of the tepid river water from a burned and battered bitter-smelling tin coffee-pot. Those who knew better had furnished the apothecary he needed—a toothless old bald head, whose manner had the repulsive dulness of a familiar with death scenes. He, so long as I remained, mumbled in his patient's ear a monotonous and melancholy prayer, between the pauses of which I heard the hiccup and sobbing of two little girls, who were sitting up on a piece of drift wood outside.

Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn, alternating as each weary day and night dragged on, they were almost all of them, the crippled victims of disease. They were there because they had no homes, nor hospital, nor poor house, nor friends to offer them any. They could not satisfy the feeble cravings of their sick: they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick-shiver of fever was searching to the marrow.

These were Mormons famishing in Lee county, Iowa, in the fourth week of the month of September, in the year of our Lord, 1846. The city,—it was Nauvoo, Illinois. The Mormons were the owners of that city, and the smiling country round. And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread; these,—were the keepers of their dwellings, the carousers in their temple,—whose drunken riot insulted the ears of their dying.

I think it was as I turned from the wretched night-watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there with the wicked childishness of inebriety, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivariic unison their loud-tongued steam-boat bell.

They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen carrying in mournful trains their sick and wounded, halt and

blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them; and people asked with curiosity, What had been their fate—what their fortunes.

I purpose making these questions the subject of my Lecture. Since the expulsion of the Mormons, to the present date, I have been intimately conversant with the details of their history. But I shall invite your attention most particularly to an account of what happened to them during their first year in the wilderness; because at this time more than any other, being lost to public view, they were the subjects of fable and misconception. Happily it was during this period I myself moved with them; and earned at a dear price, as some among you are aware, my right to speak with authority of them and their character, their trials, achievements, and intentions.

The party encountered by me at the river shore were the last of the Mormons that left the city. They had all of them engaged the year before, that they would vacate their homes, and seek some other place of refuge. It had been the condition of a truce between them and their assailants; and as an earnest of their good faith, the chief elders, and some others of obnoxious standing, with their families, were to set out for the west in the spring of 1846. It had been stipulated in return that the rest of the Mormons might remain behind in the peaceful enjoyment of their Illinois abode, until their leaders, with their exploring party, could with all diligence select for them a new place of settlement beyond the Rocky Mountains, in California, or elsewhere, and until they had opportunity to dispose, to the best advantage, of the property which they were then to leave.

Some renewed symptoms of hostile feeling had, however, determined the pioneer party to begin their work before the spring. It was, of course, anticipated that this would be a perilous service; but it was regarded as a matter of self-denying duty. The ardour and emulation of many, particularly the devout and the young, were stimulated by the difficulties it involved; and the ranks of the party were therefore filled up with volunteers from among the most effective and responsible members of the sect. They began their march in mid winter; and by

the beginning of February, nearly all of them were on the road, many of their wagons having crossed the Mississippi on the ice.

Under the most favouring circumstances, an expedition of this sort, undertaken at such a season of the year, could scarcely fail to be disastrous.* But the pioneer company had to set out in haste, and were very imperfectly supplied with necessaries. The cold was intense. They moved in the teeth of keen-edged north west winds, such as sweep down the Iowa peninsula from the ice-bound regions of the timber-shaded Slave Lake and Lake of the Woods: on the bald prairie there, nothing above the dead grass breaks their free course over the hard rolled hills. Even along the scattered water courses, where they broke the thick ice to give their cattle drink, the annual autumn fires had left little wood of value. The party, therefore, often wanted for good camp fires, the first luxury of all travellers; but to men insufficiently furnished with tents, and other appliances of shelter, almost an essential to life: after days of fatigue, their nights were often passed in restless efforts to save themselves from freezing. Their stock of food also proved inadequate; and as their systems became impoverished, their suffering from cold increased.

Sickened with catarrhal affections, manacled by the dreadfully acute fetters of rheumatisms, some contrived for awhile to get over the shortening day's march, and drag along some others. But the sign of an impaired circulation soon began to show itself in the liability of all to be dreadfully frost-bitten. The hardiest and strongest became helplessly crippled. About the same time the strength of their beasts of draught began to fail. The small supply of provender they could carry with them had given out. The winter-bleached prairie straw proved devoid of nourishment; and they could only keep them from starving by seeking for the *browse*, as it is called, or green bark and tender buds and branches of the cotton-wood, and other stunted growths of the hollows.

To return to Nauvoo was apparently the only escape; but this would have been to give occasion for fresh mistrust, and so

* Nine children were born the first night the women camped out. "Sugar Creek," Feb. 5.

to bring new trouble to those they had left there behind them. They resolved at least to hold their ground, and to advance as they might, were it only by limping through the deep snows a few slow miles a day. They found a sort of comfort in comparing themselves to the exiles of Siberia;* and sought cheerfulness in earnest prayings for the spring—longed for as morning by the tossing sick.

The spring came at last. It overtook them in the Sac and Fox country, still on the naked prairie, not yet half way over the trail they were following between the Mississippi and Missouri rivers. But it brought its own share of troubles with it. The months with which it opened proved nearly as trying as the worst of winter.

The snow, and sleet, and rain which fell, as it appeared to them, without intermission, made the road over the rich prairie soil as impassable as one vast bog of heavy black mud. Sometimes they would fasten the horses and oxen of four or five wagons to one, and attempt to get a-head in this way, taking turns; but at the close of a hard day of toil for themselves and their cattle, they would find themselves a quarter or half a mile from the place they left in the morning. The heavy rains raised all the water courses: the most trifling streams were impassable. Wood fit for bridging was often not to be had, and in such cases the only resource was to halt for the freshets to subside,—a matter, in the case of the headwaters of the Chariton for instance, of over three weeks' delay.

These were dreary waitings upon Providence. The most spirited and steady murmured most at their forced inactivity. And even the women, whose heroic spirits had been proof against the lowest thermometric fall, confessed their tempers fluctuated with the ceaseless variations of the barometer. They complained, too, that the health of their children suffered more. It was the fact, that the open winds of March and April brought with them more mortal sickness than the sharpest freezing weather.

* One of the company having a copy of *Mdme. Cottin's "Elizabeth,"* it was so sought after that some read it from the wagons by moonlight. They were materially sustained, too, by the practice of psalmody, "keeping up the songs of Zion, and passing along Doxologies from front to rear, when the breath froze on their eyelashes."

The frequent burials made the hardest sicken. On the soldier's march it is matter of discipline, that after the rattle of musketry over his comrade's grave he shall tramp it to the music of some careless tune in a lively quick step. But, in the Mormon camp, the companion who lay ill and gave up the ghost within view of all, all saw as he lay stretched a corpse, and all attended to his last resting-place. It was a sorrow then, too, of itself, to simple-hearted people, the deficient pomps of their imperfect style of funeral. The general hopefulness of human—including Mormon—nature, was well illustrated by the fact, that the most provident were found unfurnished with undertaker's articles; so that bereaved affection was driven to the most melancholy makeshifts.

The best expedient generally was to cut down a log of some eight or nine feet long, and slitting it longitudinally, strip off its dark bark in two half cylinders. These, placed around the body of the deceased, and bound firmly together with withes made of the alburnum, formed a rough sort of tubular coffin, which surviving relatives and friends, with a little show of black crape, could follow with its enclosure to the hole, or bit of ditch dug to receive it in the wet ground of the prairie. They grieved to lower it down so poorly clad, and in such an unheeded grave. It was hard—was it right?—thus hurriedly to plunge it in one of the undistinguishable waves of the great land sea, and leave it behind them there, under the cold north rain, abandoned, to be forgotten. They had no tombstones, nor could they find a rock to pile the monumental cairn. So, when they had filled up the grave, and over it prayed a *Miserere* prayer, and tried to sing a hopeful psalm, their last office was to seek out landmarks, or call in the surveyor to help them determine the bearings of valley bends, headlands, or forks and angles of constant streams, by which its position should in the future be remembered and recognised. The name of the beloved person, his age, the date of his death, and these marks were all registered with care. His party was then ready to move on. Such graves mark all the line of the first years of Mormon travel—dispiriting milestones to failing stragglers in the rear.

(To be continued.)

THE DISCOVERY OF ANCIENT RUINS IN NORTHERN CALIFORNIA.

(Concluded from our last.)

Guided by the general direction of this little stream, as we advanced onward and upward at every step, where acclivity on acclivity rises, and covered with a verdure that never dies, and groves of beauty, whose profound quiet is seldom disturbed but by the sweet murmurings of this laughing rivulet, as it comes almost leaping from the height above, and whose meanderings would occasionally bring us abruptly upon its banks, we could fancy that these were once the consecrated groves of a religious, though perhaps Pagan people. Continuing our ascent with nothing to interrupt our progress, save the occasional turning aside to examine some new beauty that here and there presented itself, and which the limit of these papers will not allow me to describe, at last, when at a distance of four and a half miles from our canoe, (judging from the time required in making the ascent,) we reached a point where our streamlet guide issued from a deep damp gorge, between what appears once to have been walls of massive masonry, forty feet or more apart, but now fallen and crumbled in ruins, that nearly block up the passage of the stream. Following along the deep ravine or chasm, a distance of nearly a quarter of a mile, in which the banks on either side were of a uniform height and not less than sixty feet above the level of the stream, its steep sloping sides thickly mantled with trees whose foliage completely shut out the rays of the vertical sun, we at length emerged from this dell of broken rocks and deepest shade, upon the borders of the loveliest little lake that ever reflected back the twinkling of a star, while all beyond seemed one dense impenetrable forest. Ascending the elevation on either side of the ravine, and looking over this tiny sheet of water at our feet, every idea that I had ever conceived of a primeval forest was more than realized. Here, in the form of an eclipse, is an immense basin, extending towards the north, as we have since ascertained, the distance of three miles, its longest diameter, while from east to west it is hardly two miles, and so perfect in its form one can hardly believe that its banks were not cut and carved to a geometrical line. The elevation that surrounds this vast amphi-

theatre is but thinly timbered, and its green and shining banks are plainly discernible throughout its whole circumference, except where the view is obstructed by a number of conical hills, visible at a point one hundred rods either to the right or left of the ravine, five of them covered with verdure to their summits, the other two appearing like barren rocks. And the fact that the five first named lie in a direct line, and varying but little from the true meridian, led us to conjecture that possibly they might be artificial structures. Our suspicion was fully confirmed on finding that the two barren ones, with the centre one of the line of five, were also in line, and crossing the other at right angles.

As we neared the point that brought us in range, our curiosity was turned to amazement at finding the nearest of these barren hills, though a fourth of a mile distant, to be a pyramid of stone, and the first ever seen in America, bearing in every respect the outline and general appearance of the Egyptian pyramids. Fully satisfied of the extent of the field now open before us, we lost no time in returning in our canoe and transferring our effects to the border of the forest lake, near where its outlet enters the gorge. A description of the singular beauties and peculiarities of this little gem of a lake, together with a thousand startling incidents that have occurred during our passage hither, our meeting with numerous bands of Apaches and Tejuas, with some reflections on their utter barrenness of all tradition in relation to these records of a forgotten people, together with numerous drawings and sketches, illustrative of events and objects, I shall reserve for the pages of a work, which, though it may not claim for itself much of superior diction, will at least possess the merit of truthful descriptions and delineations. This forest valley is hemmed in on all sides by a nearly level plain, that barely overlooks the waving foliage beneath, and stretching far and wide towards the north and east, (having traversed it for miles in different directions,) is dotted here and there with the traces of edifices, in every conceivable shape and state of preservation, from the massive front of solid stone, some of them fifteen feet high, and pierced with openings that

were undoubtedly either windows, or doors, or both, down to the same unmeaning ridges of loose stones, that characterize the plain already described on the island of Ignacio. Our first attempt to penetrate the forest was opposite one of the barren pyramids. Descending into the valley with axe in hand, we cut our way through tangled underbrush and fallen trees, and the tortuous trunks of massive grape vines, which having reared themselves aloft, and overtopped the trees that gave them their support, had fallen with them only to rear themselves again upon their progeny, in this way forming a network of vine and verdure, that nothing but the edge of steel could penetrate, so that for yards together we barely made an opening sufficient to admit the passage of a person in a stooping position—at length we reached the base of this, not Egyptian, but truly American pyramid.

Having personally visited, and being familiar with, the construction of the Egyptian pyramids, I can speak positively of their almost exact similarity—composed of large blocks of stone, nearly three feet thick at the base of the pyramid, and from six to ten feet in length, placed one upon another, and each successive layer receding about fifteen inches—the only marked difference being the apparent great age of this, as compared with those on the banks of the Nile; many of the crevices between the blocks of the same layer or course being more than a foot wide; and so generally are the upper edges worn away, presenting a round, rather than an angular corner, that it is with difficulty their ascent is made. Examining the other barren pyramid, we find it differing in only one respect from this: it is evidently of much later origin, for though the material and construction are the same, neither the edges of the stones, nor the crevices between them, present that time-worn appearance as does the one first described.

Before attempting any examination of the interior of these pyramids, we determined on penetrating to the hill or mountain in the centre of the forest; for the nearer we approached, the more like a mountain it appeared. Two days of incessant toil brought us to the foot of a mighty temple, called by the Indians of every tribe in the vicinity, "Na-ha-go;" though it seems to be applied by them to the whole valley alike, with every struc-

ture in it; the meaning of which, in our language, is best conveyed by the word "mystery!" or if more words than one be used, and applied to the whole valley, then "Valley of Mystery!" but when the Indian is called upon to explain its meaning, with great vehemence he invariably answers, "Na-ha-go!" or "The place we know nothing about." It would be in vain to attempt a description, by language alone, of this stupendous monument of human labour; or, whether viewed as a structure entirely of workmen's hands, or as a natural mountain, terraced from top to bottom; in either case, the grandeur of the design, and its entire accomplishment, cannot but fill the beholder with astonishment and admiration; for not only does it cover more ground than any pyramid in the known world, but it is incomparably higher; and being in the form of a cone, with a spiral terrace winding around it from bottom to top, and covered as it now is, and probably always was to some extent, with verdure to its very summit, is far more beautiful than any square-based pyramid of barren rock can be. It must not be supposed, however, that it still stands in all its original beauty, unscathed by the bitings of time and the corrosion of centuries; on the contrary, its primeval beauties, like its builders, are all gone, but its sullen grandeur and wild magnificence remain; and though time may often whet his scythe to mow this structure down, unless the changes work with, or call to his aid an earthquake, he will find something for ages yet in the valley of mystery that will turn its edge. An accurate description of its construction and dimensions will be given when we shall have made a more minute examination of this most remarkable and colossal structure. Having visited the four other most prominent objects in the valley, two on the north, and two on the south of this, we find a field open before us, so extensive that its very magnitude is almost discouraging. For, in addition to the seven immense structures that form the principal feature of the valley when viewed from the surrounding heights or summit of the plain, there are numberless objects of startling interest to be met with in almost any direction we choose to cut our way—broken columns of stones, obelisks, with monuments of every conceivable shape, many of them covered with hieroglyphics, some almost totally obliterated.

ated, while many remain as perfect as could be desired, fill this vale with such a complication of wonders, that to a mind desirous of knowing the whole history of its rise, its mighty and unparalleled magnificence, its final decline and total ruin, it presents so vast a field for study and contemplation, as almost to induce a wish that they were not half so numerous as they really are.

Omitting everything like a further description, without the accompanying drawings, I shall briefly say a few words in reference to the time in the early history of the world when this people had an existence. No one will dispute the existence of the Egyptian pyramids; no one will deny that, through the indefatigable labours of a Champohion, the hieroglyphics they present have been most accurately deciphered, and that what was once a mystery is now no longer such. Here, then, is the connecting link between the time of the final destruction of this people, and the characters then in use, with those that bear a date long anterior to them. Enough has already been deciphered from the pyramid of comparatively later origin, to show that it was constructed not far from thirteen hundred years before the christian era, and contains the well connected history of at least 100 years before, and more than 400 years subsequent to its erection; and during this period of only 500 years there were introduced, particularly towards its close, characters utterly unknown to the Egyptian people, and yet easily understood when taken in connection with those that precede. In this way, and in connection with numerous other inscriptions upon tablets, discovered in a place that seems to have been a repository of their records, a chain of incidents identical with, and which, in fact, becomes their history, is traced down even to the second century of the christian era, and closing with a record of events the most startling and truly terrible that ever befel

any nation of intelligent, happy, but inoffensive people. But how are we to remove the stumbling block that is presented, when from our starting point we trace backward, as unequivocally as we have forward, the history of a people, who, like the Chinese, date their era long before the flood? Shall we deny the literal meaning or translation of hieroglyphics that have everywhere received the sanction of the learned? As well might we deny the existence of Na-ha-go itself, or the pyramids of the Nile. Or, must we believe a part and deny all the rest? and that part believe a mere point of time in comparison with the whole, and that only believe because we have corroborative testimony in similar structures and records in ancient Egypt. That America was peopled long anterior to the eastern continent, I will not pretend to say, but will leave it for all (who feel disposed) to look at the evidences of its far higher antiquity that we shall present, and then to judge for themselves. But should a connected record of the past carry us back to the time of the creation, as recorded by Moses, and that too without meeting with a general deluge, though a plain but succinct account is given of a partial one, what is to be done? Must we throw their whole history aside as a fabrication and a lie? or may we not rather believe the whole?

Knowing, however, your partiality for, and your propensity to stand by, Moses and his account of the earlier times, under all circumstances, and at all times, and before all men, it would be useless for me to try to make a convert of you, until I have the papers for it; therefore, in my next that I send you, which may possibly reach you in about sixty days, I shall continue a description of the most remarkable objects that everywhere meet the eye, as day by day we continue our researches in the valley of mystery.—San Diego, California, Dec. 10th, 1849.—*New York Herald*.

Mr. Richards,—Dear Sir,—Knowing that every thing that has a tendency to throw any light upon the history of the aboriginal inhabitants of the continent of America, is always interesting to the numerous readers of the *Star*; for while on the one hand it throws light on the history of peoples and nations, which until lately have been for ages hid in oblivion, on the other, all such discoveries have always afforded additional testimony and evidence, corroborative and confirmatory of the Book of Mormon. For as the Book of Mormon was written before these discoveries were made, and gives a history of the very places and people, whose ruins, monuments, cities, pyramids and sculpture are continually being brought to light by travellers and explorers, all

such evidence, while it comforts the hearts of the Saints, silences the tongues of cavillers and objectors, and affords to every sincere seeker after truth, indubitable evidence of the divine authenticity of the Book of Mormon.

Like all other explorers our traveller is surprised at meeting with ruins so stupendous—pyramids so great and magnificent, and such indubitable evidence of such great and mighty nations. These things of course are interesting to every body; they are the wonder and admiration of antiquarians, travellers, historians, and linguists, but strange as they appear to the world, there has been a book published for upwards of twenty years, that not only gives an account of those people and their cities, but unfolds their origin, their history, their settlements, their wars, their religion—their rise, progress, and fall; that gives an account of those very cities, ruins of which are now being discovered. I refer to the Book of Mormon.

This gentleman informs us of the discovery of ancient pyramids, of “which the Egyptian pyramids are merely child’s toys in comparison.” It is his opinion that this people “existed long anterior to the time that divine revelation, or the book of Genesis gives as the period of the creation of the world.” In this, however, he is mistaken; and when he deciphers, if he is able to do so, those hieroglyphics of which he speaks, we shall no doubt be furnished with a history which will be highly interesting, although that history may not corroborate his present opinion.

I have no doubt but that some of the ruins of which he speaks are the ruins of a people called in the Book of Mormon, the “Jaredites,” who left the tower of Babel at the time of the confusion of tongues; when, as the Bible says, “The Lord scattered them abroad from thence upon the face of the whole earth.” Jared was a man who feared God, and was directed by the Lord to the continent of America, in company with many others. They there increased and multiplied exceedingly; spread over the land; cultivated the arts and sciences; built many great cities, and formed powerful nations; but like the nations on the Asiatic continent, they sinned against God and incurred His displeasure. They were visited with grievous judgments, and finally in their wars destroyed millions, burnt and laid waste cities, till the last of them only lived to meet and recognize another people whom the Lord sent from Jerusalem, during the reign of Zedekiah, king of Judah.

Although from the Book of Mormon we gain no intelligence of a knowledge of this people being had by any others, yet it is not improbable that by some chance some of them may have found their way to Egypt, and given a history similar to that of which the discoverer speaks; neither is it improbable that persons from Egypt may have found their way there. It is certainly remarkable that pyramids similar to those in Egypt should be found in America; but when we consider that the Egyptians and Jaredites were both descendants of those who were engaged in building the tower, and learned their ideas of architecture and magnificent structures in the same school, we see nothing very surprising.

Again, in regard to language it is no more remarkable that language should change on the continent of America, than that there should be alterations on the continent of Asia. In fact, the same thing is clearly shown in the Book of Mormon. The Jaredites came from the tower of Babel. They, of course, brought their language with them. This in the lapse of time would be liable to change and alteration. Again, when the people arrived from Jerusalem, if they should add to those hieroglyphics, which is not at all improbable, the whole thing of which the gentleman speaks is unravelled, and his mystery revealed. I hail with pleasure anything having a tendency to throw light on this subject. The Book of Mormon in relation to the history of the Jaredites is very limited. The prophet and historian gives a very imperfect account of that people. Let us hope that something more full and complete, either in the shape of hieroglyphics, or records, may yet be developed. At any rate, if we learn no more, we have the satisfaction of knowing in part their history, and that every new discovery confirms the history which we already have.

I remain, dear brother, yours in the Lord,

JOHN TAYLOR.

Liverpool, April 2, 1851.

The Latter-day Saints' Millennial Star.

APRIL 15, 1851.

THE DISCOURSE which commences upon the first page of the present number of the *Star*, is the only competent version of the journeyings and encampments of the Saints from Nauvoo,—the city of Joseph,—to Winter Quarters at Council Bluffs, which is now extant. The author, Thomas L. Kane, Esq., who is a gentleman of the highest respectability in the city of Philadelphia, and clerk of one of the highest judicial tribunals in the nation, was, by divine providence, directed to their midst, perhaps through a curiosity to take one and a last look at a band of exiles, of whom, by the tongue of rumour he might have heard no good thing, and who were now, *en masse*, rending themselves from all the endearments of kindred and country, to seek in the confines of an American wilderness a resting place from the malignity of their persecutors; and lest their sufferings by cold, hunger, sickness, and death, should go untold, and their heart-rending tale of sorrow slumber in silence without a revelation to the world; He who overrules all things, suffered our author to sup with them from the bitter cup of disease; he was laid low, and thus he was the better able to appreciate the situation of those about him, and the more abundantly qualified to attest the character of their social and domestic relations, as well as their outward general policy. The term of their journeyings and encampments from the city of Joseph, to and in Winter Quarters, may be called the period of their deliverance; and the Saints will ever remember the sufferings attendant upon their encampment there, as the last throes of anguish which gave birth to a PEOPLE who were no people, and to a NATION whose God shall be the Lord. To such an afflicted people, a perusal of the "Discourse" will be like the oil and the wine to their wounded lacerated feelings, and will lead them to call down blessings upon the head of the man who with a tone of godly independence dared proclaim the sufferings and wrongs of injured innocence; in which pleasing duty scores of thousands from this and other countries will unite also as members of the same body. We shall enter the "Discourse" entire upon the pages of the *Star*, continuing it from one number to another, until the whole is published.

The various treasurers of the Perpetual Emigration Fund are reminded that it is their duty to remit their quarterly donations to this office immediately *after* the 1st of April, 1st of July, 1st of October, and 1st of January; and in *all cases* to accompany the same with the names of the branches donating, and their respective amounts.

Elder James Marsden is appointed to take the presiding charge of the Dundee Conference, in connexion with that of the Edinburgh Conference.

F. D. RICHARDS.

BROTHER RICHARDS:—Dear Sir,—I feel very much obliged to you for the remarks you made on the subject of the French Mission a short time ago, wherein you requested the presiding Elders, of the conferences, to raise means for publishing the *Book of Mormon* in French. In noticing, however, the position of the churches in this country, and the many calls that have been made upon the brethren, I have been seeking to make other arrangements without troubling them, which I am very happy to have to inform you, I have accomplished, and therefore shall not be necessitated to make any calls upon the conferences.

I purpose publishing soon in Paris, the *Book of Mormon* in the French language.

I also purpose publishing a monthly periodical in French, about the size of the *Star*. If any of our elders or saints, wish to get either of these, they can obtain them by applying to the office in Liverpool. I expect, also, soon to go into Germany, and to publish the *Book of Mormon* in the language of that country this year.

The scriptures say, that "it is more blessed to give than to receive," and if in making the above move, I may have deprived some of an anticipated blessing. I hope they will excuse me; for perhaps there may be an opportunity afforded them of assisting some of my brethren in another way. If not, the world is large, and there is ample opportunity to do good.

Praying that the best of heaven's blessings may rest upon you and your labours, I remain, dear brother, your fellow labourer in the gospel and kingdom of God.

JOHN TAYLOR.

N. B. Those wishing the Busts of Joseph and Hyrum Smith, will please address their orders to Mr. Abraham Marchant, No. 8, St. James Street, Bath. The money, however, will be sent to the office in Liverpool as usual.—J. T.

A DREAM.

It is often both interesting and profitable to contemplate the cogitations of the mind which occur during the slumbers of the night watches. Important secrets are often revealed by dreams and visions of the night, not only in relation to the present, but of the future, and of the past. To the mind that has become hardened, and less sensitive to the divine influences of the unseen spirit, through the vitiated propensities and habits of mankind, it is an effectual method of communicating intelligence in a manner at once impressive and enduring, often, as long as life lasts; hence the Lord has classed dreams and visions among the gifts of the Holy Spirit, as chosen mediums of instruction for the edification of His people; but many consider these gifts of trifling importance, and through their unbelief make light of, treat with neglect, and thus, turn away altogether, a gift that might have been cherished with prayer, thanksgiving, and faith, until great and unspeakable blessings would be revealed through it. The people of God, anciently, appreciated the gift of dreams truly, and esteemed it as authentic as any other of the gifts of the gospel. Not to speak at this time of the numerous and important blessings which were bestowed through this gift, as recorded on the sacred page, we will just notice, that it was through a simple dream that the parents of our Blessed Saviour were taught how to save the precious life, upon which was suspended the fate of our world.

The following nocturnal view of the slumbering and dreamy condition of past centuries, is so fair and truthful a representation, that, although it lays no claim to inspiration, it will be perused generally, by those who have awakened to the light of the morning, with a degree of interest unknown to those who are not in the light of present revelation.—ED.

The other night being retired from the toil of the day, I amused myself until bedtime in perusing *Leland's View of Deistical Writers*. After my candle was extinguished I reflected for some time on what I read, till sleep came upon me; when the subject of my waking thoughts impressed itself so strongly, that it employed my fancy for the remainder of the night in the following dream:—

Methought I beheld a female in a white robe, with an olive branch in her hand; a sun was embroidered in the middle of her bosom, which emitted a radiance that

strengthened, not dazzled the eyes of the beholder. With an air that expressed majesty and affection, she pointed to a temple that stood at some distance. As soon as I descried it, I felt none of the tumults of curiosity working in my breast, but reading in her eyes that it was her desire, that I should examine its inside, I went towards it. As I approached I observed that the avenues were declining, and that they were bespread with roses, and perfumed with fragrance, which rendered the way not only easy but agreeable. The first thing I observed on my entrance

was, that though the sun seemed then in its meridian, they had excluded its splendours, and erected a dim rush-light taper, in the most conspicuous part of the building, over which was wrote in golden characters, *THE SUN*. As I turned myself round to view the various parts of the edifice, I could perceive a great many persons employed about the windows in stopping up every crack, for fear the *light of heaven* should by any means steal in and eclipse the splendour of the taper. Having for some time given a loose to my astonishment at so odd a circumstance, I applied myself to take a more particular view of every thing that might seem worthy of my notice. I then turned my eyes westward towards the taper and could then perceive a throne, on which was seated the genius of the place. He appeared of no despicable form: age had not made any furrows in his countenance, nor had care much wrinkled his brow. He was clad in a robe of the same colour with that of my guide, which was furnished by *AFFECTATION*, who sat at his right hand: his crown lay on a cushion on his left, which was guarded by *VANITY*, and behind stood *SINGULARITY* in the quality of his train-bearer. As I cast my eyes further downwards I observed a great many more of his retinue, whose names I could not then discover: amongst those that I knew, was *PEDANTRY* in the robes of *LEARNING*, *WIT* in the garb of *JUDGMENT*, and *DOGMATISM* in the clothes of *REASON*. I was going to inquire of my guide the name of the personage, who was thus attended, when I accidentally cast my eye on a lable, that was over the throne, and inscribed *DEISM*. As this whetted my curiosity, I was now resolved to examine more minutely every thing within the edifice, and applied myself first to the pictures, with which the walls were quite covered. The pieces seemed at the first glance to be performed in a masterly manner, and by the glare of the colours and splendour of the frames, invited and dazzled the sight at the same time. On a nearer inspection, you cannot conceive how great was my disappointment: for what, at a distance seemed to vindicate the pencil of a *Titian*, when I came closer, appeared beneath the touch of the meanest *Flemish* dauber. It would be tedious, if not impossible, to recount the subject of every piece, let it suffice to mention the most striking only. The first piece that in-

truded itself on my sight, was of the historical kind, and represented the depravity of the christians in the fifth century. It was, indeed, very much laboured, disgusted the spectator by too great a shew of art, was in some places void of proportion, and had its capital images bigger than life. Next this hung a piece of no mean kind. this was a full length of *Julian*: but I could discover very few features of the apostate, nor indeed should I ever have known it had been intended for him but for the fragment of an epistle, which was subscribed with his name, and laid on a table near him. The face expressed so much humanity, openness of heart and benevolence, that it would have passed better for the picture of the christian bishop he ordered to be murdered, than for the emperor himself. Below this hung a piece of *Christ*, riding on an ass, crowned with thorns, and holding a reed in his hand; he was surrounded with a crowd, whose countenances betrayed the greatest degree of admiration, joined with the most profound stupidity. On the side of it was *Mohammed*, adorned with all the regalia of eastern pomp, surrounded by a troop of *Janizaries*, holding a *Koran* in his left hand, and a drawn sabre in his right. I perceived that the painter had endeavoured to describe some features in the countenances of these personages so nearly alike, that they might have appeared to ignorant and indolent spectators to belong to the same family. Above this hung another piece, that gave me no less disgust, it was *SUPERSTITION*, with her left hand bathed in blood, in her right she held an host, her eyes were fixed upon a crucifix, *BIGOTRY* supported her tottering steps, *VIOLENCE* poured out bags of gold at her feet, and *IGNORANCE* was burning incense to her: over her head was wrote in capitals, *CHRISTIANITY*. The sight of this was so painful that I turned from it very abruptly: and looking the genius in the face, observed him eying the two last pieces with a singular satisfaction, and a joyous triumph. As several bronzes and statues were dispersed round the room, I thought them not unworthy my attention. On the right hand of the throne was the statue of *SCEPTICISM*, devouring its own offspring. Near this was *MODESTY* very much mutilated. Opposite to this, was a kind of Colossus, cast in brass, of an excellent workmanship, it was *PRIDE* trampling under his feet *KNOWLEDGE*, and *INSPIRA-*

tion, who were at the same time casting the most affectionate regards of pity on him. At a little distance I thought I perceived a copy of the two famous Gladiators, but on a nearer inspection, found they were two apostles, *St. Paul* and *Peter* carved in that attitude, by a Librarian, and by him presented privately to the genius. On the south side of the fabric I perceived a door open, and by the desire of my guide, who was all the time invisible, I made up towards it, and found it led to another apartment which I was informed was called the school. Here all the disciples were initiated in the principles of the genius; the master of the school, who discovered great warmth in his countenance, was named PREJUDICE, he was the only Son of PASSION and INCONSIDERATENESS, and in his features resembled both his parents. He held in his hands a quarto volume very pompously printed and bound, which was a compilation of all the most celebrated pieces that were wrote in vindication of the rights of the Genius: the noble author, who had left it as a legacy for the use of the school, had his statue erected in the middle, with this remarkable motto, GREATER AND BETTER. At that time I must confess that I was at a loss to affix any Idea to the words, but now recollect I have met with the same inscription on a monument in *Battersea Church*, which is equally unintelligible. The binding was of massy

gold, which was neither cast, nor chased, but formed into its present dimensions by a *Mallet*. The smith, like other artizans, had liked to have suffered for his ingenuity. I went out of this room into an area, where I perceived a number of people employed in building the temple of VIRTUE: the director of the works was a person of no mean character, every thing that could contribute to embellish and adorn was lavished on the edifice; fitness, beauty, harmony and proportion appeared throughout the whole: but I perceived the structure built upon a sandy Foundation, tottering with every tumultuous blast, and tumbling at the impulse of every storm. My guide, who now discovered herself, offered her counsel to the workers, and advised them to run up a butress or two, which might add strength and would support the whole structure for ages; and at the same time recommended RELIGION, as one who had built many a temple of that sort, which had stood, and would still stand, without repair, for ever. Her advice, which seemed to me judicious, they looked on as ridiculous, and proceeded in their works on their first plan: but while they were employed in measuring the proportion of a column, a sudden gust arose, and swept away the whole building. The surprise I felt at so strange an occurrence, awoke me, and left me at liberty to commit my vision to paper.

W. RIDER.

THE SALT LAKE CITY.

We take the following description of the great city of the Salt Lake from the correspondent of the *Western Christian Advocate*:—

“Early in April, 1847, one hundred and forty-three men, two women, and two children, started out as pioneers from Council Bluff, Iowa. These Mormons made an entire new road on the north side of the Platte, crossing Elk-horn to Fort Laramie; they then took the Oregon trail to Fort Bridger, when they commenced a new route through the Rocky Mountains. On the 22nd July, of the same year, they say, the first man entered this valley. On the 23rd of July, the first camp moved into and halted at what is now called the centre of the city. In the afternoon of the same day, they had three ploughs and one harrow at work.

“At two o'clock p.m., of the same day,

they commenced building the first dam for irrigation. The next day, Saturday, the 24th, they planted five acres of potatoes. On the 28th of the same month, what they style the quorum of the Twelve Apostles, assembled and laid off a city as follows: Block of ten acres each, eight lots to the block, an acre and a quarter in each lot: the streets eight rods wide; the sidewalks, twenty feet wide; the sidewalks to be beautifully shaded; the blocks to be surrounded by a purling brook, issuing from the mountains; every house to be built twenty feet from the front fence. No two houses front other: standing in his own door, every man may not look into his neighbour's door, but into his neighbour's garden. They have four public squares, which are hereafter to be adorned with trees from the four quarters of the globe, and supplied with fountains of water.

"On the temple square, they intend to have a garden that will cost at least 100,000 dollars at the commencement. Their Missionaries have already made arrangements in the Eastern States, in Great Britain, France, Italy, Denmark, and the Germanic States, and in the islands of the sea, to gather the choicest seeds and fruits, and every thing that can beautify and adorn the garden. At first, the city was laid off to contain one hundred and thirty-five blocks. Since then, an addition of sixty-five blocks has been made on the east, and sixty on the west. They have laid off one mile square on the east of the city for a university. It will not be two years until next October since the first house was built in this city, and it now numbers at least nine thousand. They already have convenient houses built of adobies—dried bricks—and most of the luxuries of life. They expect an emigration of at least ten thousand of their own people this year.

"The only method of cultivation is by irrigation, from what they call "City Creek." Just as this creek opens in the valley from the snow-capped mountains, it divides into two main branches, which afterwards subdivide. This water, from the mountains to the temple block, has an average fall of nine inches in a rod, for a distance of more than ten miles, with a greater fall the further you advance into the mountains. At one mile and a third from the city is a warm sulphur spring, which possesses great cleansing and purifying properties, and which, it is affirmed, cures most diseases of this climate. About a mile and a half farther is a hot sulphur spring. On the south side of the valley is a hot spring of pure water. The water of this spring is twenty-nine feet and three inches deep.

"The city is located about twenty-two miles south-east of the great Salt Lake. This lake is considered more saline than the ocean, three gallons of water making one gallon of the purest, whitest, finest, salt. The valley is about thirty miles by twenty-two, joining to a valley of about fifty miles by eight in width. From the entire north to the south, these two valleys are studded with settlers, numbering from fifteen to twenty thousand. The lieutenant engineer, Mr. Gunnison, estimates these valleys, having explored them, as capable of supporting a population of from one and a half to two millions.

"On the south of this valley lie the Utah valley and lake, about fifty miles from this city. The name of their city is Provo, on the south side of the Provo river. The lake is pure water—eight miles by four—abounding with fish. About one hundred miles south of this, they have established a settlement of about one hundred and fifty families. This valley is called San Pete. Here there are many ruins covered with hieroglyphics. One place, in particular, is called by the Indians, "God's Temple." Here also many remains of ancient pottery, both glazed and unglazed, are found in great abundance; and here also is a mountain of pure rock salt, and abundance of bituminous coal.

"During five months of the year, there can be no communication with the North, East, or West, the mountains being rendered impassable by the snow. This city is situated about latitude 40 deg. 30 min. north, and 110 deg. longitude west of Greenwich.

"The productiveness of the soil is astonishing. We are here in the midst of their harvest, and never have we seen such wheat. We will give you one out of many authentic accounts. Mr. Holiday, from the south of this place, raised upwards of one hundred and eighty-five bushels of wheat from one bushel of seed, and three hundred bushels of potatoes from one bushel of seed.

"This valley is regarded as one of the healthiest portions of the globe; the air is certainly the purest I ever breathed. Its altitude is four thousand and three hundred feet above the level of the sea; and some of the mountains on the east of the valley are more than a mile and a quarter high, and are covered with perpetual snow, while in the valley the thermometer frequently rises above 100 degrees.

"So much for this city and valley. As to the moral and other aspects of this people, I have not at present time or space to write any thing. It is due to them to say that I have not seen any thing vicious since my arrival. They are very kind and hospitable to emigrants. The emigrants drop them a thousand commodities for a small consideration, as they change from the train to the packing method of accomplishing the remainder of their journey; while they, in their turn, are greatly accommodated in obtaining supplies and refreshments, at this little more than half-way house over plains and deserts."

ELDER M'DONALD'S LETTER.—THE CHURCH IN THE HIGHLANDS.

Perth, 25th Feb., 1851.

President F. D. Richards,—Dear brother, having just received yours, dated the 19th instant, it being forwarded from Inverness, through the kindness of Elder Joseph Shepherd, I proceed to write you a few lines in return, and say that it gives me great pleasure to use the privilege offered, and will for the present briefly state a few items with respect to the work of the Lord among the Highland hills of Scotland, and my travels there.

On the 28th of March, 1850, I left this town and travelled to Inverness, a distance of 115 miles, and on the 6th of April commenced to preach in the open air, as I could not get a place of meeting, not even being allowed to preach on the public streets; but on a green by the river side, which runs through the town, in company with Elder Shepherd who was there before me, I broke bread, and we unitedly prayed our heavenly Father that our way might be opened, and that the time would soon come when many should partake with us and rejoice in the same hope, when a noble and worthy *Clan* should be raised who would contend for the faith once delivered to the Saints, and worship the God of Israel in spirit and in truth. In about ten days the first person was baptized, and shortly after five more were added, since which time two only have yielded obedience; you know that it is a peculiar trait in Scottish character to *cannily* examine all sides of a matter before they either take or give, and rigidly stand to their former institutions and prejudices; indeed, generally speaking, these are so deeply rooted, that like the Jews of old they shut their eyes and ears lest they should see and hear, and thus be constrained to obey the heavenly message. But I feel assured that the time has come for *many* to obtain deliverance; the mustard seed is sown, and like other portions of the earth where obstacles stood in the way of introducing the Gospel unto the people, the Lord is speedily removing them, and thus preparing the way for His servants. The late ejections from the Isle of Skye, and other parts of the Highlands of many hundreds of the inhabitants, forcing them

from their homes, and sending them to the Colonies and British America, taken in connexion with the division of the established churches, and the strifes springing therefrom have tended to break that union, and in a great measure destroy that hospitality that used to characterize the Highland people. Indeed it is a common thing to hear the elderly people say, that the world is completely changed now to what it was in their youthful days; at that time numbers would meet together at a neighbour's house to *chalie* or repeat legendary tales, and sing songs in their native strains in praise of the deeds of their ancestors; strengthen their bonds of friendship, welcome the stranger, and, like Israel of old, proudly trace back their genealogy; but now they are scattered and peeled, and in many respects trodden down; when I think of this I long for their freedom, and there are others who feel the same.

There is a great extent of country northward, where the Gospel as a witness has not yet been declared, which is but very thinly inhabited. The poor are solely under the control of the landowners and ministers in most cases as they live principally by agriculture and get their lands from them, which makes it difficult to bring the word of truth to bear upon them; and I believe that the printed word, just your own *silent preachers*, will do most good, through the blessing of God, in that country.

I preached and sold books in Beaulieu, Dingwall, Cromarty, Fortrose, and Fort William.

It gives me great pleasure to read the cheering news in the *STAR* from the Land of Zion, that the day of deliverance is drawing near, that this marvelous work and wonder is becoming daily more *wonderful* to all people; and that even the Church in these lands, though like a city set upon a hill that cannot be hid, is daily taking a more elevated position. Praying for your welfare, and the enrolling of the kingdom of God, I subscribe myself, your humble servant and fellow labourer,

ALEXANDER F. M'DONALD.

On March 11th, the United States Senate confirmed the appointment, by President Fillmore, of Samuel G. Bradbury, of Pennsylvania, as Chief Justice of the Supreme Court of the Territory of Utah, in the place of Joseph Buffington, declined.—*New York Herald*.

WHERE SHALL THE RESURRECTION BE?

BY DR. ASPINALL.

(Selected.)

When the Archangel's trump shall sound
From forth the purpling doomsday sky,
Where shall the countless *dead* be found?
Whence shall they all upsoar and fly?
And then, when every isle shall flee,
WHERE SHALL THE RESURRECTION BE?

Where be! Where seamen's blanched bones
Are rotting myriad fathoms deep
Upon old Ocean's pavement-stones,
(Where greedy sharks their revels keep,)
Down in the green and briny sea,
THERE SHALL THE RESURRECTION BE!

In darken'd town, or city's gloom,
Where, in the parish church-yard, thick,
Dead men are jostled, scant of room,
Within their narrow cells of brick,
When time shall kiss Eternity,
THERE SHALL THE RESURRECTION BE!

Within yon village burial-ground,
Whose stream in peaceful knell doth flow,
Where violets in spring are found,
And evergreens top winter's snow,
Where spreads the patriarchal tree,
THERE SHALL THE RESURRECTION BE!

There, 'neath proud Balbec's ruins old,
Where mosques and minarets pine in dust,
Where walked the Turk, where gleamed the
gold,
Where armour clang'd that now doth rust,
And Eastern minstrells troll'd their glee,
THERE SHALL THE RESURRECTION BE!

There, in Arabia's desert sand,
Where sweeps the symoom's scorching breath,
Where many a swarthy trading band
Hath sunk in agonising death,
Unable to arise and flee,
THERE SHALL THE RESURRECTION BE!

See yon plantation! list that moan!
The cry of yonder tortured slave!
Again, the lash—the blood—the groan!
Is Heav'n's ear deaf?—will Christ not save?
He *will*!—that slave shall *yet* go free!—
THERE SHALL THE RESURRECTION BE!

Egyptian Pyramids! how vast!
For centuries has been your strength!
Yet even *ye* must rend at last,
And from your catacombs at length
(In all their dread immensity)
THERE SHALL THE RESURRECTION BE!

Jerusalem, thou home of God!
Land of the Temple, where hath knelt
God's own great nation,—on whose sod
The signs of JESUS have been felt,—
In-garnered from captivity,
THERE SHALL THE RESURRECTION BE!

From east and west, from south and north,
Kindreds shall come to Thee, great Lord;
Then shall Thy name in strength go forth,
Thy boundless love be then adored;
Then *universally* shall be
ONE RISING, SON OF MAN, TO THEE!

LIST OF MONIES RECEIVED FROM THE 15TH OF MARCH TO THE 4TH OF APRIL, 1851.

Matthew Rowan	£10 0 0	Brought forward	£49 12 0
William Cartwright	4 0 0	Thomas Kirkwood	19 0 0
Richard Tilt	4 2 0	William Wells	4 0 0
Gilbert Clements	2 0 0	Charles Phelps	0 3 0
John Lyon	3 0 0	James Linforth	8 0 0
John Preece (per J. Lyon)	0 10 0	John Ennion	0 3 0
Henry Naish	6 0 0	John Godsall	10 0 0
John Price	2 0 0	David James	3 10 0
Thomas Clarke	5 0 0	John Parry	1 10 0
Richard Morris	5 0 0	John Memmott	20 0 0
George P. Waugh	8 0 0		
Carried forward	£49 12 0		£115 18 0

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 9.—Vol. XIII.

MAY 1, 1851.

Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,
March 26th, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!"

De Im. J. C. I. 18.

(Continued from our last.)

It is an error to estimate largely the number of Mormons dead of starvation, strictly speaking. Want developed disease, and made them sink under fatigue, and maladies that would otherwise have proved trifling. But only those died of it outright who fell in out-of-the-way places that the hand of brotherhood could not reach. Among the rest no such thing as plenty was known, while any went an hungered. If but a part of a group was supplied with provision, the only result was that the whole went on the half or quarter ration, according to the sufficiency that there was among them; and this so ungrudgingly and contentedly, that till some crisis of trial to their strength, they were themselves unaware that their health was sinking, and their vital force impaired.

Hale young men gave up their own provided food and shelter to the old and helpless, and walked their way back to parts of the frontier States, chiefly Missouri and Iowa, where they were not recognized, and hired themselves out for wages, to purchase more. Others were sent there to exchange for meal and flour, or wheat and corn, the table and bed furniture, and other last resources of personal property which a few had still retained.

In a kindred spirit of fraternal forecast, others laid out great farms in the wilds, and planted in them the grain saved for their own bread, that there might be har-

vests for those who should follow them. Two of these in the Sac and Fox country, and beyond it, (Garden Grove and Mount Pisgah,) included within their fences about two miles of land a-piece, carefully planted in grain, with a hamlet of comfortable log cabins in the neighbourhood of each.

Through all this the pioneers found redeeming comfort in the thought that their own suffering was the price of immunity to their friends at home. But the arrival of spring proved this a delusion. Before the warm weather had made the earth dry enough for easy travel, messengers came in from Nauvoo to overtake the party, with fear, exaggerated tales of outrage, and to urge the chief men to hurry back to the city, that they might give counsel and assistance there. The enemy had only waited till the emigrants were supposed to be gone on their road too far to return to interfere with them, and then renewed their aggressions.

The Mormons outside Nauvoo were indeed hard pressed; but inside the city they maintained themselves very well for two or three months longer.

Strange to say, the chief part of this respite was devoted to completing the structure of their quaintly-devised but beautiful Temple. Since the dispersion of Jewry, probably, history affords us no parallel to the attachment of the Mormons for this edifice. Every architectural ele-

ment, every most fantastic emblem it embodied, was associated, for them, with some cherished feature of their religion. Its erection had been enjoined upon them as a most sacred duty. They were proud of the honour it conferred upon their city, when it grew up in its splendour to become the chief object of the admiration of strangers upon the Upper Mississippi.— Besides they had built it as a labour of love; they could count up to half a million the value of their tithings and free-will offerings laid upon it. Hardly a Mormon woman had not given up to it some trinket or pin-money: the poorest Mormon man had at least served the tenth part of his year on its walls; and the coarsest artizan could turn to it with something of the ennobling attachment of an artist for his fair creation. Therefore, though their enemies drove on them ruthlessly they succeeded in parrying the last sword-thrust, till they had completed even the gilding of the angel and trumpet on the summit of its lofty spire. As a closing work, they placed on the entablature of the front, like a baptismal mark on the forehead,

THE HOUSE OF THE LORD.

Built by the Church of Jesus Christ of Latter-Day Saints.

HOLINESS TO THE LORD!

Then at high noon, under the bright sunshine of May, the next only after its completion, they consecrated it to divine service. There was a carefully studied ceremonial for the occasion. It was said the high elders of the sect travelled furtively from the Camp of Israel in the Wilderness; and throwing off ingenious disguises, appeared in their own robes of holy office, to give it splendour.

For that one day the Temple stood resplendent in all its typical glories of sun, moon, and stars, and other abounding figured and lettered signs, hieroglyphs, and symbols: but that day only. The sacred rites of consecration ended, the work of removing the sacrosancta proceeded with the rapidity of magic. It went on through the night; and when the morning of the next day dawned, all the ornaments and furniture, everything that could provoke a sneer had been carried off; and except some fixtures that would not bear removal, the building was dismantled to the bare walls.

It was this day saw the departure of the last elders, and the largest band that moved in one company together. The people of

Iowa have told me, that from morning to night they passed westward like an endless procession. They did not seem greatly out of heart, they said, but at the top of every hill, before they disappeared, were to be seen looking back, like banished Moors, on their abandoned homes, and the far-seen Temple and its glittering spire.

After this consecration, which was construed to indicate an insincerity on the part of the Mormons as to their stipulated departure, or at least a hope of return, their foes set upon them with renewed bitterness. As many fled as were at all prepared; but by the very fact of their so decreasing the already diminished forces of the city's defenders, they encouraged the enemy to greater boldness. It soon became apparent that nothing short of an immediate emigration could save the remnant.

From this time onward the energies of those already on the road were engrossed by the duty of providing for the fugitives who came crowding in after them. At a last general meeting of the sect in Nauvoo, there had been passed an unanimous resolve that they would sustain one another, whatever their circumstances, upon the march; and this, though made in view of no such appalling exigency, they now with one accord set themselves together to carry out.

Here begins the touching period of Mormon history; on which, but that it is for me a hackneyed subject, I should be glad to dwell, were it only for the proof it has afforded of the strictly material value to communities of an active common faith, and its happy illustrations of the power of the spirit of Christian fraternity to relieve the deepest of human suffering. I may assume that it has already fully claimed the public sympathy.

Delayed thus by their own wants, and by their exertions to provide for the wants of others, it was not till the month of June that the advance of the emigrant companies arrived at the Missouri.

This body, I remember, I had to join there, ascending the river for the purpose from Fort Leavenworth, which was at that time our frontier post. The Fort was the interesting rendezvous of the Army of the West, and the head quarters of its gallant chief, Stephen F. Kearney, whose guest and friend I account it my honor to have been. Many as were the reports daily received at the garrison from

all portions of the Indian territory, it was a significant fact, how little authentic intelligence was to be obtained concerning the Mormons. Even the region in which they were to be sought after, was a question not attempted to be designated with accuracy, except by what are very well called in the West—Mormon stories; none of which bore any sifting. One of these averred, that a party of Mormons, in span-gled crimson robes of office, headed by one in black velvet and silver, had been teaching a Jewish pow-wow to the medicine men of the Sauks and Foxes. Another averred that they were going about in buffalo robe short frocks, imitative of the costume of Saint John, preaching baptism and the instance of the kingdom of heaven among the Ioways. To believe one report, ammunition and whiskey had been received by Indian braves at the hands of an elder with a flowing white beard, who spoke Indian, he alleged, because he had the gift of tongues:—this, as far north as the country of the Yanketon Sioux. According to another yet, which professed to be derived officially from at least one Indian sub-agent, the Mormons had distributed the scarlet uniforms of H. B. M.'s servants among the Pottawatamies, and had carried into their country twelve pieces of brass cannon, which were counted by a traveller as they were rafted across the East Fork of Grand River, one of the northern tributaries of the Missouri. The narrators of these pleasant stories were at variance as to the position of the Mormons by a couple of hundred leagues; but they harmonized in the warning, that to seek certain of the leading camps, would be to meet the treatment of a spy.

Almost at the outset of my journey from Fort Leavenworth, while yet upon the edge of the Indian border, I had the good fortune to fall in with a couple of thin-necked shallow persons, in patchwork pantaloons, conducting northward wagon loads of Indian corn, which they had obtained, according to their own account, in barter from a squatter for some silver spoons, and a feather bed. Their character was disclosed by their eager request of a bite from my wallet; in default of which, after a somewhat superfluous scriptural grace, they made an imperfect lunch before me off the softer of their corn ears, eating the grains as horses do from the cob. I took their advice to follow up the Missouri; somewhere not far from which, in the Pot-

tawatamie country, they were sure I would encounter one of their advancing companies.

I had bad weather on the road. Excessive heats, varied only by repeated drenchings thunder squalls, knocked up my horse, my only travelling companion, and otherwise added to the ordinary hardships of a kind of life, to which I was as yet little accustomed. I suffered a sense of discomfort, therefore, amounting to physical nostalgia, and was, in fact, wearied to death of the staring silence of the prairie, before I came upon the objects of my search.

They were collected a little distance above the Pottawatamie Agency. The hills of the "High Prairie" crowding in upon the river at this point, and overhanging it, appear of an unusual and commanding elevation. They are called the Council Bluffs; a name given them with another meaning, but well illustrated by the picturesque congress of their high and mighty summits. To the south of them, a rich alluvial flat of considerable width follows down the Missouri, some eight miles, to where it is lost from view at a turn, which forms the site of the Indian town of Point aux Poules. Across the river from this spot the hills recur again, but are skirted at their base by as much low ground as suffices for a landing.

This landing, and the large flat or bottom on the east side of the river, were crowded with covered carts and wagons; and each one of the Council Bluff hills opposite, was crowned with its own great camp, gay with bright white canvas, and alive with the busy stir of swarming occupants. In the clear blue morning air, the smoke streamed up from more than a thousand cooking fires. Countless roads and by-paths checkered all manner of geometric figures on the hill sides. Herd boys were dozing upon the slopes; sheep and horses, cows and oxen, were feeding around them, and other herds in the luxuriant meadow of the then swollen river. From a single point I counted four thousand head of cattle in view at one time. As I approached the camps, it seemed to me the children there were to prove still more numerous. Along a little creek I had to cross were women in greater force than blanchisseuses upon the Seine, washing and rinsing all manner of white muslins, red flannels, and parti-coloured calicoes, and hanging them to bleach upon a

greater area of grass and bushes than we can display in all our Washington Square.

Hastening by these, I saluted a group of noisy boys, whose purely vernacular cries had for me an invincible home-savouring attraction. It was one of them, a bright faced lad, who hurrying on his jacket and trowsers, fresh from bathing in the creek, first assured me I was at my right destination. He was a mere child; but he told me of his own accord where I had best go seek my welcome, and took my horse's bridle to help me pass a morass, the bridge over which he alleged to be unsafe.

There was something joyous for me in my free rambles about this vast body of pilgrims. I could range the wild country wherever I listed, under safeguard of their moving host. Not only in the main camps was all stir and life, but in every direction, it seemed to me I could follow 'Mormon Roads,' and find them beaten hard and even dusty by the tread and wear of the cattle and vehicles of emigrants laboring over them. By day, I would overtake and pass one after another, what amounted to an army train of them; and at night, if I encamped at the places where the timber and running water were found together, I was almost sure to be within call of some camp or other, or at least within sight of its watch-fires. Wherever I was compelled to tarry, I was certain to find shelter and hospitality, scant, indeed, but never stinted, and always honest and kind. After a recent unavoidable association with the border inhabitants of Western Missouri and Iowa, the vile scum which our own society, to apply the words of an admirable gentleman and eminent divine,* "like the great ocean washes upon its frontier shores," I can scarcely describe the gratification I felt in associating again with persons who were almost all of Eastern American origin—persons of refined and cleanly habits and decent language, and in observing their peculiar and interesting mode of life; while every day seemed to bring with it its own especial incident, fruitful in the illustration of habits and character.

It was during the period of which I have just spoken, that the Mormon battalion of 520 men was recruited and marched for the Pacific Coast.

At the commencement of the Mexican

* Rev. Dr. Morton, of Philadelphia.

war, the President considered it desirable to march a body of reliable infantry to California at as early a period as practicable, and the known hardihood and habits of discipline of the Mormons, were supposed peculiarly to fit them for this service. As California was supposed also to be their ultimate destination, the long march might cost them less than other citizens. They were accordingly invited to furnish a battalion of volunteers early in the month of July.

The call could hardly have been more inconveniently timed. The young, and those who could best have been spared, were then away from the main body, either with pioneer companies in the van, or, their faith unannounced, seeking work and food about the north-western settlements, to support them till the return of the season for commencing emigration. The force was therefore to be recruited from among the fathers of families, and others whose presence it was most desirable to retain.

There were some, too, who could not view the invitation without jealousy. They had twice been persuaded by (State) Government authorities in Illinois and Missouri, to give up their arms on some special appeals to their patriotic confidence, and had then been left to the malice of their enemies. And now they were asked, in the midst of the Indian country, to surrender over five hundred of their best men for a war-march of thousands of miles to California, without the hope of return till after the conquest of that country. Could they view such a proposition with favour?

But the feeling of country triumphed. The Union had never wronged them:—"You shall have your battalion at once, if it has to be a class of elders," said one, himself a ruling elder. A central 'mass meeting' for council, some harangues at the more remotely scattered camps, an American flag brought out from the store-house of things rescued, and hoisted to the top of a tree mast—and, in three days, the force was reported, mustered, organized, and ready to march.

There was no sentimental affectation at their leave-taking. The afternoon before was appropriated to a farewell ball; and a more merry dancing rout I have never seen, though the company went without refreshments, and their ball-room was of the most primitive. It was the custom, whenever the larger camps rested for a

few days together, to make great arbors, or boweries, as they called them, of poles, and brush, and wattling, as places of shelter for their meetings of devotion or conference. In one of these where the ground had been trodden firm and hard by the worshippers of the popular Father Taylor's precinct, was gathered now the mirth and beauty of the Mormon Israel.

If anything told the Mormons had been bred to other lives, it was the appearance of the women, as they assembled here. Before their flight, they had sold their watches and trinkets as the most available resource for raising ready money; and hence, like their partners who wore waistcoats cut with useless watch pockets, they, although their ears were pierced and bore the loop-marks of rejected pendants, were without ear-rings, finger-rings, chains, or brooches. Except such ornaments however, they lacked nothing most becoming the attire of decorous maidens. The neatly darned white stocking, and clean bright petticoat, the artistically clear-starched collar and chemisette, the something faded, only because too well washed, lawn or gingham gown, that fitted modishly to the waist of its pretty wearer,—these, if any of them spoke of poverty, spoke of a poverty that had known its better days.

With the rest, attended the elders of the Church within call, including nearly all the chiefs of the High Council, with their wives and children. They, the gravest and most trouble-worn, seemed the most anxious of any to be the first to throw off the burden of heavy thoughts. Their leading off the dancing in a great double cotillion, was the signal bade the festivity commence. To the canto of debonnair violins, the cheer of horns, the jingle of sleigh bells, and the jovial snoring of the tambourine, they did dance! None of your minuets or other mortuary processions of gentles in etiquette, tight shoes, and pinching gloves, but the spirited and scientific displays of our venerated and merry grandparents, who were not above following the fiddle to the Fox-chase Inn, or Gardens of Gray's Ferry. French Fours, Copenhagen jigs, Virginia reels, and the like forgotten figures executed with the spirit of people too happy to be slow, or bashful, or constrained. Light hearts, lithe figures, and light feet, had it their own way from an early hour till after the sun had dipped behind the sharp sky-line of the Omaha hills. Silence was then

called, and a well cultivated mezzo-soprano voice, belonging to a young lady with fair face and dark eyes, gave with quartette accompaniment a little song, the notes of which I have been unsuccessful in repeated efforts to obtain since—a version of the text, touching to all earthly wanderers:

"By the rivers of Babylon we sat down and wept."

"We wept when we remembered Zion."

There was danger of some expression of feeling when the song was over, for it had begun to draw tears! but breaking the quiet with his hard voice, an Elder asked the blessing of Heaven on all who, with purity of heart and brotherhood of spirit, had mingled in that society, and then all dispersed, hastening to cover from the falling dews. All, I remember, but some splendid Indians, who in cardinal scarlet blankets and feathered leggings, had been making foreground figures for the dancing rings, like those in Mr. West's picture of our Philadelphia Treaty, and staring their inability to comprehend the wonderful performances. These loitered to the last, as if unwilling to seek their abject homes.

Well as I knew the peculiar fondness of the Mormons for music, their orchestra in service on this occasion astonished me by its numbers and fine drill. The story was, that an eloquent Mormon missionary had converted its members in a body at an English town, a stronghold of the sect, and that they took up their trumpets, trombones, drums, and hautboys together, and followed him to America.

When the refugees from Nauvoo were hastening to part with their table ware, jewellery, and almost every other fragment of metal wealth they possessed that was not iron, they had never a thought of giving up the instruments of this favorite band. And when the battalion was enlisted, though high inducements were offered some of the performers to accompany it, they all refused. Their fortunes went with the Camp of the Tabernacle. They had led the Farewell Service in the Nauvoo Temple. Their office now was to guide the monster chorusses and Sunday hymns; and like the trumpets of silver, made of a whole piece, 'for the calling of the assembly, and for the journeying of the camps,' to knoll the people into church. Some of their wind instruments, indeed,

were uncommonly full and pure-toned, and in that clear dry air could be heard to a great distance. It had the strangest effect in the world, to listen to their sweet music winding over the uninhabited country. Something in the style of a Moravian death-tune blown at day-break, but altogether unique. It might be when you were hunting a ford over the Great Platte, the dreariest of all wild rivers, perplexed among the far-reaching sand bars, and

curlew shallows of its shifting bed:—the wind rising would bring you the first faint thought of a melody; and as you listened, borne down upon the gust that swept past you a cloud of the dry sifted sands, you recognized it—perhaps a home-loved theme of Henry Proch or Mendelssohn. Mendelssohn Bartholdy, away there in the Indian Marches!

(To be continued.)

A RALLY OF SCATTERING THOUGHTS ON MATTERS AND THINGS.

(From the Frontier Guardian.)

“The Saints should be generous in their views, and understand a little for themselves, and not require a counsellor to descend to every little particular, and to legislate and financier them out of every trouble and privation. *This cannot be done!* But they should keep their eye upon the main landmarks of counsel, and put on energy and perseverance to fill up the interstices. This we are sure they will do.

Beware of him who evades an acknowledgement of his religion because of the pride of his heart, and a cherished desire to court popularity of the world. Where pride reigns, corruption is generally its prime minister.

Beware of him who bawls and prates much about his religion in the streets, and whose deeds and general course of life do not correspond with virtue, morality, uprightness, or integrity. His religion is upon his tongue, while folly, indiscretion and vanity are in his heart, and possibly liquor in his stomach and head. But cherish and esteem him who steadily minds his own business—who is always sober and consistent—who searches with as much care for good soil to sow the word upon, as the judicious husbandman does to sow his wheat upon. He scatters it not in the street, neither on barren places where he has no reason to believe that it will produce a harvest.

If men want their religion to be honourable, they should never dishonour it by any impropriety or immoral deed, and they will have a religion, honorable in the sight of heaven; and they, themselves, will be honoured by all good men.

Beware of him who suffers that insidi-

ous foe, (intoxicating liquor,) to invade the sanctuary of his soul. By it the foundation of his virtue is made to totter and reel, sobriety flies away, rationality is benumbed and stupified, domestic peace interrupted, prosperity crushed, and a general blast and mil-dew upon all his expectations and upon the hopes of his family and friends. As the water-courses find their crooked and downward tracks to the vast ocean; so is he who indulges in the free use of spirituous liquors, swept along down in the crooked current of life, over precipices and cataracts, until he makes the fatal plunge, launches into the gulf of perdition, and is lost in the caverns of the deep! Gentle tipler, stay thy hand! lest thou contract a habit that will hurl thee down beyond the reach of salvation's arm. Indulge in no excess that will impair your muscular strength, prostrate your intellectual powers, abridge your usefulness, tarnish your reputation, or shorten the period of your earthly career. Then your light will go forth as brightness, and your salvation as a lamp that burneth.

While we have no fault to find with the leading journals of the times, there are some that seem very anxious to give publicity to any and every Mormon misdemeanor, and appear to roll it as a sweet and delectable morsel under their tongue. It matters little with them whether the offender is a Mormon now, or ever was at any previous time, so long as that name, by hook or crook, is given him. We do not claim that all professed Mormons are free from improprieties or misdemeanors, and some too, perhaps, of the grosser kind. Why, says one, are these suffered to occur? There are doubtless various

and in different places have received. They have considered that their rights were taken from them with impunity,—that life, liberty, and the pursuit of happiness, the bulwark of American Freedom, held out to them in the declaration of our country's rights, was like Tantalus in the fable; while its sworn advocates and supporters were in the front ranks to violate it, and to withhold from us the protection which their solemn oath required them to extend. They began to regard God as their only friend, and almost every body else as their enemy; and some of them felt that they had little to live for, and in a kind of reckless despair, seemed to care but little how soon they provoked their own destruction. But thanks to the God of nations! the scene is changing! The star of hope is in the ascendant; and every Mormon heart of American birth, can still rejoice at being conscientiously able to

cling to the creed and doctrine of his country, sanctified and rendered sacred by the blood of his fathers; and foreigners may also be made citizens by naturalization and adoption. The late acts of the General Government in relation to our people, are not wholly unlike the acts of the good Samaritan, towards him, who, unfortunately fell among thieves. They have bound up our wounds, by giving us a Government, have appropriated a sum to pay our expenses at the Inn, or rather, to build a house for legislation, and also for a library. Long live this good Samaritan! And may his person, like the child in the days of Solomon, never be cut asunder! And may HE, who slept upon the pillow, say to the restless, disaffected, and strife-exciting spirits, as he once said to the troubled waters, "Peace, be still," and we shall have a calm.

MORMON LIBRARY.

Congress, at its last session, appropriated five thousand dollars for the commencement of a library, for the use of the citizens of the Territory of Utah, and John M. Bernhisel, Esq., of the Utah delegation in Congress, has been appointed to procure the books. This amiable and excellent gentleman is now in this city, making purchases at auction and elsewhere, wherever he can expend the appropriation to the best advantage. He also receives donations of books or other publications from authors, publishers, and others, for the same destination.

This is a curious and interesting enterprise. The despised Mormons, driven out of Illinois, have founded an empire in the heart of the continent, so extensive, so respectable, that Congress has given them a territorial government, has appointed the head of the Church, governor of the territory, and made this provision for a public library. The Union Colony is probably, at this moment, the finest, the best ordered, and the most prosperous in the world. Ten years hence, Utah will be a rich and powerful State, with a policy and religious establishment as peculiar as any which ever originated in past times. The Mormons have had their season of persecution and martyrdom—they have held just to their faith. Driven out of one city, and

from one temple, they have founded others far greater. Their very expulsion from Illinois, by a violent and misguided populace, has given to them a vast country of illimitable wealth, and to this confederacy a present territory and a future State, which bids fair, at no distant time to take rank with the proudest.

With such a character, such resources, the prestige of such providences, and an active missionary establishment, it would not be strange if in a century, the Mormon faith should have spread over half our continent. Stranger things than that have happened. No religious belief is ridiculous, and we should be careful how we despise—much more, how we persecute the chosen faith of any people.

The above from the *New York Picayune* breathes a liberal and generous spirit. Those favourable predictions and suggestions, we will try to fulfil and bring about. Mormonism is greatly on the increase in the United States, in England, Scotland and Wales, —in Denmark—in Italy—in France and in Sicily; in Bombay and in China, and in Utah. The blood of its martyrs now moistens its roots. Heaven be praised and Congress be thanked for giving it a secure and permanent seat in the valleys of the mountains.

The Latter-day Saints' Millennial Star.

MAY 1, 1851.

By letter from Elder William Gibson, dated New Orleans, March 22nd, we are informed that the *George W. Bourne* arrived at that port on the 20th of the same month, after a passage of eight weeks from the time she left the Mersey. He says, "I feel to offer my heartfelt gratitude to God our Father for his great goodness to us, for I do not believe that ever a ship crossed the ocean with less sickness than we have had: there were one marriage, three births, and one death, on board; the latter, a boy, belonging to sister Baker, of Poplar, Branch of London Conference; he was about five years of age, and was far gone in a consumption before we sailed. The births were, by sister Hughes, a son; sister Gall, a son; and sister Clark, a son; all doing well. * * * * We go up the river this afternoon by the steamer *Concordia*, for 10s. 5d. each adult; children under twelve and over two years old, half-price; infants and baggage, free; distance twelve hundred miles to St. Louis. I am informed that two of the crew wish to be baptized, and several of them speak of accompanying us to the Valley."

We have received no intelligence from the *Ellen* or the *Ellen Maria*.

A FRIENDLY HINT TO THOSE OF THE SAINTS WHO PURPOSE VISITING THE METROPOLIS DURING THE EXHIBITION.—The influx of strangers from the various nations of the civilized world will be so immense, that, in all probability, every nook and corner of London, in which accommodations can be obtained will be filled to excess, and in every village or country place for many miles around, where entertainment can be provided; so that unless visitors know beforehand where they can obtain the hospitalities of life, they will be very liable to find themselves awkwardly situated, unless they have become familiar with the gipsy life, and can make themselves as comfortable out of doors as within. Some trifling idea may, perhaps, be formed from the statements, that some two months ago, eight thousand persons, in one nation only, on the continent, had signified to their Sovereign their intention to visit London during the Exhibition; and also, that a daily line of steamers was expected to ply between a single port in the United States and Southampton, for the conveyance of passengers who design to visit the Crystal Palace. In view, then, of the great stir in the world, and the incapacity of the small town of London to accommodate the myriads who will flock there during the months of May and June. We would advise our friends not to trust themselves there without first preparing the way before their faces, or taking their lodgings with them; for our own part, we shall not.

AGAIN we have to record the death of a faithful and excellent man—Elder William Burton, who has spent nearly forty years on the earth. For more than ten years he was engaged in the great struggle for the conquest of TRUTH in the Latter-days, pushing forward the interests of the Redeemer's Kingdom in Canada,—various parts of the United States, and lastly in England and Scotland. He laid deep and strong the pedestal of his memory in the love of his brethren, insomuch that it has been said by one of them, "he was the first man I ever saw, in whom I could discover no fault." For ever blessed is the memory of the righteous; while our bereavements of them should ever remind us that—

"Our hearts, like muffled drums, are beating
Funeral marches to the grave."

And stimulate us, who remain, to valor in the testimony of Jesus, until with acclamations of triumph we with them inherit our crowns of victory. May the afflicted widow derive that consolation from the Gospel, which will sustain her during the brief period which separates them from their re-union in immortality and eternal life.

DEATH OF ELDER WILLIAM BURTON, LATE PRESIDENT OF
DUNDEE CONFERENCE.

President F. D. Richards,—Dear Sir,—Having been solicited to communicate for the *Star*, relative to the illness and demise of elder William Burton, late president of Dundee conference; I proceed to give a concise narrative of the circumstances, as they have come under my own observation, and furnished by others.

At a general conference of the Church, held in Great Salt Lake city, Deseret, on the 6th of April, 1850, elder William Burton, a president of one of the quorums of seventies, was appointed with several others on a mission to England. The nineteenth of the same month witnessed their departure for the place of their destination, encountering deep snows, and other obstacles and difficulties, severe privations, in the midst of cholera and death, through a desert wilderness, overland more than a thousand miles.

After visiting some relatives and friends in the States, elder Burton joined the English mission in New York, and sailed for Liverpool, where he arrived safely on the 14th of September.

In the distribution of appointments by the presidency at Liverpool, elder Burton was associated with elder Loren Babbit, president of the Lincolnshire conference, to take the presidency of the same on elder Babbit's return to America. To that field he repaired and labored diligently and acceptably for a time. Elder Babbit changing his purpose to remain longer in the service of that conference, the presidency at Liverpool appointed elder Burton to take the presiding charge of Dundee conference, in Scotland. Cordially received by the Saints, he prosecuted his labors among that people with fidelity and effect, making many friends to the cause of truth, by exercising the gift he enjoyed, of communicating the truth in a familiar, friendly, and convincing manner; and I feel to prophesy that the labors of elder Burton will not soon be forgotten in that land. If Sampson slew more at his death, than in his life, may not the painful occurrence that has called forth this communication extend an influence to earth's most distant bound, and reading millions count! for when we associate the testimony of extensive friendly observations, with the private journal of the departed, that, in fulfilling his high appointment by the "Captain of our salvation" through His legally constituted authorities on earth, to preach the gospel of reconciliation to his fellow-man abroad, he broke through the most endearing domestic ties—"forsook" his home, his country, kindred, friends,—and more, ah, more!—the wife of his youth,—whose devotion to each other's welfare—in an endless relation, was a happy prelude to fruition—anticipated in time—to be realized in eternity!

Our sympathies are with the bereaved; may the kind hand of friendship ever be extended to the afflicted, and the hope that the full reception of the Everlasting Gospel brings, be cherished with enduring fortitude and patience,

Till death himself, her William shall restore,
Then yield his power, ne'er to divide them more.

Elder Burton's letters of commendation, from the highest authorities in the Church, were a passport to the fellowship of the Saints in all the world; we feel that he has not compromised their claims to an honorable recognition since he received them.

Having suffered a severe cold for several days, elder Burton left Dundee on the 8th of March, to attend the Edinburgh conference. Arriving at elder George P. Waugh's, at four, p.m., wearied, he immediately retired. I saw him in the evening,—symptoms of bilious or chill fever. By his request, J. O. Angus and R. Campbell, who had accompanied him from the Valley, and others present, administered to him the ordinance, and proposed

things needful for his comfort,—elder Angus remaining in attendance through the night. I was with him frequently till Tuesday evening, when, with elders Clements and Campbell, (after administering to him by his request), I left for Glasgow, to meet a special appointment, with the understanding that elder Angus would remain with him, which he constantly did, till his decease.

The following is mostly from elder Angus's journal.—“Wednesday: Fever intermissive; complained of severe pains in his side and chest. Thursday: pain continued, coughing, and raising considerably; the elders administered to him in the evening, and he soon felt greatly relieved. Friday: Symptoms not much more favorable; partial delirium,” &c. I received no communication this day, as it was supposed I had left Glasgow, and wrote enquiring Saturday morning. Elder Clements received a note in the afternoon, giving the sought-for information.

I left immediately for Edinburgh, elder Burton met me with manifest sensibility; he tried to talk with me, but it was such an effort for him to speak—to be understood, that I persuaded him to rest a little. He desired me to shave him, which I did, and though easily performed, his weakness was such it wearied him considerably. Not much change till Sunday morning, when a general perspiration occurred, and continued to the last, giving apparent relief; we regret that the difficulty of speech, and partial delirium prevented any conversation with him we desired. He recognized his friends most of the time; weakness gained on him gradually till five o'clock, Monday, p.m., March 17th, when a change warned us of his speedy departure. In behalf of our beloved brother the elders present administered to him, and gave him up to rest from that time to a quarter to six—when without a struggle, he passed into a quiet sleep, with raised hands. We felt to ask God, our Heavenly Father, in the name of his Son, Jesus Christ, to accept the last offering of his servant,—his life,—himself.

An apostrophe from the journal of elder Angus, in conclusion.

“Another mighty man has fallen. He rests from his labors here. However much we may mourn the loss, we are willing to submit to the dispensations of providence. I have travelled with him from our home in the mountains, to this country; and visited some of his relatives and friends in the States, and feel to sympathize with them in the loss they have sustained, and I feel a satisfaction in the privilege of being with him in his illness and until death; and, although his dear wife and relatives have been deprived of seeing and administering to him in his last moments, and of rendering to him that respect and those attentions due to a loving husband and friend, I can say, that nothing was left undone that could be done by human hands to contribute to his comfort or recovery. Elder Waugh's family have attended to him faithfully during his illness, sparing no trouble, day or night; and the Saints generally have manifested a faithful and respectful kindness in their attentions to his welfare.”

He was interred in the Calton cemetery, Edinburgh, March 20th, at three o'clock, p.m. The order of procession:

A Hearse bearing the Corpse.

Elders L. Richards, J. O. Angus, and R. Campbell.

Elders J. Marsden, H. Mc. Donald, and H. S. Adamson.

Elders, brethren, and friends, from Dundee and Edinburgh conferences observed the same order.

Friends bore the corpse from the hearse to the grave in a respectful manner, when it was immured, with characteristic silence, and all retired.

Very truly yours,

LEVI RICHARDS.

Swansea, April 2nd, 1851.

A COMMUNICATION FROM ELDER ELI B. KELSEY.

EXTENSIVE ARRANGEMENTS FOR THE HOLDING OF THE LONDON HALF-YEARLY CONFERENCE, JUNE 1ST—INVITATION AND INSTRUCTIONS TO VISITORS—HALLS AND CHAPELS IN WHICH DIVINE SERVICE WILL BE PERFORMED DURING THE SESSION—GREAT ADDITION TO THE CHURCH, NEAR FOUR HUNDRED MEMBERS BAPTIZED SINCE JANUARY—MONTHLY MEETING OF THE PRIESTHOOD OF THE LONDON CONFERENCE.

35, Jewin Street, City, London, April, 10, 1851.

President Richards: Dear Brother,—It is with pleasure that I once more take up my pen to address a few lines to you, to inform you of the present progress and future prospects of the work of God in the London Conference.

Since I wrote to you in January, between three and four hundred members have been added by baptism, and, according to the monthly reports of the presidents of branches and travelling elders, now coming in, the prospects are very bright indeed, for a far greater increase in the next three months.

The number of tracts now in circulation in this Conference is twenty thousand; this number will be increased to over thirty thousand by the first of June. These silent messengers are generally well received, and have had a tendency to bring hundreds to the meetings who never came before.

The various meeting places, with the hour of worship, are advertised upon the covers of these tracts; thus, we have twenty thousand advertisements in weekly circulation, from house to house, informing the honest inquirers after truth of the times when, and places where it is dealt out in rich profusion by the servants of God. This of itself will be productive of great good, and when, in addition to the good that will result from such an extensive spread of the principles of the Gospel, we take into consideration the benefit derived by the members, from the numerous opportunities given them, of not only proving themselves by a visible manifestation of their fidelity and zeal, but also of gaining much knowledge by actual experience, I think that the great advantages resulting from an extensive circulation of tracts will be apparent to all.

There are at this time TWENTY-SEVEN travelling elders labouring in the districts, placed within the jurisdiction of this conference, each of whom is furnished with one hundred and twenty tracts. There is every prospect that the number of travel-

ling elders will be increased to forty by the time of the holding of our June conference. I anticipate great results from the indefatigable labours of this noble band. Notwithstanding the inclemency of an English winter, these brethren, many of whom are young men who have never before been deprived of the comforts of a father's house, have obtained openings in near *sixty* towns and villages, the greater portion of which are now being preached in for the first time by an elder of the Church. They informed me that the Lord has verified his promises to them by raising them up friends in the hour of their need, who have fed them and given them shelter. I may here add that these brethren have gone out according to the ancient Apostolical order in the strictest sense of the word, for they do not look to the conference for support, but their *faith* and *works* are centred in their various fields of labour. It will be something new under the sun, if, in sending out so many young men to preach the gospel without purse and scrip, dependent upon the cold charity of the world, we do not find some that will flinch; yet I verily believe that the London Conference will furnish the phenomenon, for they are a fine body of men, many of them fine specimens of the nobility of God's kingdom. The various branches are subdivided into districts, each of which is placed under the charge of an elder and priest, who, when opportunity offers, hold week night meetings in their respective fields of labour, to which the readers of the tracts are invited. From the foregoing you will see that we are planting extensively, and let me assure you that we are willing to *water* as abundantly as soon as opportunity offers; but it is not in ourselves that we put our trust, for we look to the Lord of the harvest for the increase. As soon as the fair weather comes on the local elders and priests will preach, more or less, in the open air; where, with chairs or stools, furnished by some kind hands,

for rostrums, and in meeting-houses as big as all out of doors, they will proclaim the gospel to congregations composed of all who will stop and listen; and thus give a still wider spread to the work.

I have been searching for some time past for a hall sufficiently large to hold our next conference in, but find it impossible to obtain one. Exeter Hall is the only one in London that would answer our purpose, but that has been engaged for the next four months, by a combination of ministers, who design holding divine service every sabbath, for the accommodation of the congregated thousands of every imaginable creed that will swarm London throughout the whole period of the Exhibition. Truly we are becoming a great people, when the metropolis of the world can only furnish one hall that is sufficiently capacious to accommodate a half-yearly conference of only one out of the thirty or forty conferences that are organized in the British Isles. We shall hold our conference in the City of London Literary and Scientific Institution, Aldersgate Street, City, Sabbath forenoon, the 1st of June, next. At the close of the forenoon meeting, we shall adjourn the conference, and divide the afternoon and evening meeting, so as to occupy eight of the largest halls and chapels held by the principal branches in London. The hall above-named, we have only hired for the day. By these means we can seat near four thousand people. That we may be enabled to make a virtue of necessity, we will, with the permission of our visiting brethren, so dispose of the grand array of talent, then present, as to make the attraction in each place equally interesting. The Saints, therefore, will be under no necessity of wandering from place to place in search of the greater light.

As the Great Exhibition of the products of the manufactories of all nations will be in the full blaze of its glory by the 1st of June. We shall expect a visit from yourself, together with Elders John Taylor, Lorenzo Snow, Erastus Snow, Levi Richards, and George B. Wallace. We also extend our invitation to all the American brethren in the British Isles, France, and Denmark, to the first presidency in Wales, and to all the presidents of conferences. Neither would we forget our beloved brethren Elders Stenhouse, Woodard and Toronto, in Switzerland, Italy and Sicily;

for we shall be glad to see them, if the duties of their several missions will permit them to visit us.

It is requested that those who accept this invitation will inform me of the fact by the 25th of May, and I will then notify them of the addresses of the persons whose hospitality they will enjoy during their sojourn with us. This will save the brethren, who are strangers to London, a great deal of unnecessary trouble, for London is a place of distances. Measures will be taken to bring the brethren together frequently in social re-unions, so that each, by each other, may be blessed. And as recreative employment was considered essential for the well being of our father Adam, during his residence in the garden of Eden, that his pleasures might be rendered more sweet, we will take care to add to the enjoyment of the brethren who visit us, by giving them ample opportunities to edify the Saints in London during their stay. The afternoon and evening meetings of sabbath, the first of June, will be held in the following halls and chapels, viz.:—

City.—City of London Literary and Scientific Institution, Aldersgate Street, City.

Theobald Road.—Queen's Square Concert Rooms, Theobald Road.

Somerstown.—Latter-day Saints Chapel, 16, Aldenham Street, Somerstown.

Chelsea.—

Paddington.—Temperance Hall, Carlisle Street, Portman Square, Paddington.

Borough.—Latter-day Saints' Meeting Room, Crown Wharf, Old Kent Road.

Kennington.—Mr. Rackham's School Room, Bowling Green Street, Kennington.

Islington.—Latter-day Saints' Meeting Room, 43, Ratcliff Terrace, Goswell Street Road, Islington.

Whitechapel.—Eastern Lecture Hall, Church Lane, Whitechapel.

The eight last named halls and chapels are permanently occupied by the Saints, therefore, those who visit London during the season will know where to find the meetings of the Saints on Sabbaths, and also on various week evenings.

The *Book* and *Millennial Star* Depot works well. We sell considerable to the various book dealers, and many of the

gentry stop—look at the display of books in the show window with surprise—and then step in and make inquiry about the Latter-day Saints. The sales have amounted to about one hundred pounds per month since the new year. The book agent has remitted sixty-two pounds sterling to you since the first of this month; and we are in hopes of being able to do better in the following months. No exertions shall be spared on my part to cause a prompt remittance to you of all monies taken for Books, Stars or Pamphlets sold by the various branches. Elder Cook spares no pains to render the Depôt as attractive as possible to passers by. You will no doubt be pleased when I tell you that a book dealer, of Paternoster Row, called some time since with an order for two “Mormon Bibles,” from Boston, United States of America. How true it is that the fulness of the gospel is fast being taken from the midst of that nation.

Our Monthly General Council of the priesthood of the London Conference, for April, was held on Monday evening, the seventh instant. About two hundred and fifty of the priesthood were present. After the council was opened by singing and prayer, I occupied a short time in answering several questions upon doctrine, and upon rules for the government of the branches, &c. &c., so that Elder Lorenzo Snow, who was present with us, might see the order in which the council was conducted. I then requested him to occupy the remainder of the evening in giving us instruction. It would have done your

soul good to have been present and have witnessed the deep stillness that pervaded the assembly. When he stood up to address us, every heart sent up a prayer, that the Holy Ghost might rest upon him in power, that our souls might be fed; and every countenance glowed with expectancy that the prayer would be answered. None were disappointed, for the choice things of the Spirit were given to us; indeed, it was not possible it could have been otherwise, for if God could not hide his finger from the brother of Jared because of his faith, how could he withhold blessings from a body of two hundred and fifty faithful men, who were clothed upon with the Holy Priesthood, and whose faith was all centred upon obtaining a blessing through one of his anointed ones? We did not break up the meeting until near midnight, and even then many seemed loth to part. Shall we not be favoured with your presence in that council before long? I will now close, by subscribing myself, your affectionate brother, and fellow servant in the Lord,

ELI B. KELSEY.

N.B.—The presidents of branches and travelling elders, of the London Conference, will meet in the Eastern Lecture Hall, Church Lane, Whitechapel, on Saturday, the 31st day of May, to transact conference business. If any of the visiting members will favour us with their presence at that time, we will make them welcome.
E. B. K.

FULFILMENT OF PROPHECY.

The prophet Nephi, speaking of the coming forth of the *Book of Mormon* in the last days, and the marvellous events which should immediately follow the same, says:—

“And it shall come to pass, that the Jews which are scattered, also shall begin to believe in Christ.”—(See *Book of Mormon*, p. 122, first European Edition; p. 109, second European Edition.)

A few days ago, whilst running my eye over the columns of the *Northern Star*, for March 22nd, I met with the following obvious fulfilment of Nephi’s prophecy:—

“Christianity among the Jews. More Jews (says Professor Pholuck) have been converted to Christianity during the last twenty years, than during the seventeen centuries preceeding.”

The *Book of Mormon* was first published to the world in the year of our Lord 1830.

JOHN JAQUES.

Appointed by the President of the United States, by and with the advice and consent of the senate, Jacob H. Holeman, of Kentucky, to be agent for the Indians in Utah.

The following are the present ages of the different reigning monarchs:—Great Britain, Queen Victoria I., age 32 years; Austria, Emperor Francis I., 21; Russia, Emperor Nicholas I., 55; Spain, Queen Donna Maria Isabella II., 21; Portugal, Queen Donna Maria II., 32; Prussia, King Frederick William IV., 56; Holland, William II., 59; Belgium, Leopold I., 61; Denmark, Frederick VIII., 43; Sweden, Oscar II., 52; Papedom of Rome, Pius IX., 56; Sardinia, King Victor Emanuel, 31; Turkey, the Grand Sultan, Abdul Medjib, 28; Hanover, King Ernest I., 80; Greece, King Otho I., 36; and France, Louis Napoleon, President, 43. It will thus be seen that there are three reigning Queens, England, Spain, and Portugal, and the President, of France. The King of Hanover is the oldest monarch. Minor States:—The Two Sicilies, Ferdinand II., 39; Wirtemberg, William, 66; Saxe Coburg Ernest, 63; Tuscany, Leopold II., 49; Bavaria, Louis, 61; Oldenberg, Augustus, 64; Baden, Leopold, 57; Saxony, Frederick Augustus, 50; and the Brazils, Don Pedro II., 22, Emperor.

FROM THE DESERET NEWS, DECEMBER 28th, 1850.
THE PAST YEAR.

BY MISS E. R. SNOW.

A year—what is a year? 'Tis but a link
In the grand chain of time extending from
The earth's formation, to the period when
An angel standing in the sun shall swear
'The chain is finished—time shall be no more.'

Then, by the pow'r of faith, that pow'r by
which
The great Jehovah spake, and it was done,
And nature mov'd subservient to his will:
Earth leaves the orbit where her days and
nights

And years and ages have been measur'd long,
By revolution's fix'd unchanging laws;
And upward journeys to her native home.

Where is the year? Envelop'd in the past,
With all its scenes and all its sceneries
Upon its bosom laid: The year has gone
To join in fellowship with all the years
Before and since the flood; leaving behind
A train of consequences—those effects
Which, like a fond paternal legacy
That firmly binds with int'rest, kin to kin;
Unite the future, present, and the past.

The year is gone! None but Omnipotence
Can weight it in the balance and define
The good and evil mingled in its form.
None but an Omnipresent eye can view
The fountains and the springs of joy and grief,
Of pain and pleasure, which within its course
It open'd and has caus'd to flow throughout
The broad variety of human life.

None else is able to explore the length
And breadth—to fathom the abysses and
To pry into the cloister'd avenues
Of this life's sceneries, and testify,
Or count the seeds of bitterness which yield
Pois'nous effluvia, proving, when infus'd
Into society, its deadliest curse;

Or number the bright rays of happiness,
Whether in sunbeams written, or defin'd
By those soft pencillings of light,
Whose want of dazzling brilliancy, is more
Than compensated by their constancy
In every day attendance,—little joys,
Which shed a soothing influence on the heart,
Yet imperceptibly—by habit made to seem
More like appendages than gifts bestow'd.

But who, with common-sense and eye un-
clos'd—

With sensibility enough to keep
The heart alive—with warmth enough to give
An elasticity to half its strings;
But finds inscrib'd upon a tablet of
The memory, a reminiscence of
The year departed, deeply written there
In characters that stand in bold relief;
And more especially in these last days
When nature, seeming conscious that her time
Of dissolution is approaching, hastes
With all the rude impetuosity
Of the tumult'ous hurricane; to close
Her labors. Ev'ry spirit is arous'd
Both good and bad, each to its handy work,
Diffusing in the walks of social life
Their honey and their gall: each heart im-
bibes

That, which is most congenial to its own
Inherent qualities of character;
Of which a full developement is wrought
By the effective hand of circumstance.

A few more years of hurried scenery
Will tell the tale—the present drama close—
Decide the destiny of multitudes
And bring this generation to the point
Where time extending to its utmost bound,
Will tread the threshold of eternity.

FRIENDSHIP, LOVE, AND TRUTH.

BY HANNAH KING.

Three stars are shining on me from the West,
 Three gifts of God! the brightest and the best;
 Three strong impulses that have turn'd me round,
 Three beacons standing on th' eternal mound.
 Three guardian angels, pointing out the way,
 Three voices urging me to "Watch and Pray";
 Three "silver trumpets"—God's own heralds sound,
 Three "muster-rolls" that summon *all* around!
 Three whispers, echo'd from the voice of God!
 Three scourges ready, should I need the rod,
 Three pearls dissolv'd in life's *oft bitter cup*,
 Three *sweets* that urge me on to drink it up.
 Three index-hands that point me to the *goal*,
 Three magnets that attract and fix my soul!
 Three paths that lead direct to *Zion's hill*!
 Three *alchymists* that *gold* for me—distil.
 Three messengers of peace that calm my fears,
 And fondly urge me thro' this vale of tears.

LIST OF MONIES RECEIVED FROM THE 4TH TO THE 17TH OF APRIL, 1851.

John Taylor	£5 0 0	Brought forward	£142 10 0
John Memmott	5 0 0	George Frazer	0 12 0
William Cook	62 0 0	George P. Waugh	5 0 0
Thomas Kirkwood	21 0 0	Richard Morris	9 0 0
William Soulsby	12 0 0	John Parkinson	1 15 0
John Godsall	27 10 0	George Kendall	5 0 0
W. C. Dunbar	10 0 0		
Carried forward	£142 10 0		£163 17 0

The eighth edition of the Hymn Book is quite out of print; the ninth is in press.

ERRATUM.—In a few copies of our last number, read October instead of September, in Notice to Perpetual Emigration Fund Treasurers.

ADDRESSES.—Jacob Gates, at Mr. J. Bradley's, Abbey Street, Derby.

Joseph W. Young, at Mr. James', opposite the Red Lion Inn, Castleforegate, Shrewsbury.

Claudius V. Spencer, at Mr. Harris', Kitts Hill, Thorp's Hamlet, Norwich.

James Bell, at Mr. Wright's, Albion Place, Shelton, North Staffordshire.

Moses Clawson, 7, Spring Gardens, Spittlegate, Grantham.

J. W. Johnson, 20, St. Paul's Square, Preston.

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 10.—Vol. XIII.

MAY 15, 1851.

Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,

March 26th, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio sue sanctæ institutionis finit!"

De Im. J. C. I. 18.

(Continued from our last.)

The battalion gone, the host again moved on. The tents which had gathered on the hill summits, like white birds hesitating to venture on the long flight over the river, were struck one after another, and the dwellers in them, and their wagons and their cattle, hastened down to cross it at a ferry in the valley, which they made ply night and day. A little beyond the landing they formed their companies, and made their preparations for the last and longest stage of their journey. It was a more serious matter to cross the mountains then than now, that the thirst of our people for the gold of California has made the region between them and their desire such literally trodden ground.

Thanks to this wonderful movement. I may dismiss an effort to describe the incidents of emigrant life upon the Plains, presuming that you have been made more than familiar with them already, by the many repeated descriptions of which they have been the subject. The desert march, the ford, the quicksand, the Indian battle, the bison chase, the prairie fire,—the adventures of the Mormons comprised every variety of these varieties; but I could not hope to invest them with the interest of novelty. The character of their everyday life, its routine and conduct, alone offered any exclusive or marked peculiarity. Their romantic devotional observances,

and their admirable concert of purpose and action, met the eye at once. After these, the stranger was most struck, perhaps, by the strict order of march, the unconfused closing up to meet attack, the skilful securing of the cattle upon the halt, the system with which the watches were set at night to guard them and the lines of *corral*—with other similar circumstances indicative of the maintenance of a high state of discipline. Every ten of their wagons was under the care of a captain. This captain of ten, as they termed him, obeyed a captain of fifty; who, in turn, obeyed his captain of a hundred, or directly a member of what they call the High Council of the Church. All these were responsible and determined men, approved of by the people for their courage, discretion, and experience. So well recognized were the results of this organization, that bands of hostile Indians have passed by comparative small parties of Mormons, to attack much larger, but less compact bodies of other emigrants.

The most striking feature, however, of the Mormon emigration was undoubtedly their formation of the Tabernacle Camps and temporary Stakes or Settlements, which renewed in the sleeping solitudes, everywhere along their road, the cheering signs of intelligent and hopeful life.

I will make this remark plainer by describing to you one of these camps, with

the daily routine of its inhabitants. I select at random, for my purpose, a large camp upon the delta between the Nebraska and Missouri, in the territory disputed between the Omaha and Otto and Missouri Indians. It remained pitched here for nearly two months, during which period I resided in it.

It was situated near the Petit Papillon, or Little Butterfly River, and upon some finely rounded hills that encircle a favorite cool spring. On each of these a square was marked out; and the wagons as they arrived took their positions along its four sides in double rows, so as to leave a roomy street or passage way between them. The tents were disposed also in rows, at intervals between the wagons. The cattle were folded in high-fenced yards outside. The quadrangle inside was left vacant for the sake of ventilation, and the streets covered in with leafy arbour work, and kept scrupulously clean, formed a shaded cloister walk. This was the place of exercise for slowly recovering invalids, the day-home of the infants, and the evening promenade of all.

From the first formation of the camp all its inhabitants were constantly and laboriously occupied. Many of them were highly educated mechanics, and seemed only to need a day's anticipated rest to engage them at the forge, loom, or turning lathe, upon some needed *chore* of work. A Mormon gunsmith is the inventor of the excellent repeating rifle, that loads by slides instead of cylinders; and one of the neatest finished fire-arms I have ever seen was of this kind, wrought from scraps of old iron, and inlaid with the silver of a couple of half-dollars, under a hot July sun, in a spot where the average height of the grass was above the workman's shoulders. I have seen a cobbler, after the halt of his party on the march, hunting along the river bank for a lap-stone in the twilight, that he might finish a famous boot sole by the camp fire; and I have had a piece of cloth, the wool of which was sheared, and dyed, and spun, and woven, during a progress of over three hundred miles.

Their more interesting occupations, however, were those growing out of their peculiar circumstances and position. The chiefs were seldom without some curious affair on hand to settle with the restless Indians; while the immense labour and responsibility of the conduct of their un-

wieldy moving army, and the commissariat of its hundreds of famishing poor, also devolved upon them. They had good men they called Bishops, whose special office it was to look up the cases of extremest suffering; and their relief parties were out night and day to scour over every trail.

At this time, say two months before the final expulsion from Nauvoo, there were already, along three hundred miles of the road between that city and our Papillon camp, over two thousand emigrating wagons, besides a large number of non-descript turn-outs, the motley make-shifts of poverty: from the unsuitably heavy cart that lumbered on mysteriously, with its sick driver hidden under its counterpane cover, to the crazy two-wheeled trundle, such as our own poor employ for the conveyance of their slop barrels; this pulled along, it may be, by a little dry dugged heifer, and rigged up only to drag some such light weight as a baby, a sack of meal, or a pack of clothes and bedding.

Some of them were in distress from losses upon the way. A strong trait of the Mormons was their kindness to their brute dependents, and particularly to their beasts of draught. They gave them the holiday of the Sabbath whenever it came round: I believe they would have washed them with old wine, after the example of the emigrant Carthaginians, had they had any. Still in the slave-coast heats, under which the animals had to move, they sometimes foundered. Sometimes, too, they strayed off in the night, or were mired in morasses; or oftener were stolen by Indians, who found market covert for such plunder among the horse-thief whites of the frontier. But the great mass of these pilgrims of the desert was made up of poor folks, who had fled in destitution from Nauvoo, and been refused a resting place by the people of Iowa.

It is difficult fully to understand the state of helplessness in which some of these would arrive, after accomplishing a journey of such extent, under circumstances of so much privation and peril. The fact was, they seemed to believe that all their trouble would be at an end if they could only come up with their comrades at the Great Camps. For this they calculated their resources, among which their power of endurance was by much the largest and most reliable item, and they were not disappointed if they arrived with these utterly exhausted.

I remember a single instance of this at the Papillon camp.

It was that of a joyous-hearted clever fellow, whose songs and fiddle tunes were the life and delight of Nauvoo in its merry days. I forget his story; and how exactly it fell about, that after a Mormon's full peck of troubles, he started after us with his wife and little ones, from some 'lying down place' in Indian country, where he had contended with an attack of a serious malady. He was just convalescent, and the fatigue of marching on foot again with a child on his back, speedily brought on a relapse. But his anxiety to reach a place where he could expect to meet friends with shelter and food, was such that he only pressed on the harder. Probably for more than a week of the dog-star weather, he labored on under a high fever, walking every day till he was entirely exhausted. His limbs failed him then; but his courage holding out, he got into his covered cart, on top of its freight of baggage, and made them drive him on, while he lay down. They could hardly believe how ill he was, he talked on so cheerfully—"I'm nothing on earth ailing, but home sick: I'm cured the very minute I get to camp and see the brethren."

Not being able thus to watch his course, he lost his way and had to regain it through a wretched tract of Low Meadow Prairie, where there were no trees to break the noon, nor water but what was ague-sweet or brackish. By the time he got back to the trail of the High Prairie, he was, in his own phrase, 'pretty far gone!' Yet he was resolute in his purpose as ever, and to a party he fell in with, avowed his intention to be cured at the camp, and no where else! He even jested with them, comparing his jolting couch to a summer cot in a whitewashed cockloft. "But I'll make them take me down," he said, "and give me a dip in the river when I get there. All I care for is to see the brethren."

His determined bearing rallied the spirit of his travelling household, and they kept on their way till he was within a few hours' journey of the camp. He entered on his last day's journey with the energy of increased hope.

I remember that day well. For in the evening I mounted a tired horse to go a short errand, and in mere pity had to turn back before I had walked him a couple of hundred yards. Nothing seemed to draw

life from the languid air but the clouds of gnats and stinging midges; and long after sundown it was so hot that the sheep lay on their stomachs panting, and the cattle strove to lap wind like hard fagged hunting dogs. In camp, I had spent the day in watching the invalids, and the rest hunting the shade under the wagon bodies, and veering about them like the shadows round the sundial. I know I thought myself wretched enough to be of their company.

Poor Merryman had all that heat to bear, with the mere pretence of an awning to screen out the sun from his close muslin cockloft.

He did not fail till somewhere hard upon noon. He then began to grow restless, to know accurately the distance travelled. He made them give him water, too, much more frequently; and when they stopped for this purpose, asked a number of obscure questions. A little after this he discovered himself that a film had come over his eyes. He confessed that this was discouraging; but said with stubborn resignation, that if denied to see the brethren, he still should hear the sound of their voices.

After this, which was when he was hardly three miles from our camp, he lay very quiet, as if husbanding his strength; but when he had made, as is thought, a full mile further, being interrogated by the woman that was driving, whether she should stop, he answered her, as she avers, "No, no! go on!"

The anecdote ends badly. They brought him in dead, I think about five o'clock of the afternoon. He had on his clean clothes, as he had dressed himself in the morning, looking forward to his arrival.

Beside the common duty of guiding and assisting these unfortunates, the companies in the van united in providing the highway for the entire body of emigrants. The Mormons have laid out for themselves a road through the Indian Territory, over four hundred leagues in length, with substantial, well-built bridges, fit for the passage of heavy artillery, over all the streams, except a few great rivers where they have established permanent ferries. The nearest unfinished bridging to the Papillon camp was that of the Corne à Cerf, or Elk Horn, a tributary of the Platte, distant may be a couple of hours' march. Here, in what seemed to be an incredibly short space of time, there rose the seven

great piers and abutments of a bridge, such as might challenge honors for the entire public-spirited population of Lower Virginia. The party detailed to the task worked in the broiling sun, in water beyond depth, and up to their necks, as if engaged in the perpetration of some pointed and delightful practical joke. The chief sport lay in floating along with the logs, cut from the overhanging timber up the stream, guiding them till they reached their destination, and then plunging them under water in the precise spot where they were to be secured. This the laughing engineers would execute with the agility of happy diving ducks.

Our nearest ferry was that over the Missouri. Nearly opposite the Pull Point, or Point aux Poules, a trading post of the American Fur Company, and village of the Pottawatamies, they had gained a favourable crossing, by making a deep cut for the road through the steep right bank. And here, without intermission, their flat-bottomed scows plied, crowded with the wagons, and cows, and sheep, and children, and furniture of the emigrants, who, in waiting their turn, made the woods around smoke with their crowding camp fires. But no such good fortune as a gratuitous passage awaited the heavy cattle, of whom, with the others, no less than 30,000 were at this time on their way westward: these were made to earn it by swimming.

A heavy freshet had at this time swollen the river to a width, as I should judge, of something like a mile and a half, and dashed past, its fierce current rushing, gurgling, and eddying, as if thrown from a mill race, or *scriptural* fountain of the deep. Its aspect did not invite the oxen to their duty, and the labour was to force them to it. They were gathered in little troops upon the shore, and driven forward till they lost their footing. As they turned their heads to return, they encountered the combined opposition of a clamorous crowd of bystanders, vieing with each other in the pungent administration of inhospitable affront. Then rose their hub-bub: their geeing, and wooing, and hawing; their yelling, and yelping, and screaming; their hooting, and hissing, and pelting. The rearmost steers would hesitate to brave such a rebuff; halting, they would impede the return of the outermost; they all would waver: wavering for a moment, the current would sweep

them together downward. At this juncture a fearless youngster, climbing upon some brave bull in the front rank, would urge him boldly forth into the stream; the rest then surely followed: a few moments saw them struggling in mid current; a few more, and they were safely landed on the opposite shore. The driver's was the sought-after post of honor here; and sometimes, when repeated failures have urged them to emulation, I have seen the youths, in stepping from back to back of the struggling monsters, or swimming in among their battling hoofs, display feats of address and hardihood, that would have made Franconi's or the Madrid bull-ring vibrate with bravos of applause. But in the hours after hours that I have watched this sport at the ferry side, I never heard an oath or the language of quarrel, or knew it provoke the least sign of ill feeling.

After the sorrowful word was given out to halt, and make preparation for winter, a chief labor became the making of hay; and with every day-dawn brigades of mowers would take up the march to their positions in chosen meadows—a prettier sight than a charge of cavalry—as they laid their swarths, whole companies of scythes abreast. Before this time the manliest as well as the most general daily labor, was the herding of the cattle; the only wealth of the Mormons, and more and more cherished by them with the increasing pastoral character of their lives. A camp could not be pitched in any spot without soon exhausting the freshness of the pasture around it, and it became an ever recurring task to guide the cattle, in unbroken droves, to the nearest place where it was still fresh and fattening. Sometimes it was necessary to go farther, to distant ranges which were known as feeding grounds of the Buffalo. About these there were sure to prowl parties of thievish Indians; and each drove therefore had its escort of mounted men and boys, who learned self-reliance and heroism while on night-guard alone, among the silent hills. But generally the cattle were driven from the camp at the dawn of the morning, and brought back, thousands together, in the evening, to be picketed in the great corral or enclosure, where beeves, bulls, cows and oxen, with the horses, mules, hogs, calves, sheep and human beings, could all look together upon the red watch-fires, with the feeling of security when aroused by

the Indian stampede, or the howlings of the prairie wolves at moonrise.

When they set about building their winter houses, too, the Mormons went into quite considerable timbering operations, and performed desperate feats of carpentry. They did not come ornamental gentlemen or raw apprentices, to extemporise new versions of Robinson Crusoe. It was a comfort to notice the readiness with which they turned their hands to woodcraft; some of them, though I believe these had generally been bred carpenters, wheelwrights, or more particularly boat builders, quite out-doing the most notable *voyageurs* in the use of the axe. One of these would fell a tree, strip off its bark, cut and split up the trunk in piles of plank, scantling, or shingles; make posts, and pins, and pales—everything wanted almost of the branches; and treat his toil, from first to last, with more sportive flourish than a school-boy whittling his shingle.

Inside the camp the chief labours were assigned to the women. From the moment, when after the halt, the lines had been laid, the spring-wells dug out, and the ovens and fire-places built, though the men still assumed to set the guards and enforce the regulations of police, the empire of the tented town was with the better sex. They were the chief comforters of the severest sufferers, the kind nurses who gave them in their sickness, those dear attentions, with which pauperism is hardly poor, and which the greatest wealth often fails to buy. And they were a nation of wonderful managers. They could hardly be called housewives in etymological strictness, but it was plain they had once been such, and most distinguished ones. Their art availed them in their changed affairs. With almost their entire culinary material limited to the milk of their cows, some store of meal or flour and a very few condiments, they brought their thousand and one receipts into play with a success that outdid for their families the miracle of the Hebrew widow's cruise. They learned to make butter on a march by the dashing of the wagon, and so nicely to caculate the working of barm in the jolting heats, that as soon after the halt as an oven could be dug in the hill side and heated, their well-kneaded loaf was ready for baking, and produced good leavened bread for supper. I have no doubt the appetizing zest, their humble lore succeeded in imparting to diet which was both

simple and meagre, availed materially for the health as well as the comfort of the people.

But the first duty of the Mormon women was, through all change of place and fortune, to keep alive the altar fire of home. Whatever their manifold labours for the day, it was their effort to complete them against the sacred hour of evening fall. For by that time all the out-workers, scouts, ferrymen or bridgemen, road-makers, herdsmen, or hay-makers, had finished their tasks and come into their rest. And before the last smoke of the supper-fire curled up, reddening in the glow of sunset, a hundred chimes of cattle bells announced their looked-for approach accross the open hills; and the women went out to meet them at the camp gates, and with their children in their laps sat by them at the cherished family meal, and talked over the events of the well spent day.

But every day closed as every day began, with an invocation of the Divine favour; without which, indeed, no Mormon seemed to dare to lay him down to rest. With the first shining of the stars, laughter and loud talking hushed, the neighbor went his way, you heard the last hymn sung, and then the thousand-voiced murmur of prayer was heard, like babbling water falling down the hills.

There was no austerity, however, about the religion of Mormonism. Their fasting and penance, it is no jest to say, was altogether involuntary. They made no merit of that. They kept the Sabbath with considerable strictness: they were too close copyists of the wanderers of Israel in other respects not to have learned like them the value of this most admirable of the Egypto-Mosaic institutions. But the rest of the week, their religion was independent of ritual observance. They had the sort of strong-stomached faith that is still found embalmed in sheltered spots of Catholic Italy and Spain, with the spirit of the believing or dark ages. It was altogether too strongly felt to be dependent on intellectual ingenuity or careful caution of the ridiculous. It mixed itself up fearlessly with the common transactions of their every-day life, and only to give them liveliness and color.

If any passages of life bear better than others a double interpretation, they are the adventures of travel and of the field. What old persons call discomforts and

discouraging mishaps, are the very elements to the young and sanguine of what they are willing to term "fun." The Mormons took the young and hopeful side. They could make sport and frolic of their trials, and often turn right sharp suffering into right round laughter against themselves. I certainly heard more jests and "Joe Millers" while in this Papillon camp than I am likely to hear in all the remainder of my days.

This, too, was at a time of serious affliction. Beside the ordinary suffering from insufficient food and shelter, distressing and mortal sickness, exacerbated,

if not originated, by these causes, was generally prevalent.

In the camp nearest us on the West, which was that of the bridging party near the Corne, the number of its inhabitants being small enough to invite computation, I found, as early as the 31st of July, that 37 per cent. of its inhabitants were down with the fever, and a sort of strange scorbutic disease, frequently fatal, which they named the Black Canker. The camps to the East of us, which were all on the eastern side of the Missouri, were yet worse fated.

(To be continued.)

DIALOGUE ON BAPTISM.

BY ELDER G. F. A. SPILLER.

Rev. — : I have heard that you have left the church, and have become a follower of Joseph Smith. I have called to know what reasons had you for so doing; the ladies have taken so much trouble about you to get you work, in hopes that you would appreciate their kindness, but you have treated their kindness with contempt by leaving our most holy faith.

Sister — : Sir, you wrong me. I highly appreciate the kindness of the ladies, and also your kindness, sir; but when I listened to the voice of a true servant of God, heard the gospel in its fulness preached, I could not help yielding obedience to the mandates of heaven; although I felt the sacrifice would be great; yet, sir, to gain a place among heaven's sons and daughters is worth "a noble sacrifice—an arduous toil—a persevering aim." And what would be my advantage if I had gained the whole world and lost my own soul! but since I have obeyed the gospel, I can testify by the Holy Spirit, that I have received by the laying on of the elders' hands, that it is the work of God. If you have any thing further to say, our elder here will converse with you.

Rev. — : Me converse with the partizan of an imposter. I cannot waste time in so doing; but I must tell you, that in denying your baptism you have trampled your Saviour under your feet. You were baptized when an infant, and therefore did not need baptism again; but I hope you will soon see your perilous situation, and return to the fold of Christ.

Elder — : To be consistent, sir, you should have proved that she has been deluded; you have made the assertion that her infant baptism was sufficient, but I am able to prove that infant baptism is not a principle of the Gospel, but a perversion of the Gospel: and why do you baptize infants?

Rev. — : "That our Lord Jesus Christ would vouchsafe to receive them, to release them of their sins, to sanctify them with the Holy Ghost, to give them the kingdom of heaven."

Elder — : I should like to know what sins infants have to be released of. Christ says, "of such (infants) is the kingdom of heaven." (Matt. xix. 14.) And as for the original sin, Paul says, "for as in Adam all die; even so in Christ shall all be made alive." (1 Cor. xv. 22.) Then as far as the transgression of Adam went, so far went the redemption by Jesus Christ; for Paul in writing to the Romans says, chap. v. verse 18, "Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." When Jesus was approaching the banks of Jordan, John said, "Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.) Thus you perceive that infants are without sin, and do not need baptism.

Rev. — : But stay awhile, when Jesus sent out his Apostles to preach the Gospel, it was to every creature in all the

world ; and accordingly we find them baptizing the jailer and all his house ; Cornelius and all his house ; Lydia and her household ; the household of Stephanus ; Crispus and his house ; and Peter, when finishing his sermon says, "The promise is unto you, and to your children." Thus, we have much proof in favour of infant baptism.

Elder — : Sir, allow me to instruct you upon these passages of scripture with regard to the Apostles' commission. They were to go "into all the world, and preach the gospel ; he that believeth and is baptized shall be saved." (Mark xvi. 15, 16.) They were first to teach all nations, (Mat. xxviii. 19), and when they belived their preaching, they were to baptize them. In accordance with this commission we find Peter on the day of Penticost preaching to the people ; three thousand believe ; Peter calls on them "to repent and be baptized in the name of Jesus Christ, for the remission of sins, and then they should receive the gift of the Holy Ghost." We find they were first taught they had to repent, then be baptized for the remission of sins ; infants could not comply with these requests, but the same Gospel was for them when they were capable of doing so. The jailer we find was rejoicing and "believing in God with all his house." ; (Acts xvi. 34) ; but as infants cannot believe, it is not they that rejoice at being admitted into the kingdom of God ; consequently they were not infants that were baptized. Paul and Silas were comforted by brethren, (not infants), at the house of Lydia. Cornelius "feared God with all his house." (Acts x. 2.) From this we can understand that they were not mere babes, but those who were in some measure grown up, and capable of believing ; for the "Holy Ghost fell on all that heard the word," and they "spake with tongues, and magnified God." Here we find that they feared God, believed the Gospel, and magnified God, which is a clear proof that infants were not of the number ; the same with the household of Stephanus, they "addicted themselves to the ministry of the Saints," (1 Cor. xvi. 15), which infants are incapable of doing. Crispus and all his house, with the Corinthians believed previous to their baptism. (Acts xviii. 8.) Therefore none of these passages will favour infant sprinkling in the least, but are incontestible evidence in favor of adult baptism ; and to put the matter

at rest, Philip baptized both men and women, after they believed his preaching, and he demanded of the eunuch an explicit confession of his belief in Jesus Christ ; the eunuch answers, "I believe that Jesus Christ is the Son of God," (Acts chap. 8.) and then Philip baptized him. Thus you perceive that instead of these passages proving infant sprinkling to be of God, they prove it to be of man, and therefore ought to be rejected as a delusive doctrine, and you have also changed the form ; the Gospel plan is immersion, and the Apostles taught the same.

Rev. — : Not always : for instance, Peter said to Cornelius and those present, "can any man forbid water," nothing is said of going to the water, but 'who can forbid the water being brought, that they might be baptized.' This, in my view, signifies that they were sprinkled.

Elder — : This passage of Scripture, that you have taken to substantiate your doctrine of sprinkling, proves nothing for you. Christ "went up straightway out of the water," the eunuch in company with Philip went down "into the water and came up out of the water." But allowing your theory to be true ; then there were two modes of baptism, viz. : immersion and sprinkling. Now if this be true, and it lay at the option of the candidate, how much more convenient it would have been for the jailor to have been baptized in his own house, than going out at a late hour of the night ! and the eunuch needed not to have gone into the water, but could have been baptized in his chariot. This doctrine puts me in mind of the convenient doctrine taught by the Methodist Episcopal Church in America, "they will baptize either by sprinkling, pouring, or immersion," as the candidate thinks proper ; such a doctrine belongs not to the Gospel ; there is but "one faith, one baptism ;" and if you will, sir, closely investigate the doctrine of baptism with an unprejudiced mind, you will find that there is but one mode of baptism, and the delusive and soul-destroying doctrine of infant sprinkling will present itself as an abominable doctrine in the sight of God. Christ says, "except a man be born of water" — in sprinkling there is not the least representation of a birth ; but when an individual is immersed, he comes forth from the element of water into the element of air ; and it can be said in all propriety that he is "born of water." Paul, in

writing to the Romans, chap. vi. verse 4, and to the Colossians, chap. ii. verse 12, informs them that they were buried with him (Jesus) in baptism. There is no ambiguity about this passage; if some one was to come and say that Mr. A. B. was buried, we should understand that he was below the earth; but if they were to say that they only sprinkled a handful of earth on his coffin, we should understand that he was not buried but merely a little earth dropped on his coffin; and so we can understand Paul that the Romans and Colossians were immersed or buried in water. And is not this a beautiful emblem of the death, burial, and resurrection of Jesus Christ; we go into the water with our old man (sins), are buried with Christ into death, and come forth to walk in the newness of life, having our sins remitted by the blood of Jesus Christ through our obedience to his commandments. This does away with the idea of sprinkling. John, Jesus, and his disciples chose places where there was much water. And with regard to the expression "can any man forbid water?" it is clearly understood, by bearing in mind that the gospel was not preached to the Gentiles previous to this; but when Peter saw that they had received the Holy Ghost, and were accepted of God, he could not deny them the privileges of the Gospel; and seeing no impediment, he gave vent to his capacious soul by this expression, "can any man forbid water?" meaning, that as God had "also to the Gentiles granted repentance unto life," could any person forbid the prerogative of baptism to the Gentiles. And on one occasion "Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, lo we turn to the Gentiles," as a matter of course the same gospel was to be preached, viz: Faith, Repentance, Baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost. The scriptures, you perceive, give not the most distant idea of infant sprinkling. Curcellæus has informed us that infant baptism in the first two centuries after Christ was utterly unknown, but begun in the third century, and was popular in the fourth century. Justin Martyr, who wrote about forty years after the supposed death of John, says, that "whoever are persuaded and believe that what we teach and say is true, and

undertake to live accordingly * * * are led by us to a place where there is water; and after the manner of the new birth whereby we also were new born, and they are new born. For they are bathed in the water in the name of the Father, and Son, and Holy Ghost." (Apol. chap. i. 61.) All the standard lexicons of the Greek language interpret baptism to mean immersion. Dr. Carson says, "every language must have a word for dipping, pouring, and sprinkling, which can never be confounded; and the word baptize definitely expresses immersion in Greek, as our word dip does in English." The most approved versions of the Bible have translated baptize to mean immersion, and the best authenticated history fully proves that immersion was the practice of the earliest churches; so you perceive, sir, that we have an overwhelming flood of collateral and incontestible evidence in support of adult baptism by immersion, and nothing in favour of infant sprinkling.

Rev. — : Well, I have listened with attention to what you have said, and I must own that you have much evidence on your side. I cannot stay any longer, but I may call again to see you; I will reflect on what you have said.

Elder — : What I have spoken is the Gospel of Jesus Christ, and Paul says, Gal. chap. i. verse 8, if man or angel preach any other gospel "let him be accursed;" and those who obey not the gospel will "be punished with everlasting destruction from the presence of the Lord." 2nd Thess. chapter i. verse 9, Heaven and earth may pass away, but the words of Christ will not pass away. "He that believeth and is baptized will be saved;" as you have not been baptized (for I consider sprinkling not baptism), I call upon you, by authority from heaven, to repent and be baptized for the remission of sins, even if you are as good as Cornelius, and receive the Holy Ghost in the Lord's appointed way, viz: by the laying on of the Elders' hands, that God has given authority to, and then you shall know that the Church of Jesus Christ of Latter-day Saints is the work of God, and that its officers are legally sent of God, else how can they preach except they be sent. Rom. chap. x. verse 15. I hope that the evidence which has been brought forward has convinced you, that instead of our sister "trampling her Saviour un-

der her feet," she has shown her love to him by keeping his commandment. And I know, sir, that though she may lose the favours of her former friends, yet she will gain eternal life, by pursuing the path she has begun. Remember the rich man, who said to his soul "take thine ease, eat, drink, and be merry;" but that same night his soul was required of him: and keep in mind, that "except a man is born of water and of the Spirit he cannot enter into the kingdom of God."

The Latter-day Saints' Millennial Star.

MAY 15, 1851.

TO THE PRESIDING ELDERS AND GENERAL BOOK AGENTS OF THE CONFERENCES OF THE CHURCH IN THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, TOGETHER WITH THOSE OF THE ISLE OF MAN AND CHANNEL ISLANDS.

Dear Brethren and fellow Servants,—

YOUR attention is particularly requested to the subject of this article, viz ; the financial condition of your Conferences, as connected with that of this office. It is a fact worthy of mutual gratitude and congratulation before God, that the circulation of the printed word, in most of the Conferences, has been vastly increased during the last two quarters beyond that of any previous period since the organization of the church. In this we greatly rejoice, and pray that the same noble and Godly spirit of enterprise may increase and abound, until every Conference and Branch shall be aroused and stimulated to worthily emulate the examples of such as have gone forward in this glorious undertaking. Experience is daily proving to us, to the Saints, and to the world, that wherein His people seek to spread abroad the knowledge of the Glorious Gospel to their fellow creatures, in love, humility, and with much prayer, the Lord owns their humble efforts, and crowns them with success, often to an unexpected extent. As an instance, a single person has received not less than ten shillings, in voluntary donations, from persons, not members of the Church, to aid in purchasing tracts for circulation, in one week, while engaged in her errands of distribution to the houses in her portion of the town. The time that has already elapsed since the more general organization of Tract Societies, and Book Clubs among the churches, has begun to tell with surprising effect generally, where these means have been adopted, by the greatly increased additions of members to the church, causing a spirit of enquiry after truth, both in the church and out of it, among whom we have observed editors and publishers, and in several instances, where the work had acquired a state of apathy and languor, it has been, by these means, aroused to a state of life, energy, and vigor ; in fact, wherever the plans for circulating the books and tracts have been adopted, they have furnished the most demonstrable evidence of their great practical utility, and universal adaptation to the wants of all people, upon the subjects of revealed religion ; and it is earnestly hoped, that those Conferences and Branches which have not made that degree of advancement in the knowledge of God, and acquisition to their numbers, which appears desirable to them in order to keep pace with their sister churches, may be induced to find a remedy through these means, now so generally employed.

Your special attention is requested to the fact, that the amount of debts due for Books, Stars, &c., by the several Conferences, and others, for the quarter ending March 15, and published in No. 7, for April 1, of the present year, is nearly double

the amount published in No. 1, due for the previous quarter; and the accumulation of the debt during the last quarter, over the amount accumulated the previous quarter is considerably more than doubled; this, we conceive, augurs much in favour of the growing increase of our Redeemer's Kingdom in the future, as well as indicates mightily and truly its present progress, for it must enlarge, and as it enlarges, our plans and arrangements must enlarge commensurably with it, until its triumph. The greatly increased demand for books during the last quarter has quite exhausted the eighth edition of our Hymn Book. The Book of Mormon, and Doctrine and Covenants are also nearly out of print. As an index to our views of enlargement, we will state that, in 1847, an edition of four thousand Hymn Books was considered ample for the promised demand. In 1849 the eighth edition of ten thousand was published, and the ninth edition, now in press, consists of twenty-five thousand, which will soon be ready for sale. In view, then, of our enlarged plans for publishing the various works of the Church, and the greatly enlarged amounts due from the Conferences, it becomes our duty to call upon you at this time to co-operate with us more effectually, by causing all funds arising from the sale of any and all the publications of the Church which may be in your hands, to be remitted to us with the least proper delay. We cannot balance our sheets with the Printer or Binder by making the *friendly* entry that did the *Quaker*, when he lost his account book, viz.: "*let brotherly love continue.*" Nothing less than the Pounds, Shillings and Pence will answer their purpose; and nothing less than the same, can answer ours; nor can anything short of a prompt and faithful attention to the business transactions of the Church, enable us to carry on the work of God which is entrusted to us, either in the Office, or in the Conferences; and if any man is not faithful over the unrighteous mammon, how shall he be found worthy to be entrusted with the true riches!

Since the autumn of 1846, it has been the established usage of the Conferences to appoint such only as their agents, whom, in their vote of appointment, they became responsible for in Pounds, Shillings, and Pence, in case of defalcation. If this has been lost sight of by any of the conferences, let them not fail to take such action at their next quarterly meeting, and report the same to this office. It will be seen then, that no general agent is directly responsible to this office, for his management in the duties of his agency, but to the Conference which he serves; and the Conference alone is responsible to this office, for the payment of all debts contracted by their agent for them. It is the duty of the presiding elders, to render themselves fully acquainted with the state of their agent's accounts, and to know verily, as often as once per quarter, that the amount of debts due from the sub-agents, together with the books, tracts, *Stars*, &c., in their hands, shall be fully equal to the amount of debt due this office; and as the branch agents are instructed not to sell the works of the church on credit to individuals, but for cash only; if these instructions are faithfully and unitedly carried out, it will not be inconvenient to balance your accounts quarterly.

Brethren, let no false modesty deter you from a prompt and faithful performance of this duty; it is not enough that you issue your instructions to that effect merely, but it is required of you to see that such instructions are executed. If your agents are upright and faithful in their duties, it will afford them special pleasure to submit their conduct and accounts, for your supervision and wholesome counsel; and should there be any reluctance manifest on their part, to presenting the subject fairly and faithfully to the light—that alone is sufficient reason, for the vigilance and promptitude, herein urged, on your part.

All agents, whose accounts with us amount to £5 per quarter, should make their remittances monthly, and those whose amounts are less, should remit at the middle and

close of each quarter, taking care to make their last remittance in time that it may be placed to their credit before the list of debts is published for that quarter.

The vast amount of good which it is in the power of the Book and *Star* agents to accomplish, is a consideration which should lead to the selection of enterprising and just men—men of FAITH, who study the extension, increase, and upbuilding of the Kingdom of God—men who seek first the Kingdom of God and His righteousness, and who will not sacrifice its interests for personal convenience or profit, whether his own or any one's else, however near, dear, or confidential they may be; as, for instance, neighbour Self knowing there is Church money in the agent's hands, wishes to get the loan of a small amount for a few days, to accomplish an important object. The agent feeling very desirous to oblige, and withal being well acquainted with brother Self, and having great confidence in him, obliges him with the use of a few pounds, fully believing that when it is wanted he will be quite prepared to pay; soon unexpected misfortune cuts off the hope of his gain from some quarter, and he is unable to restore the money to the good brother Agent. Agent kindly conceals brother Self's misfortune, until he is required to produce a balance sheet of his accounts, when lo, and behold, the amount stands to the debit of the Agent's account—cash lent to Self. The agent now unable to make full payment, or if able, perhaps unwilling, to pay what brother Self would have restored, if he had not been unfortunate, is found defaulter, while both he and brother Self have lost the confidence of the Saints, jeopardized their standing in the Church of God, and the conference must now meet the demand.

Now we specially request, that when sufficient funds are in hands to admit of any appropriation whatever, that the same be appropriated to the benefit of their real owner—the Church, by forwarding the same to the address of the *Star* office. The Church has not yet become sufficiently wealthy to open loan, or exchange offices, in various parts of the kingdom, and desires earnestly to avoid the necessity of borrowing, which it is thought may be effected, provided the agents pass over their quick turned pennys to her constant aid. It must be apparent to every considerate person, that with so rapidly an increasing amount of stock outstanding in the Conferences, that unless there is also as rapidly increasing attention paid to making quick returns, our ability to extend the publishing department, must be very much impaired; and also that our inability will be increased according to the number of such as do not remit for eight or ten months at a time, and such, as without increasing their orders for publications, suffer their debts to increase quarter after quarter, which instances we are pleased to state are *few*, but we earnestly hope they may soon be *less*.

It is not wisdom for the presiding elders to encumber themselves with the duties of a general agency, as it will limit the extent of their more valuable labours, in the Church; and in devising ways and means for the spread of both the printed and preached word in places where the Gospel is not yet known; beside, if you should make a few pence on a parcel of books, although it might not be enough to pay you for your trouble, its tendency is to close up the benevolent feelings of the people towards you—lead them to forget that you are sent to preach the Gospel without purse or scrip, by inflating them with an idea that you are making a living from the sale of books.

It is better that other men be appointed agents, and treasurers of the Perpetual Emigration Fund; and that you, in the spirit of your callings, preside and teach officers and members their duties in all things, both temporal and spiritual. It is the duty of the various treasurers of the Perpetual Emigration Fund to remit *the full amount donated at the close of each quarter*; and the Presiding Elders will see to it that not one farthing donated to that fund is appropriated to any other object. Should any misappropriations of the Perpetual Emigration Fund occur, the person thus offending, un-

less he shall repent and speedily restore every farthing, will be displaced, and one who has feelings of compassion for the poor, and who will handle their funds with clean hands will take his office.

In conclusion, you are requested to examine an article upon these subjects contained in *Star*, No. 19, of last volume, which together with this, will enable you to understand clearly our views, as to the best method of co-operating with us in the business affairs of your conferences with this office; and we shall be enabled, by your attention thereto, not only to issue the new-revised and enlarged edition of the Hymn Book, but also a new edition of the Book of Mormon, and Doctrine and Covenants, by the opening of next emigration season.

May the spirit of the Living God enable you to go out and in before His people in meekness, purity, and faithfulness, that you may minister unto them successfully eternal life, and have great joy in your labours.

F. D. RICHARDS.

NOTICE TO PRESIDENTS OF CONFERENCES AND THEIR SECRETARIES.—The Presidents and Secretaries of all the conferences in Great Britain, Ireland, Isle of Man, and the Channel Islands, are hereby requested to hand in the half-yearly reports for their respective conferences by the 10th day of June next. The report should be made up to the 1st day of June. The items we require are the number of branches, high priests, seventies, elders, priests, teachers, deacons; excommunicated, dead, emigrated, baptized, present number of members, (and in all cases let the number of members include the number of officers and scattered members, or those not attached to any branch,) and the names of the President and Secretary. We hope the Presidents will see that the reports are furnished in due time, that is, by the 10th day of June, as we do not wish to be kept waiting for them as heretofore.

WE have recently been favoured by the safe arrival of the 20th, 22nd, and 23rd Nos. of the *DESERET NEWS*, the first and only paper published in the Territory of Utah, or Provisional State of Deseret. They were just four months performing the journey of eight thousand miles, in the most unpropitious season of the year, leaving the Great Salt Lake Valley in midwinter. Dropping in upon us most unexpectedly, they met with a doubly welcome reception. By the three pages of advertisements which each contained, of every kind of business, from the large and extensive assortment of merchandize of several different firms, through all the various trades necessary for the building up of towns, even to the call for volunteers to open new settlements in unsettled vallies; we are most fully assured that their movements are mightily onward and upward, not forgetting the operations of the University in establishing schools, &c., for educational purposes. On the 20th of December, President George A. Smith with his camp, were at Peteetneet, in Utah county, about 65 miles on their way to Little Salt Lake Valley, to found a colony there. President P. P. Pratt had given notice of his intention to leave the Valley for a few years on a foreign mission, and called upon all holding demands against him to present them at once, while he freely forgave all who were owing him. The columns of the "*NEWS*" were quite filled with foreign and local news of the most interesting and profitable kinds. Although it began as do all things of a heavenly nature, on the mustard seed principle, it already promises an enlargement of its sheet upon receipt of the new press, type, and fixtures which were then ordered from the States. We wish the editor every success in the enterprise, and take the present opportunity to request—Will the *DESERET NEWS* please exchange with the *MILLENNIAL STAR*?

IN Elder Kelsey's article, contained in the last number of the *Star*, the meeting place in one portion of the town was not given; we here insert it, viz. :—Chelsea, Beulah Chapel, Pond Place.

A WORD OF WISDOM.

A WORD OF WISDOM for the benefit of the Council of High Priests, assembled in Kirtland, and Church; and also the Saints in Zion, to be sent greeting: not by commandment or constraint, but by Revelation and the Word of Wisdom; showing forth the order and will of God in the temporal salvation of all Saints in the last days; given for a principle with a promise, adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints:—

1. Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this Word of Wisdom by Revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine, of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

2. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I the Lord have ordained for the use of man with thanksgiving. Nevertheless they are to be used sparingly; and it is pleasing unto me, that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for

man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine, and excess of hunger.

3. All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

We recommend a thorough perusal of the foregoing Word of Wisdom, to the Twelve, High Priests, Seventies, Elders, Bishops, Priests, Teachers, Deacons, Brethren and Sisters, of the Church of Jesus Christ of Latter Day Saints; and that the officers of the Church generally, present the subject before the Church, as they have the opportunity, either separately or collectively; and confer together upon the principles contained in the above, and decide whether they are sent forth in the wisdom of heaven, or in the folly of man; and if in wisdom, that each one, so deciding, manifest their faith by their works, and prove to others that their faith is a saving faith.

Why is it not wisdom to make a common practice of drinking tea, coffee, or hot drinks of any kind? Physicians, Philosophers, Elders in Israel, will you please to answer?—*Ed. of Deseret News.*

LETTER FROM ELDER JAMES W. CUMMINGS.

St. Louis, Missouri, U. S. A., March 29th, 1851.

Dear brother F. D. Richards,—I embrace the present opportunity of writing to you, and I will endeavour to give in few words a history of our voyage to this place. I should have written ere this, but circumstances and the press of business would not admit of my doing so.

I have no other apology to offer for not writing sooner, and I believe the above will be sufficient, for you are well aware of the labor and anxiety attending the presidency of 470 people in crossing the sea. No one can realize the responsibility until he has tried it—but to the history.

We weighed anchor in the river opposite Liverpool on the 8th of January, about eleven o'clock, a.m., the wind was fair, and we were soon under way; we ran at the rate of seven miles an hour till about eleven o'clock at night, when we struck a schooner, broke our jib-boom and main and fore yards. The captain, the next day, put into Cardigan bay, North Wales, to repair; the ship, however, was ready in a few days for sea again, but the wind changed the day we put into port, to an unfavorable quarter, and remained there for three weeks. Therefore we considered our accident a blessing to us, for we were comfortable in port while hundreds were being knocked about, many vessels wrecked, and hundreds of human beings consigned to a watery grave. While many were experiencing the awful horrors of shipwreck, we had great cause to thank our Heavenly Father that we were safe and comfortable, and every Saint on board the *Ellen* felt that the invisible hand of God was over them for good, and they did not forget to thank him for the same.

The captain however became rather impatient, and although the wind continued unfavorable, on the 23rd we again weighed anchor and put to sea, but the wind blew a strong gale from the direction we wanted to sail, so we made but little progress for several days; however on the 1st of Feb. the wind changed in our favor, and we soon lost sight of the Irish coast, and from that time we had pleasant weather, and for the most part fair winds, and on the night of the 14th of March we anchored in the river off New Orleans, making the passage from Cardigan bay, (which is 12

hours sail from Liverpool,) in seven weeks.

—We did not encounter a storm on the passage, and after we left the channel it was more like a pleasure trip than a sea voyage, so far as weather was concerned.

We had ten deaths on the voyage, two adults, namely, James Wright, of Skellow, and the wife of brother Wm. Allen, from the Birmingham conference, and the remainder were children. Brother Wright and sister Allen died of fever; four of the children died of measles; three of consumption; one of inflammation of the chest. I do not at this time recollect the names of any except the daughter of S. J. and Abigail Lees, of Sheffield, and the child of brother Wm. Allen. The measles broke out among us the day we left the dock, and nearly every child on board had them, besides several adults; I should judge there were more than seventy cases. Many of the children were afflicted with another disease in the tropical clime, that I named the tropical cough, it was similar to the hooping cough, but not exactly like it, many of the small children suffered much from it.

Immediately after leaving port we divided the company into twelve divisions, or wards, allotting ten berths to each division, and appointed a president over each, then those twelve companies we divided into two, and appointed a president for each six, so that in the steerage there were twelve companies, with a president to each, and two to preside over the whole: the second cabin we organised in like manner. We found the above organization to be of great utility in preserving peace, good order, and the health and comfort of the Saints while on board of the vessel, and we would recommend the same or a similar organisation to all companies of Saints that may hereafter cross the sea. We also organised the priesthood, and appointed presidents over them, to see that each attended to his duties. My two counsellors and myself often met with them in council, we could there learn the condition of every Saint on board, if any were sick, or in want, or in transgression, we were made acquainted with it, and immediately adopted measures to relieve the wants of the needy, and to pre-

vent iniquity from creeping into our midst. We had men appointed to visit every family twice a day, and to administer to the sick; and but few days passed but what myself, in connexion with brother Dunn or Moss, visited each family. I would say here that brothers Dunn and Moss acted in concert with me in all things, and we were united in all our counsellings. They did not spare labour nor pains to make the Saints comfortable and happy so far as it lay in their power.

At New Orleans we chartered the steamer Alex. Scott, to take the company to St. Louis, we paid 10s. 5d. per head for adults, all our luggage included, children half price. We left New Orleans on the morning of the 19th of March, and landed in St. Louis on the 26th. We had a good passage up the river, and I would recommend the Alex. Scott as a good, commodious, and safe boat, commanded by a good captain of the name of Swan. I am persuaded there is no better nor safer boat on the river. There were two deaths coming up the river, both children. On the voyage we had ten deaths, one

birth, and six marriages, and one birth coming up the river. Everything in this country is working together for the building up of the kingdom of God. I have had an interview with Dr. Bernhisel, he requested me to give his kind love to elder Richards, and say to him that "Mormonism" is at par in this country.

He has received some very liberal donations for the Library for the Valley, from the literary and scientific institutions, and from editors and publishers of books and papers in the States. I can plainly see that the tide of public feeling is fast changing in our favor, there are calls on every hand for preaching. The emigration to the Valley this season will be pretty extensive.

Elder Gibson and company arrived here to-day, generally in good health and spirits. I must now close praying for your prosperity, and for the prosperity of Zion's cause in England, and in all the world.

From your brother in the covenant of peace.

J. W. CUMMINGS.

DISCOVERY OF ANCIENT GREEK MANUSCRIPTS.—A Constantinople letter, of the 13th ultimo, in the *Risorgimento* of Turin, states, that public attention has been greatly excited there, by the discovery of an immense treasure of Greek manuscripts, of the highest antiquity, found by a learned Greek, of the name of Simonides, in a cave situated at the foot of mount Athos. According to this account, the importance of this discovery is incalculable, since it brings to light a vast quantity of celebrated works quoted by various ancient writers, and hitherto deemed entirely lost. They furnish, as may be imagined, an extensive list of proper names, calculated to throw great light upon many obscure periods of history. Among these precious volumes, which are composed of very thin membranes (the nature of which is not stated), filled with microscopic characters, some are calculated to give a complete interpretation of hieroglyphic writing; the fortunate discoverer having already successfully applied them to the interpretation of the inscriptions engraved on the obelisk of the hippodrome at Constantinople.—*Public Prints.*

PURE RELIGION.

Hail! lovely "Pure Religion,"

Fair Child of Heaven, immortal boon to Earth,
Choice gift of gracious Providence! Thy law's
The law of meekness: 't is the law of God!—
It speaks with universal eloquence
To Hindoo, Christian, Infidel, or Saint.
And the world's clashing cannot still its tones,
So fraught with kindly and considerate grace.
They penetrate the deep recesses of
The heart, and move the iron-bound inner man.
Let the still small voice of "Pure Religion"
Pierce the savage breast all ruffled to its
Wildest mood;—the storm of passion's hushed,—the
Rude spirit bows in low humility

To the magic charm of Godlike meekness.
 Go tell the lordly rulers of the earth,—
 The long-faced saint, and college-bred divine,—
 That "Pure Religion's" bright celestial crown
 Is won by deeds of love and sympathy ;—
 By searching out the lonely widow's cot,
 And ministering the bread of consolation
 To her cadaverous, haggard, worn-out frame.
 Declare that "Pure Religion," undefiled
 Before the Eternal God our Father, is to
 Visit the fatherless in affliction,
 And cheer the orphan with paternal care ;—
 To mingle 'mongst the poor and destitute ;—
 To clothe the naked, feed the hungry soul,
 And take the homeless friendless stranger in ;—
 To soothe their sorrows and relieve their wants.
 Do this in faith unostentatiously,
 And Jesus, at the day of great account,
 Before assembled worlds will approbate,
 With smiling countenance, such acts of true
 Benevolence, as to Himself performed.

Banbury, Oxon.

JOHN JAKUES.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 30TH OF APRIL, 1851.

William Cook	£48 16 9	Brought forward	£89 16 9
John Taylor	5 0 0	William Wells	2 0 0
John Lyon	2 0 0	James Walker	15 0 0
Matthew Rowan	6 10 0	Evan Morgan	10 0 0
Thomas Chamberlin	4 10 0	Richard Tilt	2 0 0
Thomas Clarke	5 0 0	John R. Roberts	10 0 0
Hugh Findlay	10 0 0	John Kelly	2 14 0
William Cartwright	7 0 0	Henry Smith	5 10 0
William Parry	1 0 0	W. G. Mills	15 0 0
Carried forward	£89 16 9		£152 0 9

ADDRESS.—Job Smith, Newland, Northampton.

56, Upper Hurst Street, Birmingham, April 11, 1851.

Dear President Richards.—Will you please to give publicity in the *Star* to the following

NOTICE,

That on the 25th of March last, Elder Charles Mason, of the Church of Jesus Christ of Latter-day Saints, of the West Broomwich Branch of the Birmingham Conference, was cut off from the church by the council of said branch, for absconding from his home, leaving his wife and family, and defrauding his creditors. He left on the 12th ultimo, under pretence of going to pay his debts with the money for that purpose. Nothing further was heard of him till on the morning of the 17th his wife received a letter from him, dated at Liverpool, stating that before the letter would reach her, he would be many miles on his way to America.

ISAAC C. HAIGHT, President of the Birmingham Conference.

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THE MORMONS—A HISTORICAL DISCOURSE.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 11.—Vol. XIII.

JUNE 1, 1851.

Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,

March 26th, 1850,

BY THOMAS L. KANE.

“O quantus fervor omnium religiosorum in principio sue sanctae institutionis fuit!”

De Im. J. C. I. 18.

(Continued from our last.)

The climate of the entire upper ‘Misery Bottom’ as they term it, is, during a considerable part of summer and autumn singularly pestiferous. Its rich soil, which is to a depth far beyond the reach of the plough, as fat as the earth of kitchen garden, or compost heap, is annually the force-bed of a vegetation as rank as that of the Tropics. To render its fatal fertility the greater, it is every where freely watered by springs, and creeks, and larger streams, that flow into it from both sides. In the season of draught, when the Sun enters Virgo, these dry down till they run impure as open sewers, exposing to the day foul broad flats, mere quagmires of black dirt, stretching along for miles, unvaried, except by the limbs of half-buried carrion tree trunks, or by occasional yellow pools of what the children call frog spawn; all together steaming up thick vapours redolent of the savour of death.

The same is the habit of the Great River. In the beginning of August, its shores hardly could contain the millions of forest logs, and tens of billions of gallons of turbid water, that came rushing down together from its mountain head-gates. But before the month was out, the freshet had all passed by; the river diminished one half, threaded feebly southward through the centre of the valley, and the mud of its channel, baked and creased, made a wide tile pavement between the choking

crowd of reeds, and sedgy grasses, and wet stalked weeds, and growths of marsh meadow flowers, the garden homes, at this tainted season, of venom-crazy snakes, and the fresher ooze by the water’s edge, which stank in the sun like a naked muscle shoal.

Then the plague raged. I have no means of ascertaining the mortality of the Indians who inhabited the Bottom. In 1845, the year previous, which was not more unhealthy, they lost one-ninth of their number in about two months. The Mormons were scourged severely. The exceeding mortality among some of them, was, no doubt, in the main, attributable to the low state to which their systems had been brought by long continued endurance of want and hardship. It is to be remembered also, that they were the first turners up of the prairie soil, and that this of itself made them liable to the sickness of new countries. It was where their agricultural operations had been most considerable, and in situations on the left bank of the river, where the prevalent south-west winds wafted to them the miasmata of its shores, that disease was most rife.*

In some of these the fever prevailed to

* It is certain that there is no sickness among the present inhabitants of this region comparable to that of 1846.

such an extent that hardly any escaped it. They let their cows go unmilked. They wanted for voices to raise the Psalm of Sundays. The few who were able to keep their feet, went about among the tents and wagons with food and water, like nurses through the wards of an infirmary. Here at one time the digging got behind hand: burials were slow; and you might see women sit in the open tents keeping the flies off their dead children, sometime after decomposition had set in.

In our own camp, for a part of August and September, things wore an unpleasant aspect enough.* Its situation was one much praised for its comparative salubrity; but, perhaps, on this account, the number of cases of fever among us was increased by the hurrying arrival, from other localities, of parties in whom the virus leaven of disease was fermented by forced travel.

But I am excused sufficiently the attempt to get up for your entertainment here any circumstantial picture of horrors, by the fact, that at the most interesting season, I was incapacitated for nice observation by an attack of Fever—mine was what they call the Congestive—that it required the utmost use of all my faculties to recover from. I still kept my tent in the camp line; but, for as much as a month, had very small notion of what went on among my neighbours. I recollect overhearing a lamentation over some dear baby, that its mother no doubt thought the destroying angel should have been specially instructed to spare. I wish, too, for my own sake, I could forget how imperfectly one day I mourned the decease of a poor saint, who by clamour rendered his vicinity troublesome. He, no doubt, endured great pain; for he groaned shockingly till death came to his relief. He interfered with my own hard gained slumbers, and—I was glad when Death did relieve him.

Before my attack, I was fond of conversing with an amiable old man, I think English born, who having then recently buried his only daughter and grandson, used to be seen sitting out before his tent

resting his sorrowful forehead on his hands, joined over a smooth white oak staff. I missed him when I got about again; probably he had been my mourning neighbor.

So, too, having been much exercised in my dreams at this time, by the vision of dismal processions, such as might have been formed by the union in line of all the forlornest and ugliest of the struggling fugitives from Nauvoo, I happen to recall as I write, that I had some knowledge somewhere of one of our new comers, for whom the nightmare revived and repeated without intermission the torment of his trying journey. As he lay feeding life with long drawn breaths, he muttered: "Where's next water? Team—give out! Hot, hot—God, it's hot: Stop the wagon—stop the wagon—stop, stop the wagon!" They woke him;—to his own content—but I believe returning sleep ever renewed his distressing visions, till the sounder slumber came on from which no earthly hand or voice could rouse him; into which I hope he did not carry them.

In a half dreamy way, I remember, or I think I remember, a crowd of phantoms like these. I recall but one fact, however, going far in proof of a considerable mortality. Earlier in the season, while going westward, with the intention of passing the Rocky Mountains that summer, I had opened, with the assistance of Mormon spades and shovels, a large mound on a commanding elevation, the tomb of a warrior of the ancient race; and continuing on my way, had left a deep trench excavated entirely through it. Returning fever-struck to the Papillon camp, I found it planted close by this spot. It was just forming as I arrived; the first wagon, if I mistake not, having but a day or two before halted into place. My first airing upon my convalescence took me to the mound, which probably to save digging, had been readapted to its original purpose. In this brief interval they had filled the trench with bodies, and furrowed the ground with graves around it, like the ploughing of a field.

The lengthened sojourn of the Mormons in this insalubrious region, was imposed upon them by circumstances which I must now advert to.

Though the season was late, when they first crossed the Missouri, some of them moved forward with great hopefulness, full of the notion of viewing and choosing their

* This camp was moved by the beginning of October to winter quarters on the river, where, also, there was considerable sickness before the cold weather. I am furnished with something over 600 as the number of burials in the grave yard there.

new homes that year. But the van had only reached Grand Island and the Pawnee Villages, when they were overtaken by more ill news from Nauvoo. Before the summer closed, their enemies set upon the last remnant of those who were left behind in Illinois. They were a few lingerers, who could not be persuaded but there might yet be time for them to gather up their worldly goods before removing, some weakly mothers and their infants, a few delicate young girls, and many cripples and bereaved and sick people. These had remained under shelter, according to the Mormon statement at least, by virtue of an express covenant in their behalf. If there was such a covenant it was broken. A vindictive war was waged upon them, from which the weakest fled in scattered parties, leaving the rest to make a reluctant and almost ludicrously unavailing defence, till the 17th day of September, when 1,625 troops entered Nauvoo, and drove all forth who had not retreated before that time.

Like the wounded birds of a flock fired into toward nightfall, they came straggling on with faltering steps, many of them without bag or baggage, beast or barrow,* all asking shelter or burial, and forcing a fresh repartition of the already divided rations of their friends. It was plain now, that every energy must be taxed to prevent the entire expedition from perishing. Further emigration for the time was out of the question, and the whole people prepared themselves for encountering another winter on the prairie.

Happily for the main body, they found themselves at this juncture among Indians who were amicably disposed. The lands on both sides of the Missouri, in particular, were owned by the Pottawatamies and Omahas, two tribes whom unjust treatment by our United States, had the effect of rendering most auspiciously hospitable to strangers whom they regarded as persecuted like themselves.

The Pottawatamies on the eastern side, are a nation from whom the United States bought some years ago a number of hundred thousand acres of the finest lands they have ever brought into market. What-

* I knew of an orphan boy, for instance, who came on by himself at this time a foot, starting with no other provision than his trowser's pocket full of biscuit, given him from a steam boat on the Mississippi.

ever the bargain was, the sellers were not content with it; the people saying their leaders were cheated, made drunk, bribed, and all manner of naughty things besides. No doubt this was quite as much of a libel on the fair fame of this particular Indian treaty, as such stories generally are; for the land to which the tribe was removed in pursuance of it, was admirably adapted to enforce habits of civilized thrift. It was smooth prairie, wanting in timber, and of course in game; and the humane and philanthropic might rejoice therefore that necessity would soon indoctrinate its inhabitants into the practice of agriculture. An impracticable few, who may have thought these advantages more than compensated by the insalubrity of their allotted resting place, fled to the extreme wilds, where they could find deer, and woods, and rocks, and running water, and where, I believe, they are roaming to this day. The remainder being what the political vocabulary designates on such occasions as Friendly Indians, were driven—marched is the word—galley slaves are marched thus to Barcelona and Toulon—marched from the Mississippi to the Missouri and planted there. Discontented and unhappy they had hardly begun to form an attachment for this new soil, when they were persuaded to exchange it for their present *Fever Patch* upon the Kaw or Kansas River. They were under this second sentence of transportation when the Mormons arrived among them.

They were pleased with the Mormons. They would have been pleased with any whites who would not cheat them, nor sell them whiskey, nor whip them for their poor gipsy habits, nor bear themselves indecently toward their women, many of whom among the Pottawatamies, especially those of nearly unmixed French descent, are singularly comely, and some of them educated. But all Indians have something like a sentiment of reverence for the insane, and admire those who sacrifice, without apparent motive, their worldly welfare to the triumph of an idea. They understood the meaning of what they call a great vow, and think it the duty of the right-minded to lighten the votary's penance under it. To this feeling they united the sympathy of fellow sufferers for those who could talk to them of their own Illinois, and tell the story how from it they also had been ruthlessly expelled.

Their hospitality was sincere, almost

delicate. Fanny Le Clerc, the spoiled child of the great brave, Pied Riche, interpreter of the nation, would have the pale face Miss Devine learn duets with her to the guitar; and the daughter of substantial Joseph La Framboise, the interpreter of the United States,—she died of the fever that summer,—welcomed all the nicest young Mormon Kitties and Lizzies, and Jennies and Susans, to a coffee feast at her father's house, which was probably the best cabin in the river village. They made the Mormons at home, there and elsewhere. Upon all their lands they formally gave them leave to tarry just so long as should suit their own good pleasure.

The affair, of course, furnished material for a solemn council. Under the auspices of an officer of the United States, their chiefs were summoned, in the form befitting great occasions, to meet in the dirty yard of one Mr. P. A. Sarpy's log trading house, at their village. They came in grand toilet, moving in their fantastic attire with so much aplomb and genteel measure, that the stranger found it difficult not to believe them high born gentlemen, attending a costumed ball. Their aristocratically thin legs, of which they displayed fully the usual Indian proportion, aided this illusion. There is something, too, at all times very mock-Indian in the theatrical French millinery tie of the Pottawatamie turban; while it is next to impossible for a sober whiteman, at first sight, to believe that the red, green, black, blue, and yellow cosmetics, with which he sees such grave personages so variously dotted, diapered, cancelled, and arabesqued, are worn by them in any mood but one of the deepest and most desperate quizzing. From the time of their first squat upon the ground, to the final breaking up of the council circle, they sustained their characters with equal self-possession and address.

I will not take it upon myself to describe their order of ceremonies; indeed, I ought not, since I have never been able to view the habits and customs of our aborigines in any other light than that of a reluctant and sorrowful subject of jest. Besides, in this instance, the displays of pow wow and eloquence were both probably moderated, by the conduct of the entire transaction on temperance principles. I therefore content myself with observing, generally, that the proceedings were such as every way

became the granduer of the parties interested, and the magnitude of the interests involved. When the Red Men had indulged to satiety in tobacco smoke from their peace pipes, and in what they love still better, their peculiar metaphoric rodomontade, which, beginning with celestial bodies, and coursing downwards over the grandest sublunary objects, always managed to alight at last on their Grand Father Polk, and the tenderness for him of his affectionate colored children; all the solemn funny fellows present, who played the part of Chiefs, signed formal articles of convention with their unpronounceable names.

The renowned chief, Pied Riche—he was surnamed Le Clerc on account of his remarkable scholarship,—then rose, and said:

“My Mormon Brethren,”

“The Pottawatamie came sad and tired into this unhealthy Missouri Bottom, not many years back, when he was taken from his beautiful country beyond the Mississippi, which had abundant game and timber, and clear water every where. Now you are driven away, the same, from your lodges and lands there, and the graves of your people. So we have both suffered. We must help one another, and the Great Spirit will help us both. You are now free to cut and use all the wood you may wish. You can make all your improvements, and live on any part of our actual land not occupied by us. Because one suffers and does not deserve it, is no reason he shall suffer always: I say. We may live to see all right yet. However, if we do not, our children will.—Bon Jour.”

And thus ended the pageant. I give this speech as a morsel of real Indian. It was recited to me after the Treaty by the Pottawatamie orator in French, which language he spoke with elegance. *Bon Jour* is the French, Indian, and English hail and farewell of the Pottawatamies.

The other entertainers of the Mormons at this time, the Omahas, or Mahaws, are one of the minor tribes of the Grand Prairie. Their Great Father, the United States, has found it convenient to protect so remote a dependency against the overpowering league of the Dahcotahs or Sioux, and has judged it dangerous at the same time to allow them to protect themselves by entering into a confederation with others. Under the pressure of this paternal embarrassment and restraint, it

has therefore happened most naturally, that this tribe, once a powerful and valued ally of ours, has been reduced to a band of little more than a hundred families, and these, a few years more, will entirely extinguish. When I was among them, they were so ill-fed that their protruding high cheek bones gave them the air of a tribe of consumptives. The buffalo had left them, and no good ranges lay within several hundred miles reach. Hardly any other game found cover on their land. What little there was, they were short of ammunition to kill. Their annuity from the United States was trifling. They made next to nothing at thieving. They had planted some corn in their awkward Indian fashion, but through fear of ambush dared not venture out to harvest it. A chief resource for them, the winter previous, had been the spoliation of their neighbours, the prairie field mice.

These interesting little people, more industrious and thrifty than the Mahaws, garner up in the neat little cellars of their underground homes, the small seeds or beans of the wood pea vine, which are black and hard, but quite nutritious. Gathering

them one by one, a single mouse will thus collect as much as half a pint, which before the cold weather sets in, he piles away in a dry and frost-proof excavation, cleverly thatched and covered in. The Omaha animal, who, like enough may have idled during all the season the mouse was amassing his toilsome treasure, finds this subterranean granary to give out a certain peculiar cavernous vibration, when briskly tapped upon above the ground. He wanders about, therefore, striking with a wand in hopeful spots; and as soon as he hears the hollow sound he knows, unearths the little retired capitalist along with his winter's hope. Mouse wakes up from his nap to starve, and Mahaw swallows several relishing mouthfuls.

But the mouse has his avenger in the powerful Sioux, who wages against his wretched red brother an almost bootless, but exterminating warfare. He robs him of his poor human peltry. One of my friends was offered for sale a Sioux scalp of Omaha, "with grey hair nearly as long as a white horse's tail."

(To be continued.)

THE IRRATIONALITY OF SCHISM AND DISSENT, OR THE ERRORS OF MODERN CHRISTENDOM.

BY JAMES F. BELL.

It is an old and well worn saying, comprehending no small degree of practical truth, that "Union is Strength;" and in an age like the present, boasting as it does of "civilization" and the "march of intellect," it is but human to suppose, not only that we shall witness effects equal in their magnitude and real character to the potency of those causes said to be in action, but that union above all other things should characterize the movements of men, and be the strongly-marked feature of the times. Indeed, so much is said and written upon the progress of political, scientific, and religious truth, that were it not for the stern realities of which our senses are painfully cognizant, we might imagine ourselves in another and more exalted sphere, beyond the reach of misery and woe.

Yet, while the splendour and magnificence of human institutions have employed the tongue of eloquence to laud them to

the skies, and while the poet has invoked his muse in praise of so-called modern progress, we look in vain for the general appreciation of those truths which ennoble man, for the practice of those virtues which dignify and exalt our race, and for the development of that condition in which resides national power, social peace, and the well being of humanity.

And what do we behold? alas! the melancholy scene, instead of order,—anarchy; instead of peace—confusion; while multiplied division is the order of the day, and the fashionable failing of the age. In the place of a steady advancement toward Union and Perfection, we behold a downward tendency, which can end only in the utter ruin of all social happiness, and in the total wreck of every institution which owes its origin to the policy of man, and is supported by the arm of flesh. Kings and Potentates no longer feel secure, Magistrates and Rulers lose their influence,

powers and authorities are set at naught, Thrones and sceptres crumble into dust, and society, like the troubled sea, resteth not day nor night.

In the face of these serious and stubborn facts, we are told that the present is emphatically "a religious age," and, that "at no period of the world's history has the gospel been so well understood, or so widely spread as it is now." To the unenlightened and inexperienced this may appear probable, and even true; but to those who are sensible of the unhappy condition of mankind nothing is more opposite to truth. Such persons easily discover that all is not truth and piety which seems so, and the conclusion at which they invariably arrive, is, that of all subjects concerning which men have differed and divided, there is not one upon which they have done so to a greater extent than upon that of religion. Their differences have not been so much upon the questions, whether there be a God, or whether it is right to worship him, as upon the manner and mode of his existence, and the nature and character of his government and laws; and hence, as differences of opinion lead to diversity in practice, some have worshipped the Sun, the Moon, and the Host of Heaven, vainly imagining they worshipped God; others have deified the works of their own hands, and bowed in worship at the shrines of idols; while others, more superstitious still, yet boasting of superior light and higher attainments, do service to a god who has no existence, save in the chambers of their darkened imagery. The birds of the air, the beasts of the field, and the scaly inhabitants of the trackless ocean, still have their worshippers, and even sturdy rocks and unstable rivers have not been lacking in their devotees.

Then as to government, some will maintain that apostolic power and priesthood are theirs by regular descent from early times, even while the blood of martyrs lingers in their garments, and they themselves teach doctrines opposite to truth and virtue. Others, again, deny such delegated power, yet lay no claim to new commissions; and with the unreasoning hardihood of ignorance, take upon themselves to teach without authority, save that which they assume.

Some have supposed that *simple faith* in certain doctrines is the sum total of religious duty, as if the *bare acknowledge-*

ment of their divine origin and absolute verity would amply compensate for their *practical violation*. Others have diverged to the opposite extreme, and multiplied their pompous ceremonials until their manifest incongruity has become an irksome yoke to men, and a solemn mockery of God;—but enough, so innumerable and widely opposite are the points of difference, that the humble seeker after truth is confounded and discouraged, and in many instances, driven to the negative condition of Atheism or Infidelity, concluding that "after all, Religion is but a cunningly devised fable, whose origin is lost in the mists of antiquity."

Some there are, who urge, as if in palliation of these numberless dissensions, that they differ "*only upon minor points*," but this is not true; for, upon a very slight examination, we discover as the subjects of controversial strife, principles and doctrines, by which the present hopes and future destiny of mankind cannot be otherwise than seriously affected; and, upon a still closer investigation, we find that matters of *little* or *no* importance in themselves, are swelled into fictitious magnitude, and thus become the most prominent and distinguishing features in those systems to which they severally appertain. But even admitting the plea were valid, it would afford no argument in favour of division; on the contrary, if the disputed points be, as it is said, so "unimportant," division on such slender grounds must be worse than folly; and so far from removing or modifying the prime evil, serves only to spread it more widely, and to originate others which previously had no existence. But this is not all,—if men, acting in the capacity of religious teachers, have so stumbled and divided, as they candidly admit they *have*, upon what they call "*minor matters*," what dependence can we place on the decision of such, when they venture to pronounce upon topics of paramount importance. If they differ upon minor points they are *much more* likely to differ upon *greater*, and, when the superior character of the point at issue is considered, will have a far greater inducement to enter into those subtleties of debate which prove so fruitful in the creation of new schisms.

Now, it is evident that these extreme differences must have had a cause, existing, either in the nature of religion itself, or else in the mental or moral incapacity

of some who have been considered its advocates and disseminators; but, as the very *essential idea*, and *ostensible object* of true Religion is that of *union upon righteous principles*,* it cannot be admitted that the cause lies there; it follows, therefore, that the fault is in men and not in religion, and that they and not the system are to blame. We have now to consider wherein their fault consists; and as this is a point which involves much, and calls in question not only actions but *motives* also, I necessarily feel rather delicate in entering upon it, lest, as is too frequently the case, the reader should take umbrage at some remark which appears to be adverse to some fondly cherished notion of his own doctrinal purity, or rectitude of principle, and should too hastily condemn my reasoning as devoid of charity or truth. Yet, my apprehensions on this score shall not deter me from pursuing the inquiry still further, nor from displaying in its own naked deformity that moral chaos of opinions by means of which this fallen and degraded sphere, has at length become a very Babel of gigantic growth.

As it is self-evident that truth has a character of its own, quite independent of human opinions, it follows of necessity, that there can be but one correct opinion upon any one point or particular. All other opinions, be they ever so plausible, must be false in a greater or less degree, according as they differ from, or nearly resemble the true one. Hence, if any number of persons have *certain knowledge* of any principle or fact, they will perfectly agree thereupon, provided each gives a correct statement of his sentiments and opinions, and is fully comprehended by the rest; and they will differ upon those points *only* of which they have *no certainty*, or when the truth is *perverted* or *suppressed*.

It is, therefore, from one or the other of these causes, (*viz.*—ignorance and perversity) or from both combined, that the innumerable schisms and divisions of modern Christendom have proceeded. Behold, then, the fearful dilemma in which those are placed who have no other guide than human wisdom; if they trust in the teachings of those who are themselves in *error*, they are as the blind with blind leaders, and if they yield to the influence of those who *wilfully pervert* or *suppress*

the truth, they give themselves up to a moral assassination.

Almost any opinion, be it ever so erroneous, meets with supporters; it is received by the ignorant without question, while the crafty and unprincipled adopt it as conducive to their sinister and unrighteous ends. In this manner it becomes popular, and is at length established as an obvious and unquestionable truth. Succeeding generations, influenced by the example of their predecessors, and traditioned to believe in the same things, take up the tale where their fathers left it, and follow in the beaten track, until, in after ages, the antiquity and popularity of the idea are pleaded as evidence of its truth.

Such is the force of popular opinion, and such the power of continued habit, that men thus born with, and wedded to, their ideas, become as it were impervious to conviction, insomuch that it is a matter of no small difficulty to persuade any one so traditioned, to give heed to anything which appears to come in contact with his own adopted sentiments, and it requires no small degree of faith and independence to enable such an one to change his opinions, and much more to avow that change.

Thus it has been in all ages, and thus the present state of Christendom arose. When, eighteen centuries ago, Christ and the Apostles preached the truth, and sought to regenerate the world, the high and haughty, the ignorant and perverse opposed them, and with a flood of persecution swept them from the earth. When prophets and apostles ceased to be, and the spirit of inspiration was withdrawn from man, error gained ground in the place of truth, the knowledge of those principles by which alone mankind can be united in one common bond was lost, and the earth was filled with abominations and deceit, until there was "none righteous no not one." Ignorant and wicked men then took upon themselves to teach, and to act as pilots on the sea of destiny, but alas! instead of bringing poor human nature nearer the desired haven of felicity and union, they have multiplied their schisms and dissensions until degenerate humanity has become a pitiable mass of antagonistic and discordant elements. Now and then noble spirits would arise, and viewing with sorrow the sad condition of society, attempt a reformation; they preached—

* From Religare, (Latin) to bind together.

they wrote—they laboured with unwearied diligence, and gave their lives a sacrifice; but acting without authority from God, and labouring under the disadvantages of a broken covenant, their endeavours, though well meant, served only to distract society still more, and to add another patch to the already tattered garment of sectarianism. If, with a zeal worthy of the cause of righteousness they advanced with boldness some great truths, they on the other hand gave undue prominence to as many errors, which have been handed down from generation to generation, until they in their turn gave origin to other schisms.

Having shown by what means schism and dissent originated, and how these unhappy conditions have been perpetuated to the present time, I will now take up some of the principal errors of modern Christendom, and endeavour to make manifest their irrationality and mischievous tendency.

First, then, it is maintained by Papists, Protestants, and Dissenters of almost every grade and denomination, that, from the commencement of the Christian era to the present moment the knowledge of the true plan of salvation with its legitimate powers and authority, doctrines, ordinances, &c., has continued among men, and that therefore, from that day to this, the Church of Christ has remained upon earth. Each of these claims to be the true church, and professes to teach the true gospel, yet each is widely different from the other. Papists denounce all Protestants as heretics and deceivers, and Protestants are no less vehement and zealous in their denunciations of Popery; we will therefore examine the claims of each, and decide according to evidence.

With regard to those bodies calling themselves "Dissenters," it is evident from history, and signified by the word itself, that they once existed in union with, and constituted part of some other system, from whose communion they have now departed; now, if the system from which they dissented was a true and pure one, they have done wrong in departing therefrom, and can be viewed only in the light of miserable apostates; moreover the parent system would certainly excommunicate them, and thus leave them destitute of all authority derived from that source; but, if the parent system was corrupt and erroneous, they also must partake of its

imperfections, unless they received *divine revelation* to instruct them in the constitution of their new churches, for human wisdom and authority are entirely out of the question in a matter so critical and important. If they profess new *revelation and authority from heaven* as the basis of their new systems, they have every moral claim upon our most serious and candid consideration; but they profess no such thing, on the contrary, they one and all deny any revelation later than that of John the Divine; hence they have no more authenticity than the prior institution, but are as much in the mud as that is in the mire. The same remarks will hold good when applied to the Protestant and Papal systems. The Papal system certainly has the priority, which the Protestants themselves acknowledge. See the homily on "Perils of Idolatry," which states that "Laity and Clergy, learned and unlearned, *all* ages, sects, and degrees, of men, women and children, of *whole Christendom* (an horrible and most dreadful thing to think), have been at once drowned in *Abominable Idolatry*, of all other vices *most detested* of God, and *most damnable* to man, and that for the space of eight hundred years and more." See also John Wesley's Sermon upon "The More Excellent Way," in which he says, that "the Christian world had all turned *heathens* again, and there was nothing but a *dead form* left." Now it must be remembered that all Protestants attribute this "abominable idolatry," this "heathenish" state, this "dead formality," to Papal prevalency; they admit also that this state of things was universal for the space of "eight hundred years;" where, then, is the authority for Protestantism? if it proceeded from the church of Rome, and if the Protestant views of Christianity emanated from that source too, it certainly must partake of the impurities of that fountain whence it has proceeded, for it is impossible for a bitter fountain to bring forth sweet water, or a corrupt tree to bring forth good fruit. If, as Protestants maintain, the church of Rome is "the *Mother of Harlots*," it is evident beyond all successful contradiction that their systems are the *daughters* of the same. There is only one way to escape from this conclusion, and that is, to prove or give evidence that they have received *revelation and commandment from God* for their new and unscriptural institutions:

but as they one and all deny new revelation, it follows that they have no more authority than the church of Rome, and how much that is we will soon discover. I will premise first of all, that all Papists, Protestants, and Dissenters admit the plan of salvation as instituted by Christ, and carried out by the Apostles, to have been a *perfect and unchangeable* one; if,

therefore, the church of Rome, or any of the others which have descended therefrom, differ in their organization, or doctrines, or powers from the primitive church, it will prove that they are nothing but apostates, and, as such, not to be identified or confounded with the Church of Christ.

(To be continued.)

CHURCH OF NINETY MEMBERS, ESTABLISHED BY ELDER DYKES IN JUTLAND.

AN ACCOUNT OF ELDER GEORGE P. DYKES' TRAVELS, DISCUSSIONS, PERSECUTIONS, AND SUCCESS, IN PREACHING THE GOSPEL IN AALBORG, THE METROPOLIS OF JUTLAND, A PROVINCE OF DENMARK.

Holstein Haus, Schleswig, May 4, 1851.

Dear Brother Franklin,—While the fleeting moments are swiftly passing, permit me to give you a short history of the times with me since we parted last June, in London. The first of which you are acquainted with, as we proceeded directly to Copenhagen, and there I spent the time in labouring, together with the two other brethren, till the 8th of October, 1850, in which time we had begun a good work, and baptized about forty, when under the counsel and direction of President Snow, I took steamer for Aalborg, about 140 English miles to the northward, where I landed on the 10th, and being short of means, I had to seek lodgings in a very retired place, which, indeed, was poor and exceeding filthy, yet the Lord gave me grace and patience to bear all these things without the least spirit of murmuring, and comforted me with dreams and manifestations of the Holy Spirit, which enabled me to see forward to a better day, for all of which I thank and praise His holy name; but under these gloomy circumstances, I began in faith to lift my warning voice to a very superstitious people, and soon I had enough to do, for the spirit that had for ages lulled the priests and people to sleep under their ancient customs and dead ceremonies was now awakened, and arose like the old lion from his slumbers, and came forth in the powers of darkness, which caused a trembling in the land, such as has not been known for generations past; the people were astonished, their sleep was disturbed by night, and their labors by day; there was something new in the land; it was a voice from on high—a message from that God whom

they or their fathers had not known. He that speaks from the heavens, and gives revelations to man on the earth. He it was that had sent his angel to his servant Joseph, the prophet, with the fulness of the everlasting gospel, to be preached to every nation, kindred, tongue and people; and now it had come to them, and something must be done. The Baptists who were there, together with the Swedenborgians, soon learned it was best for them to stand afar off, but this would not do for the Established Church, so I was met by one of their most learned priests, who had travelled much, and had been a missionary in Smyrna, but after the second day they found that fighting against the truth with their weapons, was like small arms against the towers of Gibraltar, so they must have recourse to other means, which they did, and the mob spirit arose, and they surrounded the house where I was, and broke in the windows, and a part of the roof, and raged like the devouring wolves that had smelled the blood of a lamb, but the Holy One of Zion delivered me from their hands, and I came off unhurt; and having failed in their unhallowed designs, I was sent for to appear before his excellency the Mayor; but after many questions, all of which I was enabled to answer according to law, (for I had made myself somewhat acquainted with the law), so that they could find no cause of action against me, but notwithstanding all this, he, (the Mayor) contrary to law, forbid me holding any more meetings, except alone for those who had acknowledged a belief in my religion, until he could send to the king's minister in Copenhagen, con-

cerning these things, which I was quite willing he should do, as I had in person visited the minister before leaving there, and conversed with him on those points. But now the house that I had rented for meetings must lay comparatively idle for some time (which after proved to be over three months), I was now brought under the necessity of visiting in private from house to house and from village to village, to teach the people the way of life and salvation, and thus many times being out till late, has the midnight hour found me wandering over the snowy hill of Jylland (Yulland), but in the midst of all this opposition, the work moved on, and spread on the right hand and on the left, and calls by letters and messengers for visits were increased, so that I could not fill them all. In the mean time the Baptists had written to Copenhagen for the presiding Elder there, to come and help them, as their church was in danger of being broken up; he having before written to them to follow me from house to house, and show the people the erroneousness of my doctrine; so he came, and we met in private, and after a few hours conversation he became so uneasy that he could not stay longer, but appointed a day to meet me with Föltved the Baptist, presiding elder of Aalborg, and accordingly we met at one of his old friends, but a comfortable sofa was soon an unpleasant seat for him, so he left in a rage, and now the main point with him was to see that we met not again, and it was interesting to the Saints to see how careful he was not to follow the advice he had given to others; but after this I was one day sitting with one of his old friends whom I had now baptised, and he passing by called in, as the weather was very unfavourable, and seated himself by the stove in the front room, so I came with the bible, and took a seat by the side of him, when he got up immediately and went out, not a little to the surprise and amusement of the family to see their former pastor retreat in a storm, and this was the last I saw of Mr. Rötter, the Baptist Forstander, although he was about there for near three months after.

But when they could do nothing against the truth, with the bible argument, history, or even the wisdom of this world, (their vain philosophy), the priests began to contend with each other, and to publish articles in the papers, accusing each other

of bad management towards me, and to write against the unlawful course of the mayor for stopping my public meeting, as I had now in private filled the land with my doctrine, and they (as they now said) had not the opportunity of exposing it before the public, while the people were asking, the priests through the papers, if those things which I had said in my tracts were so; one great question with them was,—has the Church of Christ continued from the Apostles days, or was it again organized in 1830? for I had proven from scripture that it was again organized in that year; but the question was not answered when I left, nor are there priests enough in Denmark to prove the negative from the bible.

The Baptists now sent to Hamburgh for Mr. Köbner, one of their head men, to come with all possible speed, as it would be the only means of saving their church, for they had done all they could, and even passed a law that any member of their church who should be known to go twice to our meeting, or twice converse with any of the Saints, should be cut off from their Church; but still they would occasionally hear and then believe the truth, till their church in Aalborg was principally broken up.

In the meantime Köbner came with those old American lies, of Kidder, Bennett; Bows, of England, &c., and thus armed with the weapons of his master, he met me first in private, and for the first two hours I could not bring him to the Scriptures, till at last I read 2nd Timothy iv, verses 1 to 4, and showed him wherein he was now fulfilling Paul's prophecy, which brought him a little to a pause, and soon we adjourned, as he had given out word to a few that he would meet me that night in my room, so we met with some of the Saints and some of the Baptists, including their leading members there. We spoke 15 minutes each alternately till about eleven, when they were confused and the meeting broke up, the result of which was the next day (Saturday) two came forward and were baptized; Sunday he spent the most of the day in reading, translating, and explaining Bennett's history of the Saints, &c., which in itself is so unreasonable that many of his members that had come in from the country to hear him, were so disgusted, that in the afternoon they were seen about the streets conversing with each other on the question of, "whether it was a sin or not for them to go up there and

hear the Holy Sabbath profaned with such things as had been read there in the forenoon." Köbner finding that the old lies newly translated did not take so well with the people as he expected, (in particular when read in the church on the Sabbath,) the old leading men met and decided that Köbner should meet me on Tuesday night, in their meeting-house, and accordingly they addressed me a line in the afternoon of the same day of the meeting, without stating the question or the nature of the meeting, but I had learned it from another source, so that when the appointed hour came, I was prepared for them, and they had also given out that a few of the Saints and a few of the Baptists might attend; there were, however, some strangers come in, and they thought they were Saints, and we thought they were Baptists, till the meeting's close, and thus, much to our satisfaction and their disappointment, were there strangers that came to hear the truth.

All things being now ready, Köbner arose, and demanded in a tone of authority for me to prove "that there was in the apostolic church a priesthood, or individual members chosen to officiate in the priest's office, as Joe Smith had organized in the Mormon sect," which, as you well understand, was a light thing for me to do; not only that it was so in those days, but that after the falling away it should be restored again to the earth before our Saviour's second coming. The meeting continued till about eleven, when Köbner arose and asked me how long I wished to hold the meeting; to which I replied as long as you will; I stand here a living witness of the Eternal truths of Heaven, as revealed in these last days, and am at your service to continue here from day to day as long as you please; to which he replied, that he looked upon me as an unconverted man, it was not worth their while to spend the time with me: so the meeting broke up; and the next day at night there were three who came forward for baptism. One thing occurred worthy of notice in the discussion. I had about two months before published 1000 copies of scriptural references, to prove the great work of the Lord in the last days, and they were now thickly circulating among the people, to which the Baptists and Swedenborgians jointly had replied, and ordered 1000 copies to be printed, 200 of which were already struck off and in circulation

among the people; one had fallen into my hands, and during the discussion I used it to a good advantage. Köbner at first denied its being a Baptist production, or their having any hand in it, but I showed him Föltved's name in the first page, standing in bold relief, and asked him whose name that was, and if we could receive the teachings of their own presiding elder, as Baptist doctrine, which caused confusion among them, for he turned upon Föltved and gave him a severe rebuke for his unwise course. The next day Föltved was round to call in all he could that were in circulation, and made a request to his brethren and friends to help him, and burn all that they could find, and he went to the printer's and secured the remainder, which were all burnt, as I was informed by good authority; and now when the Baptists say to the Saints that there is to be no more priesthood, the Saints say to them that they, the Baptists, have not only a priesthood, but offer whole *burnt* offerings. The next thing of note that occurred was an article in the papers, stating that "Köbner would expose the wicked designs of Mormonism for three successive evenings, in Drammatikken, by reading and explaining their early history in North America," &c. &c. The first evening it was attended by the principal men in the city, and the other two evenings there was quite a falling off; in the meantime, the minister from Copenhagen had written to the mayor to give me liberty to hold meetings according to the late laws of Frederick the 7th, which he did, and wrote me a letter to that effect, and while Köbner was lecturing in Drammatikken, I put an article in the papers, stating that I now had liberty to hold public meetings again; after which, we had good attendance as long as I remained there. But many of the people, particularly the Baptists, began now to say, that because I did not meet Köbner in Drammatikken, I dare not, and I was afraid to have my doctrine exposed; to which I replied publicly by putting an article again in the papers, stating that if Köbner would meet me in a respectable place for such a meeting, I would prove to him and every other that would attend, that our doctrine was in strict accordance with the Holy Scriptures, and that the Baptist church was not the church of Christ; and while the whole country was now waiting for a reply from Köbner, the next we saw of him was his

name as a passenger for Hamburgh. This is a short history of my labours in Jylland, where I remained for six months and three days, during which time the Lord enabled me to establish a church there, consisting of one elder, three teachers, one deacon, ninety-one baptized, and two cut off. I also had published 1000 tracts, including our faith, which I circulated gratis, 1000 scriptural references, and 800 chronological tables, showing the age of the world in which we live, and proving that our Saviour's second coming is near. I also circulated about 200 tracts, that brother Snow sent me from Copenhagen, thus have I spent a busy winter, while the goodness of the Lord has been round about me, and his Spirit has not forsaken me, for it is HE that has done the work, for no mortal man alone could do it, and I feel to humble myself in the dust, and offer thanksgiving, and praise, and adoration to his holy name for ever and ever, for his great goodness in sparing my life, and giving his Spirit to the humble, and confirming the testimony of his unworthy servant with signs following the believers. Having bid farewell to the beloved Saints in Aalborg, I travelled 170 (English) miles, and

am now in Schleswig city, among the Dutch, but times are precarious here, no one is allowed to pass the streets after nine, p.m., without a written pass from the commanding general; but if brother Snow does not give me further directions or appoint me another field of labour, I feel a deep desire still, as I have for years past, to search among this people for the lost sheep of the house of Israel, for here are thousands of Judah, and tens of thousands of Ephraim. The brethren in Copenhagen are doing a good work, under the wise and deliberate counsels of brother Snow, but his time is principally occupied in publishing the Book of Mormon, which prevents him from laboring much among the people; he is a man of God, a man of faith, and the work in Denmark prospers under his presidency: but now I close by praying for the blessing of the Lord God of the Holy Prophet Joseph to rest upon you, and all the Zion of the son Ahman, together with the Israel of God in all the world, in the name of Jesus Christ our Saviour. Amen.

Your fellow-laborer in the new covenant,

G. PARKER DYKES.

TRUTH IS MIGHTY AND WILL PREVAIL!

LETTER FROM PRESIDENT WILLIAM PHILLIPS, OF WALES. — BAPTISM OF TWO BAPTIST MINISTERS AND A PORTION OF THEIR FLOCKS.—OCCUPANCY OF THEIR CHAPEL BY THE LATTER-DAY SAINTS.—RAPID SPREAD OF THE GOSPEL IN THAT VICINITY.

14, Castle Street, Merthyr Tydfil, April 30, 1851.

Dear President Richards,—In regard to the Baptist chapel, the minister and his flock, which I wrote you about a few weeks ago. I promised then that you should shortly receive good news. I now beg to inform you that we entered the chapel last Wednesday evening, at seven o'clock. I took the minister's chair under the pulpit, and we held a Saints', or rather a preaching meeting; the chapel was crowded with Saints, Baptists, and others, and we had an excellent meeting, and confirmed one member. Two Baptist ministers and some of the flock promised they would be baptized on the following Sunday. Sunday came, and I went through to Treaman, the village where they live, about five miles off; and I put on my black gown, and walked down through the village to the river, and when the meeting was opened by singing and praying, I

called upon Mr. David Rees, one of the ministers, to preach a little; he stood up and spoke as follows:—"Dear hearers, I don't know what is your intention here this morning, but I know what is mine. I have been for years connected with the Baptist denomination, and a minister too. I have been honest and sincere with them in praying to God for the promised gifts and blessings as recorded in scriptures; but have failed to receive any of them up to this time. But as I have said many times before, I have received many comforts and pleasures, and I testify that the sectarians of this age have not got them, because they don't profess to believe in such things. I am determined to join the Latter-day Saints, because they promise them fairly, the same as Former-day Saints, believing faithfully if they are to be had, and that I shall receive them.

Now I conclude, and take baptism for the remission of my sins, and may God bless you all to follow after me, is my prayer. Amen." Afterwards I called upon Mr. David Jones, the other minister, he spoke as follows:—"My heart is full of love towards you all, and it is a day after date for any one to try to persuade me. I have been a minister for many years with the Baptist denomination. I have been believing for years that I had authority in my possession to preach the Gospel, &c., but when perusing church history as far back as the ninth century, I saw that a link has been broken, and also that it was impossible for the authority to rise from the earth, and that it must be restored from the heavens; and who is more competent to restore it than an angel? and now I am determined to become as a little child and be baptized for the remission of my sins, by those whom I really believe are legally authorized. Now I would advise you all to come after me, if you have been clothing yourselves with your best clothes, come now and put on Christ through baptism with me, so that we can say Abba Father, for I want to know God as a child knows his natural father. May God bless you all." The above are their words as near as I can remember. Then I preached a little after them, and said that every one that will live righteously in Christ Jesus will be persecuted. These people have been teaching the principles recorded in scriptures as near as they could, and for that reason they were cut off from the Baptist association, without having even a privilege to speak for themselves. I don't condemn all the Baptists, because I know that there are many good and honest-hearted people in their midst, like every other denomination. And every one that will live righteously, must come from the midst of the unrighteous to the Kingdom of God, that they may receive the gift of the Holy Ghost, and may the God of Heaven bless them. I had great

influence over the congregation. I bore testimony that this Gospel was restored by an angel to the prophet Joseph Smith, and that every body must receive and obey the same before they can receive the gift of the Holy Ghost and be saved. There were about 2000 people present; there were a great many ready to raise a riot, but most of them were on my side. Then I baptized the two ministers and three of their members; there were about twenty who arranged to be baptized together, but circumstances would not permit them last Sunday, but they are coming and many more with them, so they say.

At two o'clock we entered the chapel again. I retook the minister's chair under the pulpit, and after opening the meeting we confirmed the two ministers, and the three others, in the large seat under the pulpit. Afterwards I moved, and it was seconded, and passed unanimously, that brothers David Jones and David Rees be ordained priests, so we ordained them in the large pew also. Afterwards I addressed the meeting upon the duties of priests, for a few minutes, and told them both that what the world called priests are generally more respected than ministers, but that they both must not expect even half as much reverence as ministers now from the world, &c., every body seemed very much pleased, and we had an excellent meeting.

At six o'clock I ascended the pulpit, the chapel was very full of people, a great many have believed. I had an interview with a gentleman that was present after the meeting was over, and he promised he would be baptized soon. I expect many will be baptized in that neighbourhood this week, besides those that have promised. We had excellent meetings all day.

I remain, dear president,

Your fellow servant,

WM. PHILLIPS.

THE MANDINGO INDIANS.

The following account we give, as communicated by a gentleman in the company of Colonel Hughes, who is Chief Engineer of the Panama Railroad.

(From the "Deseret News.")

The following morning, at daylight, we proceeded to Mandingo Bay, arriving about noon at one of the centre islands.

This bay is said to contain 113 islands, which are held in the sole possession of the Mandingo Indians, who do not permit the

residence therein of any human being, not of their own tribe and lineage. Very little is known of their history, and as they themselves are either non-communicative or ignorant, and as it is believed, keep no record of anything, their origin may perhaps never be discovered. They live among the natives, some occupying the islands—some the main land—but all firmly united as a band, obeying one chief, or “old man,” who is believed to be endowed by God with all wisdom, might, and power. The government is patriarchal. The “old man” is the spiritual adviser, as well as chief judge in temporal affairs. He is powerful in mind and body, and all his faculties are evergreen. God endows with him peculiar health. He is acknowledged and regarded by his people as the vicegerent of God, and all his orders are obeyed. He is also the great medicine—the cure-all. In cases of sickness or infirmity, they apply to him, and whether relief is obtained or not, the applicants are contented. Colonel Hughes propounded the question, “Upon whom does the office of ‘old man’ descend at the decease of the present ‘old man?’” The reply was “To the next oldest man of the tribe.”

Col. Hughes.—Suppose the successor should not be endowed with the same qualities of intelligence?

Reply.—That cannot be; for when the mantle descends, the Great Spirit imbues that mind with all knowledge. The “old man” knows everything.

The main land has seldom, if ever, been approached by foreigners, and nothing is known of it. The islands, presenting one of those geological changes by which the surface of the earth has been modified, are the result of those surprising productions of nature, the zoophites. These coral islands are as beautiful as nature can make them. Under the clear blue water, a variety of forms, of singular and fantastic shape, are glowing with vivid tints of every shade, between green, purple, brown and white, equalling in beauty, and excelling in grandeur, the most favourite parterre of the curious florist. The surface of these islands (at first emerging from the sea, are slightly covered with sands, to which has been added the soil accumulated from the feathers and dung of birds of prey, with leaves and branches of trees washed ashore,) is composed of the lightest mould imaginable. The produce is the cocoa nut tree, which is particularly adapted to all soils, whether

sandy, rich, or rocky. The blessings which are conveyed to man by this single production of nature (the cocoa nut tree) are incalculable. It grows in a stately column, from thirty to fifty feet in height, crowned by a verdant capital of waving branches, covered with long spiral leaves. Under this foilage, bunches of blossoms, clusters of green fruit, and others advanced to maturity, appear in mingled beauty. The trunk furnishes beams and rafters for houses; the leaves make an excellent thatch, as well as good umberellas, mats for the floor, and brooms; while the finest fibres can be woven into fine carpeting. The covering of the young fruit is very curious, resembling a piece of thick cloth in a conical form, as close and firm as if it came from the loom. The nuts contain a delicious milk, and a kernel sweeter than the almond, which when dried, furnishes an abundance of oil, and after the oil is extracted the remains feed cattle and poultry, and make a good manure. Arrack, vinegar, and sugar are also made from this tree. The shell of the nut furnishes cups, ladles, and other domestic utensils; while the husk is of the utmost importance; it is manufactured into ropes and cordage of every kind, from the smallest twine to the largest cables and which are said to be far more durable than those of hemp. Then, what a blessing is the cocoa nut tree!

Before reaching the entrance of the bay, some twenty miles from land, we descried a fleet of canoes under sail, managed with a skill that equals the best Whitehall boatmen, and on bearing down, found them to contain Mandingo Indians, upon fishing excursions. We shipped one canoe with its two Indians, much to the chagrin of the occupants of the others, who kept up a furious jabbering with their unknown tongue. We afterwards learned that the furious talker was a chief presumptive, which, if known at the time, we would have taken him on board.

No pen can describe the exquisite feelings of serene delight that possessed the soul upon approaching these islands. The pictures of early youth, so elaborated in our toy-books, when the young brain takes the first and most lasting impression, were here spread before us. The solitary island, embosomed in the blue ocean—the straight, stern and wavy branches of the trees, brought back to memory those by-gone days of innocence and truth.

We cast anchor near the shore of Campbell's island. No men were visible; a knot of women and children were seen half-hiding behind the trees. Four of our party landed, who were received by the women and children in ominous silence, which produced some anxiety for personal safety; all fear, however, was dispelled upon the arrival of Campbell, who, speaking a few words of English, bade us welcome. He was very attentive, and presented one of the party with a splendid bow and quiver of arrows. Under his guidance we visited the interior of the houses; Campbell's daughter lay sick of a fever; all the household goods were ranged in due order under the head of her hammock, and upon an altar in front, the incense of cayenne and balsam wood perpetually ascended. Our good surgeon prescribed for her, much to the gratification of her father.

The women do not possess one single captivating charm. Their stature is not over five feet, heads large and face broad, with a gold ring or triangle through the nose, huge square shoulders, no waist, all body; their legs exposed from the knees, are encircled by fanciful bracelets of beads, making deep indentations; one above the ankle, one above and below the calf, and one above the knee. The protrusion of flesh between these bracelets, produces pity in the minds of the beholders. Yet it was remarked, that even this was a far less prejudicial practice than that which our American dames formerly indulged in, viz.: the practice of encircling their lovely waists in whalebone compressions—a habit now happily abandoned by all the fashionable beauties.

The men are short and stumpy, not over five feet six inches on an average, thick and square built, and are capable of enduring great fatigue. Their heads are remarkably large and round, features prominent, with all the physiognomy of the Jew.

* * * *

A question arose as to whether this people be not descendants of one of the lost tribes of Israel.

Upon our arrival, Colonel Hughes distinctly avowed the purpose of his visit, viz.: to make a journey overland to the Pacific; but he was referred to the "old man," who alone could give a reply. The "old man" was accordingly sent for, and on the third day he made his appearance. In the mean time, we had ample opportu-

nities of talking with the natives, and some of our conversations eventuated to our great amusement.

It is difficult to decide whether they are supremely ignorant or excessively cunning. They are careful in answering questions in regard to their country, and are jealous of all foreigners. They have never submitted to any foreign government, and although they are within the bounds of the New Granadian government, they pay no tribute nor admit of any allegiance whatever. We formed some pleasant and amusing acquaintance among the head men, who speak a few words of English, taken up from the crews of vessels that occasionally visit to trade. Mr. John Bull, Mr. Tom Campbell, Mr. Tom Bat, Mr. Tim Baggs, Mr. Toby Dot, &c., &c. proved themselves very complaisant in partaking of the hospitalities of the Orus.

In course of a cross examination, made with a view to get some clue to their early history, the following question was asked:—"Who lived here four hundred or five hundred years ago?" The reply was, "Tim's father." This reply disturbed the gravity of all who heard it. Now Tim is a downright good fellow, and has travelled; he has been to Baltimore, and he knows much of the world; besides, he is the son of the old man, the wise one.

On another occasion, a man with the appearance of sixty years was asked how old he was; he replied, one hundred and twenty-one years. They keep no note of time, and remark no other object than the full moon.

On Sunday morning, April 22, the old man arrived, and, with his grand counselors, appeared in the cabin of the steamer, which was cleared for a council chamber. The old man possesses the most amiable, intellectual, and pleasant physiognomy of any of his tribe, and he presided with great dignity. Colonel Hughes and suite occupied seats in the council. The following talk was then held by means of an interpreter:—

Col. Hughes:—I come from Washington in America. My old man—great chief, chief of twenty millions of Americans—sends me to talk to the old man of Mandingo's great tribe. My old man loves the old man of Mandingo, and sends him his regards.

OLD MAN:—Old man of Mandingo loves old man of America.

"Huoo, huoo, huoo," repeated similar to groans by all the council.

Col. Hughes:—Old man of America has much land afar off, on the Pacific, too much days to catch 'em by land, too much days to catch 'em by water round Cape Horn; wants to make a road nearer—catch 'em quick; wants old man to send some faithful Indians to escort him over the land, to the Pacific, to let him see if the land is good for a road.

Old Man:—Land not good; can't catch 'em there; better catch 'em by Cape Horn; no make a road in Mandingo Country—God Almighty get vexed.

Col. Hughes:—Will you allow us to go a-cross?

Old Man;—No!

"Huoo, huoo, huoo," responded again the Indians, and the council broke up.

Previous to the interview with the old man, Col. Hughes had satisfied himself of the character of the harbors, of the coast, and of the rivers, and had already pronounced them unfit for his purpose—the deep waters presenting no convenient anchorage, and the rivers having but two or three feet depth of water. Thus ended the expedition to Mandingo Bay.

ON VISITING THE GRAVE OF ELDER JAMES H. FLANIGAN.

I stood by the grave of our brother, who's gone

To a brighter and happier sphere:

I sighed, but I felt in my heart, not to mourn

For the loss of our President dear.

As the azure blue flower that hangs near his tomb,

Shedding fragrance and beauty around,

May be pluck'd from its stem in the prime of its bloom,

And its leaves wither low on the ground.

Thus, our brother was called in the spring-tide of life,

His spirit escaped from its clay;

Has soar'd far aloft from all sorrow and strife,

And commenced a more glorious day.

Unfolding to spirits, who mourn for their crimes,

The Gospel of glory and power;

He'll return with his Saviour in fulness of times,

And bloom like that beautiful flower.

Birmingham.

ARAMINTA JOHNSTONE.

LIST OF MONIES RECEIVED FROM THE 30TH OF APRIL, TO THE 13TH OF MAY, 1851.

John Price	£2 0 0	Brought forward	£60 10 5
W. C. Dunbar	5 0 0	John R. Roberts	2 0 0
Richard Morris	4 0 0	Henry Nash	10 0 0
John Taylor	5 0 0	John Copley	4 0 0
Richard Tilt	20 0 0	George Bywater	2 0 0
Edward Milnes	4 10 5	John Threlkald	2 0 0
James Walker	20 0 0	William Soulsby	5 0 0
Carried forward	£60 10 5		£85 10 5

ADDRESSES.—James D. Ross, 15, Townsend Street, Cheltenham.

John S. Higbee, 7, Pudding Chair, Newcastle-upon-Tyne.

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1851

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 12.—Vol. XIII.

JUNE 15, 1851.

Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,
March 26th, 1850,

BY THOMAS L. KANE.

“O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis finit!”

De Im. J. C. I. 18.

(*Continued from our last.*)

The pauper Omahas were ready to solicit as a favour the residence of white protectors among them. The Mormons harvested and stored away for them their crops of maize; with all their own poverty they spared them food enough besides, from time to time, to save them from absolutely starving; and their entrenched camp to the north of the Omaha villages, served as a sort of breakwater between them and the destroying rush of the Sioux.

This was the Head Quarters of the Mormon Camps of Israel. The miles of rich prairie enclosed and sowed with the grain they could contrive to spare, and the houses, stacks, and cattle shelters, had the seeming of an entire county, with its people and improvements transplanted there unbroken. On a pretty plateau overlooking the river, they built more than seven hundred houses in a single town, neatly laid out with highways and byways, and fortified with breast-work, stockade, and block houses. It had too, its place of worship, “Tabernacle of the Congregation,” and various large workshops, and mills and factories provided with water power.

They had no camp or settlement of equal size in the Pottawatamie country. There was less to apprehend here from Indian invasion; and the people scattered themselves therefore along the rivers and streams, and in the timber groves, wherever they found inviting localities for

farming operations. In this way many of them acquired what have since proved to be valuable pre-emption rights.

Upon the Pottawatamie lands, scattered through the border regions of Missouri and Iowa, in the Sauk and Fox country, a few among the Ioways, among the Poncahs in a great company upon the banks of the L'Eau qui Coule, or Running Water River, and at the Omaha winter quarters;—the Mormons sustained themselves through the heavy winter of 1846--1847. It was the severest of their trials. And if I aimed at rhetorical effect, I would be bound to offer you a minute narrative of its progress, as a sort of climax to my history. But I have, I think, given you enough of the Mormons' sorrows. We are all of us content to sympathize with a certain extent of suffering; but very few can bear the recurring yet scarcely varied narrative of another's distress without something of impatience. The world is full of griefs, and we cannot afford to expend too large a share of our charity, or even our commiseration in a single quarter.

This winter was the turning point of the Mormon fortunes. Those who lived through it were spared to witness the gradual return of better times. And they now liken it to the passing of a dreary night, since which they have watched the coming of a steadily brightening day.

Before the grass growth of 1847, a body of one hundred and forty-three picked men, with seventy wagons, drawn by their best horses, left the Omaha quarters, under the command of the members of the High Council, who had wintered there. They carried with them little but seed and farming implements, their aim being to plant spring crops at their ultimate destination. They relied on their rifles to give them food, but rarely left their road in search of game. They made long daily marches, and moved with as much rapidity as possible.

Against the season, when ordinary emigration passes the Missouri, they were already through the South Pass; and a couple of short day's travel beyond it, entered upon the more arduous portion of their journey. It lay in earnest through the Rocky Mountains. They turned Fremont's Peak, Long's Peak, the Twins, and other King Summits, but had to force their way over other mountains of the rugged Utah range, sometimes following the stony bed of torrents, the head waters of some of the mightiest rivers of our continent, and sometimes literally cutting their road through heavy and ragged timber. They arrived at the grand basin of the Great Salt Lake, much exhausted, but without losing a man, and in time to plant for a partial autumn harvest.

Another party started after these pioneers, from the Omaha winter quarters, in the summer. They had 566 wagons, and carried large quantities of grain, which they were able to put in the ground before it froze.

The same season also these were joined by a part of the Battalion and other members of the Church, who came eastward from California and the Sandwich Islands. Together, they fortified themselves strongly with sunbrick-wall and block-houses, and living safely through the winter, were able to tend crops that yielded ample provision for the ensuing year.

In 1848, nearly all the remaining members of the Church left the Missouri country in a succession of powerful bands, invigorated and enriched by their abundant harvests there; and that year saw fully established their Commonwealth of the New Covenant, the future STATE OF DESERET.

I may not undertake to describe to you in a single lecture the Geography of Deseret, and its Great Basin. Were I to con-

sider the face of the country, its military position, or its climate and its natural productions; each head, I am confident, would claim more time than you have now to spare me. For Deseret is emphatically a New Country; new in its own characteristic features, newer still in its bringing together within its limits the most inconsistent peculiarities of other countries. I cannot aptly compare it to any. Descend from the mountains where you have the scenery and climate of Switzerland, to seek the sky of your choice among the many climates of Italy, and you may find, welling out of the same hills, the Freezing Springs of Mexico, and the Hot Springs of Iceland, both together coursing their way to the Salt Sea of Palestine in the plain below. The pages of Malte Brun provide me with a less truthful parallel to it than those which describe the happy valley of Rasselas or the continent of Balnibarbi.

Let me then press on with my history, during the few minutes that remain for me.

Only two events have occurred to menace seriously the establishment at Deseret: the first threatened to destroy its crops, the other to break it up altogether.

The shores of the Salt Lake are infested by a sort of insect pest which claims a vile resemblance to the locust of the Syrian Dead Sea. Wingless, dumpy, black, swollen-headed, with bulging eyes, in cases like goggles, mounted upon legs of steel wire and clock spring, and with a general personal appearance that justified the Mormons in comparing him to a cross of the spider on the buffalo, the Deseret Cricket comes down from the mountains at a certain season of the year, in voracious and desolating myriads. It was just at this season, that the first crops of the new settlers were in the full glory of their youthful green. The assailants could not be repulsed. The Mormons, after their fashion, prayed and fought, and fought and prayed, but to no purpose. The "Black Philistines" mowed their way, even with the ground, leaving it as if touched with an acid or burnt by fire.

But an unlooked for ally came to the rescue. Vast armies of bright birds, before strangers to the valley, hastened across the lake from some unknown quarter, and gorged themselves upon the well-fatted enemy. They were snow white, with little heads and clear dark eyes, and little feet, and long wings, that arched in

flight "like an angel's." At first the Mormons thought they were new enemies to plague them; but when they found them hostile only to the locusts, they were careful not to molest them in their friendly office, and to this end declared a heavy fine against all who should kill or annoy them with fire arms. The gulls soon grew to be tame as the poultry, and the delighted little children learned to call them their pigeons. They disappeared every evening beyond the lake; but returning with sunrise, continued their welcome visitings till the crickets were all exterminated.

This curious incident recurred the following year, with this variation, that in 1849 the gulls came earlier and saved the wheat crops from all harm whatever.

A severer trial than the visit of the cricket-locusts threatened Deseret in the discovery of the gold of California. It was due to a party of the Mormon battalion recruited on the Missouri, who on their way home found employment at New Helvetia. They were digging a mill race there, and threw up the gold dust with their shovels. You all know the crazy fever that broke out as soon as this was announced. It infected every one through California. Where the gold was discovered, at Sutter's and around, the standing grain was left uncut; whites, Indians, and mustees, all set them to gathering gold, every other labor forsaken, as if the first comers could rob the casket of all that it contained. The disbanded soldiers came to the valley; they showed their poor companions pieces of the yellow treasure they had gained; and the cry was raised, "To California—To the Gold of Ophir our brethren have discovered! To California!"

Some of you have perhaps come across the half-ironic instruction of the heads of the Church to the faithful outside the Valley:—"THE TRUE USE OF GOLD is for paving streets, covering houses, and making culinary dishes; and, when the Saints shall have preached the gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the perfect satisfaction of His People. Until then let them not be over anxious, for the treasures of the earth are in the Lord's storehouse, and he will open the doors thereof when and where he pleases."—*II General Epistle*, 14.

The enlightened virtue of their rulers

saved the people and the fortunes of Deseret. A few only went away—and they were asked in kindness never to return. The rest remained to be healthy and happy, to "raise grain and build up cities."

The history of the Mormons has ever since been the unbroken record of the most wonderful prosperity. It has looked as though the elements of fortune, obedient to a law of natural re-action, were struggling to compensate to them their undue share of suffering. They may be pardoned for deeming it miraculous. But, in truth, the economist accounts for it all, who explains to us the speedy recuperation of cities, laid in ruin by flood, fire, and earthquake. During its years of trial, Mormon labour has subsisted on insufficient capital, and under many trials: but it *has* subsisted, and survives them now, as intelligent and powerful as ever it was at Nauvoo, with this difference, that it has in the meantime been educated to habits of unmatched thrift, energy and endurance, and has been transplanted to a situation where it is in every respect more productive. Moreover, during all the period of their journey, while some have gained by practice in handicraft, and the experience of repeated essays at their various halting-places, the minds of all have been busy framing designs and planning the improvements they have since found opportunity to execute.

The territory of the Mormons is unequalled as a stock-raising country. The finest pastures of Lombardy are not more estimable than those on the east side of the Utah Lake and Jordan River. We find here that cereal anomaly, the Bunch grass. In May, when the other grasses push, this fine plant dries upon its stalk, and becomes a light yellow straw, full of flavour and nourishment. It continues thus through what are the dry months of the climate, till January, and then starts with a vigorous growth, like that of our own winter wheat in April, which keeps on till the return of another May. Whether as straw or grass, the cattle fatten on it the year round. The numerous little dells and sheltered spots that are found in the mountains, are excellent sheep-walks; it is said that the wool which is grown upon them is of an unusually fine pile and soft texture. Hogs fatten on a succulent bulb or tuber, called the Seacoe, or Seegose Root, which I hope will soon be naturalized with us. It is highly esteemed as a ta-

ble vegetable by Mormons and Indians, and I remark that they are cultivating it with interest at the French Garden of Plants. The emigrant poultry have taken the best of care of each other, only needing liberty to provide themselves with every other blessing.

The Mormons have also been singularly happy in their Indian relations. They have not made the common mistake of supposing savages insensible to courtesy of demeanor; but, being taught by their religion to regard them all as decayed brethren, have always treated the silly wicked souls with kind-hearted civility. Though their outlay for tobacco, wampum, and vermilion has been of the very smallest, yet they have never failed to purchase what good-will they have wanted.

Hence, it happens, that in their land of promise, they are on the best of terms with all the Canaanites, and Hittites, and Hivites, and Amorites, and Gergashites, and Perizzites, and Jebusites, within its borders; while they "maintain their cherished relations of amity with the rest of mankind," who, in their case, include a sort of latest remnant of the primæval primates, called the Root Diggers. The Diggers; who in stature, strength, and general personal appearance, may be likened to a society of old negro women, are only to be dreaded for their exceeding ugliness. The tribes that rob and murder in war, and otherwise live more like white men, are, however, numerous all around them.

Fortunately, upon their marauding expeditions, and in matters that affect their free-booting relations generally, they all obey the great war chief of the tribe called the Utahs, in the heart of whose proper territory the Mormon settlements are comprehended.

If accounts are true, the Utahs are brave fellows. They differ obviously from the deceased nations, to whose estates we have taken it upon ourselves to administer. They ride strong, well-limbed Spanish horses, not ponies; bear well-cut rifles, not shot guns, across their saddle-bows, and are not without some idea of military discipline. They carry their forays far into the Mexican States, laying the inhabitants under contribution, and taking captive persons of condition, whom they hold to ransom. They are, as yet at least, little given to drink; some of them manifest considerable desire to acquire

useful knowledge; and they are attached to their own infidel notions of religion, making long journeys to the ancient cities of the Colorado, to worship among the ruined temples there. The Soldan of these red Paynims, too, their great war chief, is not without his knightly graces. According to some of the Mormons, he is the paragon of Indians. His name, translated to diminish its excellence as an exercise in Prosody, is Walker. He is a fine figure of a man, in the prime of life. He excels in various manly exercises; is a crack shot, a rough rider, and a great judge of horse-flesh.

He is, besides, very clever in our sense of the word. He is a peculiarly eloquent master of the graceful alphabet of pantomime, which stranger tribes employ to communicate with one another. He has picked up some English, and is familiar with Spanish and several Indian tongues. He rather affects the fine gentleman. When it is his pleasure to extend his riding excursions into Mexico, to inflict or threaten outrage, or to receive the instalments of his black mail salary, he will take offence if the poor people there fail to kill their fattest beeves, and adopt other measures to show him obsequious and distinguished attention. He has more than one black-eyed mistress there, according to his own account, to whom he makes love in her own language. His dress is a full suit of the richest broadcloth, generally brown, cut in European fashion, with a shining beaver hat, and a fine cambric shirt. To these he adds his own gaudy Indian trimmings, and in this way contrives, they say, to look superbly, when he rides at the head of his troop, whose richly caparisoned horses, with their embroidered saddles and harness, shine and tinkle as they prance under their weight of gay metal ornaments.

With all his wild cat fierceness, Walker is perfectly velvet-pawed to the Mormons. There is a queer story about his being influenced in their favour by a dream. It is the fact, that from the first he has received the Mormon exiles into his kingdom, with a generosity that in its limited sphere transcends that of the Grand Monarch to the English Jacobites. He rejoices to give them the information they want about the character of the country under his rule; advises with them as to the advantages of particular localities, and wherever they choose to make their settle-

ments, guarantees them personal safety and immunity from depredation.

From the first, therefore, the Mormons have had little or nothing to do in Deseret but attend to their mechanical and strictly agricultural pursuits. They have made several successful settlements; the farthest North, at what they term Brownsville, is about forty miles, and the farthest South, in a valley called the Sanpetch, two hundred miles from that first formed. A duplicate of the Lake Tiberias, or Genezareth, empties its waters into the innocent Dead Sea of Deseret, by a fine river, to which the Mormons have given the name—it was impossible to give it any other—of the Western Jordan.

It was on the right bank of this stream, at a choice spot upon a rich table land, traversed by a great company of exhaustless streams, falling from the highlands, that the Pioneer band of Mormons, coming out of the mountains in the night, pitched their first camp in the Valley, and consecrated the ground. Curiously enough, this very spot proved the most favourable site for their chief settlement, and after exploring the whole country, they have founded on it their city of the New Jerusalem. Its houses are spread, to command as much as possible the farms, which are laid out in Wards, or Cantons, with a common fence to each Ward. The farms in wheat already cover a space greater than the District of Columbia, over all of which they have completed the canals, and other arrangements for bountiful irrigation, after the manner of the cultivators of the East. The houses are distributed over an area nearly as great as the City of New York.

They have little thought as yet of luxury in their public buildings. But they will soon have nearly completed a large common public store-house and granery, and a great-sized public bath-house. One of the many wonderful thermal springs of the Valley, a white sulphur water of the temperature of 102 deg. Fahrenheit, with a head "the thickness of a man's body," they have already brought into the town for this purpose; and all have learned the habit of indulging in it. They have besides a yellow brick meeting-house, 100 feet by 60, in which they gather on Sundays and in the week-day evenings. But this is only a temporary structure. They have reserved a summit level in the heart of the city for the site of a Temple far

superior to that of Nauvoo, which, in the days of their future wealth and power, is to be the landmark of the Basin and goal of future pilgrims.

They mean to seek no other resting place. After pitching camps enough to exhaust many times over the chapter of names in 33rd Numbers, they have at last come to their Promised Land, and, "behold, it is a good land and large, and flowing with milk and honey:" and here again for them, as at Nauvoo, the forge smokes and the anvil rings, and whirring wheels go round; again has returned the merry sport of childhood, and the evening quiet of old age, and again dear house-pet flowers bloom in garden plots round happy homes.

It is to these homes in the heart of our American Alps, like the holy people of the Grand Saint Bernard, they hold out their welcome to the passing traveller. Some of you have probably seen in the St. Louis papers, the repeated votes of thanks to them of companies of emigrants to California. These are often reduced to great straight, after passing Fort Laramie, and turn aside to seek the Salt Lake Colony in pitiable plights of fatigue and destitution. The road, after leaving the Oregon trace, is one of increasing difficulty, and when the last mountain has been crossed passes along the bottom of a deep Canon, whose scenery is of an almost terrific gloom. It is a defile that I trust no Mormon Martin Hofer of this Western Tyrol will be called to consecrate to liberty with blood. At every turn the overhanging cliffs threaten to break down upon the little torrent river that has worn its way at their base. Indeed the narrow ravine is so serated by this stream, that the road crosses it from one side to the other, something like forty times in the last five miles. At the end of the ravine, the emigrant comes abruptly out of the dark pass into the lighted valley on an even bench or terrace of its upper table land. No wonder if he loses his self-control here. A ravishing panoramic landscape opens out below him, blue, and green, and gold, and pearl; a great sea with hilly islands, rivers, a lake, and broad sheets of grassy plain, all set as in a silver chased cup, within mountains whose peaks of perpetual snow are burnished by a dazzling sun. It is less these, however, than the foreground of old-country farms, with their stacks and thatchings and stock, and the central city smoking from its

chimneys and swarming with working inhabitants, that tries the men of fatigue-broken nerves. The 'Californes' scream, they sing, they give three cheers, and do not count them, a few have prayed; more swear, some fall on their faces and cry outright. News arrived a few days since from a poor townsman of ours, a journeyman saddler, that used to work up Market street, beyond Broad, by name Gillian, who sought the valley, his cattle given out, and himself broken down and half heart-broken:—The recluse Mormons fed and housed him and his party, and he made his way through to the gold diggings with restored health and strength.

To Gillian's credit for manhood, should perhaps be cited his own allegation, that he first whistled through his fingers various popular nocturnal, street, circus, and theatre calls; but it is certain that, when my tidings speak of him, which was when he was afterwards hospitably entreated by a Mormon, whom he knew ten years ago as one of our Chester County farmers, he was completely dissolved into something not far from the hysterics, and wept on till the tears ran down his dusty beard.

Several hundred emigrants, in more or less distress, received gratuitous assistance last year from the Mormons.

(To be continued.)

THE IRRATIONALITY OF SCHISM AND DISSENT, OR THE ERRORS OF MODERN CHRISTENDOM.

BY JAMES F. BELL.

We will now enquire what was the constitution of the primitive church?

First, as to its Priesthood or Ministers, and the authority which they held; secondly, its doctrines and ordinances; and thirdly, its blessings and confirmatory gifts.

St. Matthew records that the Saviour authorised and sent forth Apostles.* St. Paul also states that there were set "in the church, first *Apostles*, secondarily *Prophets*, thirdly *Teachers*," &c. 1 Cor. xii. 28. Eph. iv. 11. These, then, were the ministers or priesthood of the primitive church, but the existing orders of priesthood among the denominations of the present day are very different; for instance, one order consists of first, a Pope; secondly, Bishops; thirdly, Priests; another order consists of, first, the Queen; secondly, Bishops, and so forth; thirdly, of itinerant and local preachers, class-leaders, &c. Since they differ from each other, and the primitive order, it is evident they have made such unauthorised innovations and changes as clearly distinguish them from that system which is emphatically *unchangeable*, and as two or more *different* things are, from the nature of the case *not identical*, so, for the same reason, the popular systems of the present day are not to be confounded with primitive Christianity.

* St. Matthew x. St. Matt. xxviii. 16—20.

The power and authority exercised by the apostles and others was such, that in the name of Jesus they could *remit and retain sins, cast out devils, heal the sick, &c. &c.*, but where do we find this *power* among the religious denominations of the day? With two or three exceptions it is universally denied as being unnecessary. With regard to the Roman Catholics, and others who profess to hold and exercise this power, I would say, that even were it really the case, their systems are in other respects so diametrically opposed to the institutions of Christ as to nullify in toto their claims to genuineness and divine authenticity.

With regard to the *doctrines* and *ordinances* of the Church, as by Christ established, I may state without fear of successful contradiction, that there is as much, or even more disparity between them and the institutions of modern Christendom, than there exists even upon the subject of priesthood. Formerly, the sinner was required to believe and repent *prior* to being baptized, but now this order is *reversed* and unconscious babes are sprinkled in the face, and when of a riper age are instructed to believe and repent.

The *mode* of Baptism has also been changed; for, both sacred and profane history abound in evidence, that the *immersion* of adults was the *original* mode; this fact is also acknowledged by many

learned theologians of high repute, among the denominations professing Christianity; but instead of "immersion," the general mode now adopted, is "sprinkling," while many have abolished the ordinance altogether. The laying on of hands for the gift of the Holy Ghost has met with a similar fate, for some reject it as an "obsolete" and "useless ceremony," while others have but vague ideas as to its import and necessity. The *Sacrament of the Lord's Supper*, and the *anointing of the sick*, have also been treated with indifference and neglect; by those who in this our day have *assumed* preaching as a *profession*, and by their *sordid practices* reduced it to a *miserable trade*.

The blessings and confirmatory gifts next claim our attention, and by referring to the New Testament, we learn that these signs were to follow them that believed. In the name of Jesus Christ they should "cast out devils, speak with new tongues, take up serpents, drink any deadly thing and it should not hurt them, lay hands upon the sick and they should recover." St. Paul, in his Epistle to the Corinthians, writes plainly upon the subject, stating that "there are diversities of gifts," and "differences of administrations," "but the *manifestation* of the Spirit is given to every man" (that is, every faithful man) "to profit withall." To one is given the word of *wisdom*, to another the word of *knowledge*, to another *faith*, to another the gifts of *healing*, to another the working of *miracles*, to another *prophecy*, to another *discerning of spirits*, to another *divers kinds of tongues*, to another the *interpretation of tongues*. But *all these* worketh that one and the self-same spirit, dividing to every man severally as he will.

Now the sects of the present day, with one or two exceptions, not only lay no claim to the enjoyment of these gifts, but in their headlong career of apostacy and superstition, go even farther, for, with the utmost effrontery, and in the most positive terms, they deny their *use* and *necessity*. They argue, that because they have ceased from among the churches they are no longer necessary; but this is a miserable subterfuge, invented for the purpose of hiding the deformity and weakness of those systems which, while professing to be the institutions of Christ, are utterly destitute of the "Power of Godliness." Let the reader remember that these are

the *promises* of Christ, who spake the words of his Father, the Eternal and All-wise God; let him then call to mind the words of St. Paul, that "*all the promises of God are yea and Amen.*" And if he can then believe the hireling priests of the present day, when they give the lie to both Christ and Paul, by *denying their words*, as recorded in the Scriptures, he may conclude that he is on the high road to infidelity, and half way toward practical Atheism.

In order to illustrate in a forcible manner the absurdity of the course adopted by the religionists of the present day in *changing* the institutions of Christ, we might picture to ourselves some saint of the former times resurrected from the dead, proceeding in the guise of a modern preacher to St. Paul's, St. Peter's, St. John's, or some other chapel, to obtain an interview with the ministers thereof. He would perhaps ask for an Apostle, Prophet, Patriarch or Elder; but would be informed that no such authorities were known there, although it was true they had the writings of some who lived and flourished centuries ago. The wisdom and learning of the present day were so great, that their divines had thought fit to introduce a new and unheard of priesthood *quite different in name and nature* from that of former times; for instance, they had now a Pope and Cardinals, Friars and such like, in one denomination; a Parson, Clerk and Curate in another, and so on.

Our incognito would certainly be surprised at this, but when he was informed that instead of baptizing *penitent believers*, they now *sprinkled* unconscious babes, his surprise would be still greater, and would be increased tenfold when he was informed, that *infant depravity* and *eternal damnation* were two of the most favorite and popular doctrines of the age: but when he was informed that they now worshipped a God *without body, parts, or passions*, and, that for the purpose of propagating those absurd and unscriptural doctrines, their preachers were hired like tradesmen for so much per year, his astonishment would be unutterable. His soul would be moved with pity at their sad condition, and he would desire the privilege of preaching to them; if he obtained it, which is exceedingly doubtful, he would preach unto them "Christ and him crucified," and so far he might pro-

ceed in peace, but when he attempted to declare unto them the nature of *genuine repentance*, and *baptism by immersion* for the *remission of sins*, exhorting their hired preachers to give up their salaries, and renounce their *immaterial* and *passionless* God, his doctrine would sound strange and new, for they had from their earliest infancy been so thoroughly traditionated in these erroneous ideas that they could hardly recognise truth when they heard it; indeed some would so far forget themselves that they would publicly call him an impostor and deceiver. The strange preacher would, however, continue to unfold to them the plan of former times, and to speak of the wonderful works of God which were made manifest among his people, he would declare unto them that some spake in tongues, some interpreted, some prophesied, others had visions, some healed the sick, and others obtained the visitations of holy angels. After he had shown forth the power and beauty of the ancient gospel, he would argue the necessity of *the same plan now*, by which the same gifts and blessings could be imparted as formerly. As he did so, some would wonder, others would believe, while a third class, consisting chiefly of hired preachers, would cry out fanatic! fool! madman! impostor! false prophet! and so on. But now picture to yourself my dear reader, their unutterable confusion and dismay, if the unknown preacher should forthwith declare himself the Son of God! We might imagine him bursting forth with language like this:—What! have ye so far erred and strayed from my ways, that my gospel and its gifts are disregarded, and counted as a strange thing? away ye workers of iniquity, ye rulers of the darkness of this world, who have caused my children to err with your vanities and lies.

Having shown that the systems of the day including Papists, Protestants, and all classes of Dissenters are materially different, in Priesthood some, in Doctrine others, from the Primitive Church of Christ and the Apostles; it follows that as they all deny any revelation authorising the change which has thus been effected by them they are all impostors or imposed upon; in either case their preaching and authority are merely human and therefore essentially imperfect and displeasing unto God: and consequently when they one and all declare that “the knowledge of the

true plan of salvation has continued among men from the days of Christ to the present moment,” they utter a falsehood of the most glaring kind.

I will now endeavour to show forth the irrationality of another idea which is acted upon in this our day on a very extensive scale; and which has been, and still is productive of incalculable mischief; namely, that *any one who desires, may go forth and proclaim almost any doctrine he thinks proper, provided only that he sincerely believes it to be true: and that he is qualified to do so without receiving any appointment and heavenly ordination either directly or indirectly.*

Now it is a fact much to be lamented that man with all his sincerity is but a fallible and short-sighted being; and that in matters of faith particularly men entertain and teach a great variety of *opposite* opinions; but as opposites cannot both be true of the same thing at the same time, it is evident that some are propagating *fallacies and fictions*, under the impression that they are positive *truths and facts*. Yet, if *sincerity* be a sufficient salvo for their mis-directed zeal, they are not at all to blame, but have as much right to propagate error as they have to inculcate truth.

Wherever this principle is adopted, error will have more advocates than truth, and will more rapidly advance in the popular estimation; for, out of one hundred teachers of conflicting opinions, one only can be right; hence there will be ninety-nine on the side of error, and only one to advocate truth. This one will be subject to endless disadvantages, for the popularity will be so great, and the minds of its votaries so dark, that the grandeur of truth would be unperceived, and its value utterly unknown. He would have to encounter the prejudice which the teachers of error had excited in the popular mind, and to submit to insults and indignities of every variety. Yet, if he does so in patience, his labour of love will not be altogether in vain, for his example will effect what his preaching could not. The honest and ingenuous will admire his fortitude and zeal, their interest in the preacher will gradually increase, and they will ultimately espouse his cause.

The *seeker* after truth will suffer corresponding disadvantages; for, after hearing in succession the majority of the false teachers, and perhaps being deceived by

them, as he afterwards discovers, he will conclude that the object of his pursuit is either a phantom of the imagination, or else that it is utterly beyond his reach; hence, when the humble messenger of truth does really present himself, he will hardly condescend to hear his doctrine, thinking probably that he is a deceiver like the rest. Seeing then that *indiscriminate* and *self-assumed authority* neither develop truth nor accelerate its progress, but that on the contrary it gives currency to lies, and stamps error with a value and importance to which it has no claim; it follows that the idea is *irrational*, and therefore *untrue*.

Another very popular but equally erroneous idea entertained by the professors of the present day, is, that "any further revelations than those contained in the present canon of the Old and New Testaments are unnecessary; and that we have no reason to expect any more." But let me ask, if, as I have clearly shown, the knowledge of the true gospel has for many centuries ceased from among men, *how can it be restored again except by revelation?* and again, if *indiscriminate* and *assumed authority* be irrational and of demoralising tendency, *how can the necessary qualifications for a true minister of the true gospel be obtained except by revelation?* It is written "unto the wicked God saith, 'what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?'" These words seem to be especially directed to those who reject new revelation, and whom the Lord calls "wicked" for so doing; for the next verse reads as follows: "seeing thou hatest instruction, and castest my words behind thee." It is also written in another place, "how shall they preach except they be *sent*," and in another, "this honour no man taketh unto himself but he that is called of God *as was Aaron*." From these passages we learn that none should go forth to preach or minister in the ordinances of the gospel, until they are "sent" "as was Aaron"; now we understand that Aaron

was called by revelation through his brother Moses, for the Lord told Moses that he (Aaron) should be a spokes-man for him, and directed him to "speak unto him and put words in his mouth: the Lord even spoke unto Aaron, saying go into the wilderness to meet Moses, and all this was done that Aaron might be called and appointed in God's own way, namely, by revelation through one who already holds the priesthood. Hence, as none should preach except they be "sent," and none will be sent of God but in the same manner "as was Aaron," that is by revelation, it follows that *revelation is necessary for the appointment of preachers*, and will continue to be so, *so long as preachers are necessary*. It is further evident that those who *deny* new revelation are not sent of God, but by so doing they renounce the only channel by and through which they could be sent.

It is written that "*all shall know the Lord*" from the least even to the greatest:" but in what manner must this knowledge be obtained? It is written, no man knoweth the father, but the Son, and he to whom the Son will *reveal* him; hence, during the great Millennium all who know the Lord will have obtained that knowledge by revelation, while on the other hand, those "*who know not God*" will "be punished with everlasting destruction from the presence of the Lord." This unfortunate class of individuals must be those, who, by rejecting *new revelation*, were unable to obtain this knowledge, and who by *hating instruction*, and "*casting behind*" them the word of the Lord, which was offered to them in their own day, became "*WICKED*" and therefore ripe for the judgment of the Lord. We read in the book of Amos iii. 7, "that the Lord will do nothing, but he *revealeth* his secrets to his servants the prophets." And again, Isaiah xxx. 9, 13, we learn that that they who reject Prophets and Prophecy, are "*rebellious people, lying children*" whose iniquity shall be as a breach in a high wall "*whose breaking cometh suddenly at an instant*"

(To be continued.)

RACE OF JEWS IN CHINA.—The *North China Herald* announces the discovery of an interesting race of Jews in the interior of the country, 350 miles from Peking, by some missionaries of the London Society.

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ITALIAN CORRESPONDENCE.

LETTER FROM ELDER JABEZ WOODARD TO LORENZO SNOW.—THE LATTER-DAY SAINTS
IN ITALY.

Italy, May 9th, 1851.

Dear President Snow,—I am still alive and able to *climb* mountains, if I cannot *move* them. I have baptized one more since I wrote. This makes 21 members, exclusive of those who are non-resident as Toronto, and yourself, and brother Stenhouse.

I have sent an elder to baptize at Pignerol, and if he has done his duty, he has at least baptized one. I have ordained in all two elders, one priest, and one teacher. I send these details in case you may require statistics for the conference.

We have had some thunderstorms lately. One that made the mountains re-echo the other night—I shall not soon forget. When the rain came through the roof, and dashed in big drops upon my face as I was laying in bed, I said to myself, “I am not so bad off now as the brethren, who have slept under a hedge.”

I am, indeed, rejoiced to hear that elder Kelsey has got such lads at work. I am looking forward to such days in Italy. You would have laughed the other day to hear a dispute as to who I was. One said that I claimed an origin in the other world! Elder Malan, who was unknown by the parties, said that I was perhaps an angel. A gentleman, however, assured his friends, that I was Joseph Smith. I came up at the end of the discussion, and endeavoured to explain the origin of my faith, and not the origin of myself, which I thought a little too difficult for the occasion.

On Tuesday the 6th of May, I descended with a teacher from the mountains, above the chapel of St. Lorenzo. We rested for the night near the church of

Angevagna. The next morning we pursued our journey till mid-day, when we arrived at the house of a brother. He had told his family and friends that we were coming, although I had not told any one that it was my intention to pass that way; but said, He “The Lord made it known to me last night in my sleep.”

After prayer and giving some teachings, we resumed our journey, and for three long hours we scarcely saw any thing but the winding torrent and barren mountains. We took lodgings for the night in a cottage which actually had glass in the windows. We accounted this a miracle, for it is something near a month since I slept where there was a pane of glass.

The next morning, however, May 8th, the snow fell abundantly in that elevated region, and I could not get warm till I got a small congregation, and warmed myself with preaching.

Two years ago an avalanche fell here, and crushed a house where there were eight persons. The youngest, an infant of 14 months, was unhurt; but the others were all killed. Another avalanche killed eleven persons, as they were returning from market.

One night a minister with his whole family was killed in a storm. The wind blew his house over the precipice, and the dog was the only living thing that escaped.

In this land of storms I have commenced sowing the good seed. May the Lord give an increase and to His name shall be the glory.

Yours affectionately,
JABEZ WOODARD.

LETTER FROM ELDER T. B. H. STENHOUSE.

PRESENT CONDITION, AND VERY ENCOURAGING PROSPECT FOR THE SPREAD OF THE
WORK IN SWITZERLAND.

Southampton, May 17th, 1851. 26, Melbourn Street.

Dear President Richards,—The very great interest you have manifested towards the Italian and Swiss Missions, induces me to embrace the earliest opportunity of penning you a few lines, particularly in relation to Switzerland, and the

prospect of establishing the Gospel of our Redeemer in that country

As the ITALIAN MISSION, from the pen of my esteemed President, and the recent communications from Elder Woodard is now before the public, I deem it superfluous to say one word more on that Mission. My heart is filled with gratitude to my Heavenly Father for the great and manifold blessings which have followed the organization of His Kingdom in that country, through the wisdom of one of His chosen Twelve.

During my sojourn in Switzerland, I have been principally in Geneva, or, what is called in religious circles, "Protestant Rome." When it is remembered that in this city, John Calvin, and other celebrated sectarians spent the best of their lives, it will not be a matter of surprise if the doctrine of *New Revelation* be counted a strange thing. Since Elder Snow visited and left his blessing on the place, investigation has increased day by day. His writings are spreading among all classes. I may say, with confidence, there is not a minister, Protestant, Catholic or Methodist of any shade or colour in Geneva, but is more or less acquainted with "Mormonism" and Lorenzo Snow.

A few days before I left, I had the satisfaction of listening to an exposé of "Mormonism," by the Rev. Mr. Guers, a Methodist. I felt so truly thankful for his kindness, that I could not refrain from testifying my gratitude, by distributing among his congregation Elder Snow's "Ancient Gospel Restored," with a polite request to read still further on the same subject! At the close of this interesting meeting, another more select was held, when about thirty persons (including seven parsons) sat down to tea, that they might, over a social cup, discuss the best means to prevent the spread of Mormonism. It would seem that under the inspiration of "Congou," "Souchong," or perhaps a little "Mixed," they discovered that they had given us more notoriety in one night, than what might have been accomplished by our own efforts for some months; consequently, they resolved to go no further in opposition, and finished by reading a chapter of Paul to the Galatians, and a "lovely pious prayer," that the people might be delivered from that which threatens to turn the world upside down.

Through this exposé of *Parson Foolishness*, the eyes of my landlord were opened to behold the work of God. In a few days afterwards he sought baptism. The day I left Geneva, I ordained him to the holy office of an Elder. This brother speaks the French and German fluently; I pray that he may be an instrument in the hands of the Lord in doing a great work among that people.

So far as the religion of Switzerland is concerned, it is a poor thing indeed. Division among them is as common as in England. A great number prefer infidelity to sectarianism, but by far the greater portion care nothing about either the one or the other. A social republick seems the idol of their eyes. I live in hopes, when the Book of Mormon, and the writings of the Twelve are before them in their own language, that many will be turned unto the Lord and His Kingdom. The great number of foreigners who pass through Geneva annually have rendered the hearts of the people a little indifferent to a stranger. This fact coupled with the remains of cold and freezing Calvinism is a barrier to preaching from house to house. It is quite a proverb. No man ever knew a stranger invited to the house of a Genevese.

In the Swiss cantons, French, German, and Italian are spoken. In the course of a little time when Elders Taylor and Snow will have ushered into the world the Book of Mormon in those languages, I believe a great work will be done in Switzerland to the honor and glory of Israel's God. A German gentleman, who has been captivated with Elder Snow's writings, has promised to put them in German as soon as possible.

In concluding, I cannot but express the deep obligations that I feel to President Snow for the paternal care which he has ever shown to myself and fellow laborers.

May the heavens continue to pour their choicest blessings upon his head, that he with yourself, and all the members of your honorable Quorum, may be able to extend to the utmost bounds of the earth, the knowledge of life and salvation.

Accept the kind love of myself and partner, and believe me ever to remain,

Yours affectionately,

T. B. H. STENHOUSE.

The Latter-day Saints' Millennial Star.

JUNE 15, 1851.

Our readers will recollect that No. 7 contained an extract from a new work about to be published by Elder Lorenzo Snow. This work is now published, and contains a very interesting account of the commencement and progress of the Everlasting Gospel in Italy, and its introduction into Switzerland. It is entitled "The Italian Mission," and contains twenty-eight pages of the same size as those of the *Star*; price, threepence each, or 25s. per hundred, wholesale; threepence halfpenny to branch agents; and fourpence each, retail. All orders to be addressed to Lorenzo Snow, 35, Jewin Street, City, London.

THE Presidents of Conferences will please forward us a list of the names and addresses of the Perpetual Emigration Fund treasurers, for the several branches constituting their conferences, as soon as they can consistently.

LETTER FROM ELDER WILLIAM HOWELL.

A PLEASANT PASSAGE FROM LIVERPOOL TO NEW ORLEANS, IN ABOUT FIFTY DAYS.—FIFTY ADDED TO THE CHURCH BY BAPTISM ON THE OLYMPUS.—TWENTY-ONE BAPTIZED IN THE OPEN SEA, FROM A STAGE LET DOWN BY THE SHIP.—MEETINGS OF THE SAINTS ON BOARD.—PECULIAR KINDNESS OF THE CAPTAIN.—GENERAL INCIDENTS OF SHIP LIFE, &c.

New Orleans, April 27th, 1851.

"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The purposes of Jehovah are all yea and Amen, in Christ Jesus our Lord. The above precious promise has been literally fulfilled in our pleasant voyage Zionward across the great Atlantic ocean.

On Monday, March 4th, the splendid ship *Olympus*, left her moorings in the docks, for to anchor in the river, previous to the commencement of her racing course over the billows of the mighty ocean. This spectacle drew not the multitude together, not being so congenial to the Spirit of this world as that of the Olympian games. Yet, we have reason to believe that the eye of the Host of Heaven was upon us for good in answer to the prayers of thousands of our brethren throughout the British isles, "that we should prosper, and have the winds and waves controlled in our favor."

Tuesday 5th. When the great courser of heaven reached the meridian, the beautiful *Olympus* with her white sails spread forth to catch the healthy ocean breeze, commenced her course with flying speed of 200 miles per diem, having besides her cargo about 250 jewels, as lively stones for the building up of Zion on the sides of

the north, that the Lord may appear in his glory. We also enjoyed the company of about 60 fellow-passengers, kind and benevolent, who, in seeing the love, order, and harmony, that prevailed, were ready to ask with the prophet of old, "Who are these that fly as a cloud, and as the doves to their windows?" I could not help interrogating myself, also, with the same question, "Who are these," &c., from the grey-headed sage and dames, full of life and vivacity, down to the innocent babe. In taking a retrospective view of the company of brothers and sisters enjoying themselves on deck on a fine morning, the sun being veiled with a thin atmospheric covering, made the balmy breeze sweet, healthy, and temperate, with the great span of ethereal blue, dancing billows pleasing to the sight, extending around us for miles, the ship steadily running her course Zionward, the helmsman keeping her bows in a direct line with the setting sun. On the poop I observed a number of our young brothers and sisters listening with attention to an instructive lecture on the science of grammar, delivered by old father Waddington, who, Diogenes like,

sat in the midst of his pupils, asking them various questions, to engrave this important part of education more deeply upon their memories.

The whole length of the deck being crowded with interesting groups worthy of an artist's pencil: in one place I observed one of the young sisters teaching others the art of knitting lace in various patterns; opposite, on the larboard side of the vessel, a number of mothers amusing their little ones, at the same time conversing with one another with grateful hearts, about the goodness of God, in delivering them with their families from the confusion and poverty of Babylon, that often caused their hearts to fail within them, but now going to their homes in Zion, containing peaceful habitations, sure dwellings and quiet resting places, where God has promised "abundantly to bless her provision, satisfy her poor with bread, clothe her priests with salvation, and cause her saints to shout for joy." The brethren in various groups here and there, some singing, some reading the Bible, Book of Mormon, Doctrine and Covenants, *Millennial Stars*, Voice of Warning, Spencer's Letters, with brother O. Pratt's profound philosophical works, &c., a library more valuable in the estimation of the Saints than all the gold of California. If this should reach the eyes of any not in the Church, and if they should doubt this statement, let them peruse the WHOLE of these invaluable books, and I doubt not, let their prejudice be ever so great, by the time they are read all through, that with hardly an exception, all must come to the same conclusion. But I exclude all those who gain a livelihood *wholly* or in *part* from their religious services. Some families in groups partaking out of various dishes of sweet food, well seasoned with hunger, for the sea appetite is sharp; the little children taking up with spoons their food from tin plates, and in chewing looking up to the faces of their parents with lamb-like innocence, just as if they said, "we are happy, indeed." One boy said, "Father, we must not leave this vessel, for we have plenty to eat here." The evening shades of darkness caused all to retire to their berths, on each side of our extensive bed-room, about thirty yards long by eight wide, containing about 300 devotees of Morpheus, but this night he received little attention, for Boreas, by 10 p.m., caused,

under a covering of darkness, one of his light artillery to go forth in sharp breezes, causing the rippling billows to increase into wild mountainous waves, that caused the ship to tremble, shake, crack, and rock from side to side, like a drunken man. The Saints being novices in sea life, the sight and circumstances were new to all. The raging and roaring of the boisterous elements, with the noise of falling and rolling tins and bottles caused not the least confusion or fear in the bosoms of those who have been truly likened to Mount Zion. A few of the most lusty brethren soon gathered all together, and having lashed them with ropes, they returned to join the sweet voices of the young men and maidens who had been cheering them and us with lively songs of Zion, and through that night the dancing billows played their various antics to the sweet music of songs of joy, praise, and thanksgiving, that rose as sweet incense of faith and confidence in the Great Redeemer, the mighty governor of the boisterous elements.

Sundays. One of our brethren from Scotland compared our religious services on this day to the conferences held in England. We have the morning and evening prayer-meetings on deck, also the preaching services, when five or six of the brethren deliver short important discourses; Saints meeting in the afternoon, baptizing, confirming, blessing of children, partaking of the elements of the Lord's Supper; the interesting testimonies borne by the brothers and sisters; the exercising of spiritual gifts for the edification and exhortation and comfort of the Saints, such as prophecy, tongues, interpretation, praying with the Spirit and with the understanding, teaching the Saints important principles in connection with their present prospects and future usefulness in the kingdom of God, until the evening shades of night informed us of the propriety of retiring to rest. Spending the first day of the week thus with life and diligence in the work of God, prepared us for further exercise of usefulness through the other six days in the following manner: daily prayer-meetings, morning at 10, evening at 9; daily school for the children of fellow-passengers, as well as those of the Saints, to learn the rudiments of the English and French languages; evening lectures at 5 p.m., the congregation sitting around the lectu-

rer, on the deck floor, the subjects being various, such as astronomy, geography, agricultural improvements, conversational meetings to refresh the mind with history, themes, essays, &c., a grammar school, preaching meetings; giving out the excellent provisions provided for us by the President in the British Isles, fully sufficient, (with the addition of a few potatoes) and in quality no one desired better. Giving out the daily allowance of water, which continued pure to the end of our voyage. Cooking carried on in the galley by three of our brethren, in turns of four hours each, all vessels looked in order as brought up, and sat down without any partiality to the Saints more than our fellow-passengers, cleaning operations, amusing ourselves in various ways in the exercise of the body, and all things put together kept us in full employment, (we had no idle time for finding faults, backbiting, quarrelling, &c.) tending to make us truly a pleasing *picnic* party of pilgrims on their way Zionward in merry mood.

My beloved counsellors brothers T. Bradshaw, T. Smith, J. Lindsay, and W. Henshaw, have gained the affection of the Saints by their unceasing labours of love to all; the many excellent discourses delivered by them and other brethren, caused the captain, officers, crew, and fellow-passengers, to honour and respect us, and show us kindness in various ways. Never shall we forget the captain of the *Olympus*. His comprehensive knowledge of navigation, his sober deportment, the attention paid to the discourses, the enquiries made about our principles, his persevering spirit in reading our books, the attention given to our health and comfort, his alacrity and willingness in throwing overboard a stage for baptising, his erecting our pulpit with his own travelling box, and carrying out of the cabin chairs and benches to decorate our deck, Olympic synagogue, &c. Such conduct caused us all to pray earnestly that Jesus, the captain of our salvation would be pleased to bless the captain of the *Olympus*, and his good hearted crew.

On the quiet evening of the —th inst., the young brothers and sisters having formed themselves into two ranks, under the superintendence of our excellent brother, S. Reed, singing our interesting baptismal hymns, when twenty-one candidates fell upon their bended knees, and joined with us in prayer previous to their

being baptized for the remission of their sins. I cannot well describe to you the joyful feelings of all present, seeing so many fathers and sons, and daughters, and sailors, passing through the singing ranks one after the other in returning from their water baptism.

“Jehovah saw his darling Son,
And was well pleased in what he'd done,
And own'd him from the skies.”

The same Lord smiled upon us, for many were the tokens we received of His approbation, and of rejoicing in the presence of the angels of God. The following day, at 3 p.m., we enjoyed a happy confirmation meeting, when twenty-one ranked themselves in order, that the elders of the church might lay hands upon them in the name of the Lord Jesus, to receive the gift of the Holy Spirit, and we all felt to sing,

“Behold thy sons and daughters, Lord,
On whom we lay our hands;
They have fulfill'd thy gospel word,
And bow'd at thy commands.

“O, now send forth the heav'nly dove,
And overwhelm their souls,
With peace and joy, and perfect love,
As lambs within thy fold,” &c.

You will forgive me for being so poetical, for I can assure you the time was a time of inspiration.

Our fellow-passengers feel so happy with us, that they often testify they shall write to England to their friends in all parts, desiring them, if they emigrate to America, to be sure to come with a company of Latter-day Saints, for they say, with the captain and crew, “We never before saw such a people as these Mormons.” Who are our persecuting enemies, that speak all manner of evil falsely against us? are they not strangers that know us not, the precepts, doctrines, and principles we preach and practice, the moral and godly deportment of the tens of thousands of the members of the Church, the patience and love displayed in their conduct when persecuted and made to suffer in character, property, and liberty? in truth, the virtue of our holy religion, and the conduct of our members, are not known to our enemies, who in all their opinions and conclusions about us, are guided by as false reports as those circulated about the Redeemer himself. Oh! that they would be wise, and get our books and read them,

so that they might truly know the nature of the Mormon fountain of life, truth, and intelligence, and not stamp their character for ever, by continually acting the part of the fool described by Solomon, "judging a matter before it is known."

I have not seen finer young men, calculated to do more good in carrying the Gospel to the nations of the earth, than some of the sailors, and young men baptized. They testify that they feel to rejoice in the thought that the Lord may some day, in foreign nations, make them instrumental in warning the inhabitants by the power of the Spirit, of sin, righteousness, and judgment. One fine sailor stated that "Mormonism" revived him as a sai-

lor; "for (says he) before I was baptized, I was afraid to go up the rigging, lest I should fall down and be sent to hell for my sins." I have nothing to say about fevers, plagues, quarellings, &c., of such we know nothing; we lived in another element that produced joy, peace, long-suffering, gentleness, goodness, faith, meekness, against such, I believe, you will find no law. The effect of such exemplary conduct in this company, has tended to the conviction and conversion of fifty, who have been added to the branch in this vessel by baptism, &c. Two deaths of infants, one birth.

With respect, your brother in the Lord,
WM. HOWELL.

MORE OF THE PRECIOUS THINGS OF JOSEPH'S LAND.

QUICKSILVER MINES OF CALIFORNIA.

(From the Placer Times.)

It is very generally known that quicksilver mines have been worked to some extent for many years in California, but until since the discovery of gold, but little attention has been bestowed upon them. For some months past quicksilver has been offered in our market, known as coming from the New Almaden mines.

The principal mines in California are the Guadalupe and New Almaden, and are situated in the same neighbourhood, some four miles distant from each other. These mines are about eight miles from San Jose, and can be reached by a good road at all seasons of the year.

We are told that the mines are now worked extensively, the produce amounting to several millions of dollars the present season, and that the yield from the ore is almost past belief. Eighty-five per cent. of pure mercury is not an uncommon yield.

Quicksilver, in working the silver mines of Mexico and South America, has heretofore been required in large quantities, but its high price has tended to stop the working of many productive mines; but it is believed that the California quicksilver mines will, when fairly opened, furnish a supply sufficient to induce operations throughout Mexico and South America upon an extensive scale. The silver mines which have been abandoned, it is presumed, will be re-opened, and with profit to the owners. Quicksilver can be

furnished for one-half the price for which it has usually been sold, and still leave a large profit for those who work the California mines, if we have been informed correctly. This will at once open to commerce the silver mines which have been closed; and in addition to the gold mines of California, we shall have from another source the means to stimulate the commerce which is growing up on the Pacific coast.

MOUNTAIN OF CARBONATE OF MAGNESIA.

(From the Pacific News, Feb. 15.)

The resources of California are not confined to the precious metals alone; there is a vast extent of country, of which nothing is said, that will develope, in time, new avenues of wealth. After crossing the Sierra Nevada, in latitude between forty-one and two, (if memory serves,) the descent to Goose Lake is through a pleasant valley of about ten miles in length, abounding in springs and meadows. About a mile below where the lake is approached from the east is the first outcrop of slate and quartz, with an auriferous country around. Near the southern extremity of the lake is a most beautiful ledge of serpentine rock. The strata is horizontal, and the green and grey shading is delicately blended, and the lines almost as perfect as if they had been traced with the artist's pencil.

On Pitch (or Pitt) river, the principal affluent of the Sacramento, which flows through a charming valley, and about five days' journey from Goose Lake, there is a

hill of pure carbonate of magnesia, one hundred feet high. Much of it is perfectly white, while some is more or less discolored with iron, as if a painter had been striving to give effect by a coloring of light and shade. Large masses are easily detached, which, rolling down into the river that washed its base, floated off

as light and buoyant as cork, until it became saturated with water. A thousand wagons could be loaded in a very short time, and there is enough to supply the whole world. For three days' travel below, the soil seems to be impregnated with it, and the banks of the river are formed of it.—*New York Herald*.

COMPOSED UPON THE DEATH OF ELDER WILLIAM BURTON,

LATE PRESIDENT OF THE DUNDEE CONFERENCE.

Another mighty man from earth has passed away,
To rest among the just, until the glorious day,
When the archangel's trump shall echo and resound,
To wake the sleeping dead, who by faith have favour found.

He's gone to worlds on high, to mingle with the blest,
Where the troubl'd rest in peace, and the weary are at rest;
Where from those halcyon streams, their joys celestial flow,
As on from strength to strength in harmony they go.

We mourn the loss of one who has so nobly stood
As a messenger of truth, he taught the word of God;
He counted nothing dear, so that he might obtain
A name among the righteous, which is eternal gain.

And may that bereft one, whom he has left behind,
To mourn the loss of him, so faithful, true, and kind,
Be sheltered and preserved, by God's Almighty hand,
Till they shall meet again and in his presence stand.

The day will soon arrive when they shall meet again,
And be in glory crown'd amid the gorgeous train
Of worthies, who like him have sacrific'd their all,
To gain a kingdom, and a crown, where Christ is Lord of all.

Leicester.

JOHN G. WILSON.

LIST OF MONIES RECEIVED FROM THE 13TH TO THE 30TH OF MAY, 1851.

James Farmer	£5 0 0	Brought forward	£39 17 5½
David James.....	1 15 0	James Linforth	14 0 0
John Godsall	0 19 1	John Parry	1 0 0
William Wells	5 0 0	James Walker	25 0 0
William Parry	0 10 0	Thomas Kirkwood.....	15 0 0
John Taylor	5 0 0	William Cartwright	3 0 0
Thomas Clarke	5 0 0	Isaac Jones	4 5 0
Henry Smith.....	9 13 4½	Richard Morris	2 0 0
Matthew Rowan	5 0 0	William Cook	10 0 0
Richard Tresseder.....	2 0 0		
Carried forward	£39 17 5½		£114 2 5½

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The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 13.—Vol. XIII.

JULY 1, 1851.

Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,

March 26th, 1850,

BY THOMAS L. KANE.

“O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis fuit!”

De Im. J. C. I. 18.

(Continued from our last.)

Their community must go on thriving. They are to be the chief workers and contractors upon “Whitney’s Railroad,” or whatever scheme is to unite the Atlantic and Pacific by way of the South Pass; and their Valley must be its central station. They have already raised a “Perpetual Fund,” for “the final fulfilment of the covenant made by the Saints in the Temple at Nauvoo,” which “is not to cease till all the poor are brought to the Valley.”

All the poor still lingering behind will be brought there: so at an early period will the fifty thousand communicants the Church already numbers in Great Britain, with all the other “increase among the Gentiles.” Their place of rendezvous will be upon what were formerly the Pottawatamie lands. The interests of this Stake have been admirably cared for. It now comprises the thriving counties of ‘Fremont’ and ‘Pottawatamie,’ in which the Mormons still number a majority of the inhabitants. Their chief town is growing rapidly, already boasting over three thousand inhabitants, with nineteen large merchants’ stores; the mail lines and five regular steam packets running to it, and other western evidences of prosperity; besides a fine Music Hall and public buildings, and the printing establishment of a very ably edited newspaper, “The Frontier Guardian.”

It is probably the best station on the Missouri for commencing the overland journey to Oregon and California, as travellers can follow directly from it the Mormon road, which, in addition to other advantages, proves to be more salubrious than those to the south of it. Large numbers are expected to arrive at this point from England during the present spring, on their way to the Salt Lake. They will repay their welcome; for every working person gained to the hive of their “Honey State,” counts as added wealth. So far, the Mormons write in congratulation, that they have not among them “a single loafer, rich or poor, idle gentleman, or lazy vagabond.” They are no Communists; but their experience has taught them the gain of joint stock to capital, and combination to labour—perhaps something more, for I remark they have recently made arrangements to “classify their mechanics,” which is probably a step in the right direction. They will be successful manufacturers, for their vigorous land-locked industry cannot be tampered with by protection. They have no gold—they have not hunted for it; but they have found wealth of other valuable minerals, rock salt enough to do the curing of the world:—“We’ll salt the Union for you,” they write, “if you can’t preserve it in any other way,”—perhaps coal, excellent ores of iron

everywhere. They are near enough, however, to the Californian Sierra, to be the chief quarter-masters of its miners; and they will dig their own gold in their unlimited fields of admirably fertile land. I should only invite your incredulity, and the disgust of the Horticultural Society, by giving you certain measurements of mammoth beets, turnips, pumpkins, and garden vegetables, in my possession. In that country, where stock thrives care free; where a poor man's 32 potatoes saved can return him 18 bushels, and 2½ bushels of wheat sown yield 350 bushels in a season; or where an average crop of wheat on irrigated lands is 50 bushels to the acre; the farmer's part is hardly to be despised. Certainly, it will not be under a continuance of the present prices current of the region,—wheat at 4 dollars the bushel, and flour 12 dollars the hundred, with a ready market.

The recent letters from Deseret interest me in one thing more. They are eloquent in describing the anniversary of the Pioneers' arrival in the Valley. It was the 24th of July, and they have ordained that that day shall be commemorated in future, like our 21st of December, as their Forefather's Day. The noble Walker attended as an invited guest, with two hundred of his best dressed and mounted cavaliers, who stacked their guns, and took up their places at the ceremonies and banquet, with the quiet precision of soldiers marched to mass. The Great Band was there too, that had helped their humble hymns through all the wanderings of the wilderness. Through the many trying marches of 1846, through the fierce winter ordeal that followed, and the long journey after over plain and mountain, it had gone unbroken, without the loss of any of its members. As they set out from England, and as they set out from Illinois, so they all came into the Valley together, and together sounded the first glad notes of triumph when the Salt Lake City was founded. It was their right to lead the psalm of praise. Anthem, song, and dance, all the innocent and thankful frolic of the day, owed them its chief zest. "They never were in finer key." The people felt their sorrows ended. FAR WEST, their old settlement in Missouri, and NAUVOO, with their wealth and ease, like "Pithom and Ramses, treasure cities built for Pharaoh," went awhile forgotten. Less than four years had restored

them every comfort that they needed. Their entertainment, the contribution of all, I have no doubt was really sumptuous. It was spread on broad buffet tables, about 1400 feet in length, at which they took their seats by turns, while they kept them heaped with ornamented delicacies. "Butter of kine, and milk, with fat of lambs, with the fat of kidneys of wheat;" "and the cucumbers, and the melons, and the leeks, and the onions, and the garlic, and the remembered fish which we did eat in Egypt freely;"—they seem unable to dilate with too much pride upon the show it made.

"To behold the tables," says one that I quote from literally, "to behold them filling the Bowery and all adjoining grounds, loaded with all luxuries of the fields and gardens, and nearly all the varieties that any vegetable market in the world could produce; and to see the seats around those tables filled and refilled by a people who had been deprived of those luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders, and this, too, in the Valley of the Mountains, over a thousand miles from civilization, where, two years before, naught was to be found save the wild root of the prairie and the mountain cricket; was a theme of unbounded thanksgiving and praise to the Giver of all Good, as the dawning of a day when the children of the Kingdom can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph!" *

I have gone over the work I assigned myself when I accepted your Committee's invitation, as fully as I could do without trespassing too largely upon your courteous patience. But I should do wrong to conclude my lecture without declaring, in succinct and definite terms, the opinions I have formed and entertain of the Mormon people. The libels of which they have been made the subject, make this a simple act of justice. Perhaps, too, my opinion, even with those who know me as you do, will better answer its end following after the narrative I have given.

I have spoken to you of a people, whose

* Letter of the Presidency, Great Salt Lake City, Oct 12, 1849.

industry had made them rich, and gathered around them all the comforts, and not a few of the luxuries, of refined life, expelled by lawless force into the Wilderness; seeking an untried home far away from the scenes which their previous life had endeared to them; moving onward, destitute, hunger-sickened, and sinking with disease; bearing along with them their wives and children, the aged, and the poor, and the decrepid; renewing daily on their march the offices of devotion, the ties of family, and friendship, and charity; sharing necessities and braving dangers together; cheerful in the midst of want and trial, and persevering until they triumphed. I have told, or tried to tell, you of men who, when menaced by famine, and in the midst of pestilence, with every energy taxed by the urgency of the hour, were building roads and bridges, laying out villages, and planting corn-fields, for the stranger who might come after them, their kinsman only by a common humanity, and peradventure a common suffering,—of men who have renewed their prosperity in the homes they have founded in the desert, and who, in their new-built city, walled round by mountains like a fortress, are extending pious hospitalities to the destitute emigrants from our frontier lines,—of men who, far removed from the restraints of law, obeyed it from choice, or found in the recesses of their religion something not inconsistent with human laws, but far more controlling; and who are now soliciting from the government of the United States, not indemnity,—for the appeal would be hopeless, and they know it,—not protection, for they now have no need of it,—but that identity of political institutions, and that community of laws with the rest of us, which was confessedly their birthright when they were driven beyond our borders.

I said I would give you the opinion I formed of the Mormons: you may deduce it for yourselves from these facts. But I will add that I have not yet heard the single charge against them as a Community—against their habitual purity of life, their integrity of dealing, their toleration of religious differences in opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation, or the testimony of others, know to be unfounded.

POSTSCRIPT TO THE SECOND EDITION.

I HAVE been annoyed by comments this hastily written discourse has elicited: Well meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance.—I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities.

The furthest I can go towards qualifying my testimony will be to name the causes to which, as a believer in Nature's compensations, I have myself credited this undue morality.

It was partly attributable, perhaps, to their forced abstemiousness; the diet of the most fortunate Mormons having been for long continued periods very spare, and composed almost wholly of vegetable food, with few condiments, and no intoxicating liquors. Some influence should be referred also to their custom of early and equal marriages, these not being regulated by the prudential considerations which embarrass opulent communities; something more to the supervision which was incidental to their nomadic life, and the habits it encouraged of disciplined but grateful industry.

The chief cause, however, was probably found in this fact. The Mormons as I saw them, though a majority, were but a portion of the Church as it flourished in Illinois. When the persecution triumphed there, and no alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, as it was termed, all their fair weather friends forsook them. Priests and elders, scribes and preachers, deserted by whole counsels at a time; each talented knave, of whose craft they had been victims, finding his own pretext for abandoning them, without surrendering the money-bag of which he was the holder. One of these, for instance, bore with him so considerable a congregation that he was able to found quite a thriving community in Northern Wisconsin, which I believe he afterwards transplanted entire to an island in one of

the Lakes. Other speculator-heresiarchs folded for themselves credulous sheep all through the Western Country. One Rigdon not long since had a cure of them in our own State.

Quite recently, an abandoned clergyman, who shortly before the Exod was excommunicated for his improper conduct, has presented a memorial to Congress, in which he charges the Mormons with very much more than he himself appears to have been guilty of. This abusive person, a former intimate of the Major-General, James Arlington Bennett, lately on trial at New York, in company with a one-eyed Mr. Thompson of that city, is also the only surviving brother of the Prophet Smith, founder of the sect, and as such, still claims to be its sole true President, and genuine Arch High Priest.

So the Mormons have been, as it were, *broken and screened* by calamity. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old rock are the masses, always honest in the main and sincere even in delusion; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more noted for services rendered than bounties received. They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor;

—the chief of them all, a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his own ox-team, and carrying his sick child in his arms.*

The fact explains itself, that those only were willing to undertake their fearful pilgrimage of penance whom a sense of conscientious duty made willing to give up the world for their religion. The Mormons, I knew, were all, as far as I could judge, partakers of the sacrament, persons of prayer and faith; and their contentment, their temperance, their heroism, their strivings after that golden age of Christian brotherhood, were but the manifestations of their ever-present and engrossing devotional feeling.

* This was BRIGHAM YOUNG, the choice of the Mormons for Governor of Deseret. As this man, together with HEBER C. KIMBALL and WILLARD RICHARDS, nominees of the same people for the offices of Lieutenant Governor and Secretary, have been singled out as the objects of libel, it is right I should state that I knew them intimately. I found Mr. Kimball a man of singular generosity and purity of character, and Dr. Richards a genial gentleman and pleasant scholar of the most varied attainments: The integrity of all three altogether above question.

T. L. K.

(To be concluded in our next.)

THE IRRATIONALITY OF SCHISM AND DISSENT, OR THE ERRORS OF MODERN CHRISTENDOM.

BY JAMES F. BELL.

(Concluded from our last.)

But their errors in these respects are scarcely greater than in their fallacious applications of those scriptures which contain the revelations of by-gone ages.

Although professing an almost idolatrous regard for these writings, it is remarkable that there is not a collection of books in existence concerning the true meaning of which they have so much differed in opinion, or in the application of which they have diverged to such opposite extremes. Indeed *novelty* of interpretation appears to have become an essential feature in each successive commentary,

and a necessary condition to ensure its success. If the scriptures do really abound in difficulties and ambiguity, this fact will but furnish another reason why *revelation* should continue to flow through a legalised channel of living intelligences, in order that the laws of God and all the minutiae of interesting and important matters contained therein, should not be destitute of qualified exponents. If the scriptures were written under the influence of the Holy Spirit, it is evident that the same influence and divine agency is necessary for the correct and profitable

reading of them. "God is his own interpreter," and as we understand he has spoken to the prophets "*in dark speeches*," (that is, incomprehensible to the merely human mind) it is obvious that unless our spirits are illuminated by the spirit of the Lord, much of his instructions must remain shrouded in uncertainty. Since the confusion of tongues, language has been subject to endless innovations; and from the days of Moses to the present time, numberless new dialects have been formed; furthermore, there are hardly two persons of any one dialect who invariably adopt the same idiom. Here then is a fruitful source of diversity, and it is no wonder if the translators of the Scriptures being destitute of inspiration should fail to give the correct rendering of the original in their own language; it is no doubt in a great measure owing to this, that the present translations contain so many vague and discrepant passages.

Yet, after making all due allowance for these circumstances, there are so many plain and definite passages converted into instruments of theological disputes, in consequence of their gross mis-application, that it may not be amiss to give a few instances with the view of shewing how totally unwarrantable have been the conclusions deduced therefrom.

It is maintained by the Roman Church that *pure religion, genuine Christianity, or the Church as by Christ established* was to remain on the earth, *uncorrupted, unsubdued* to the end of the world; this conclusion they profess to deduce from several passages of scripture, such as the following: "And lo! I am with you *always*, even to the end of the world," Matt. xxviii. 20. "Upon this rock will I build my church, and the gates of hell shall not prevail against it." With regard to the first passage I would say, that the words therein contained were addressed to *the apostles only*, and certainly if they proved faithful they would realise the fulfilment of the promise; the spirit of their Saviour would be "with" *them* on earth, in *hades* or in *heaven*, and that "to the end of the world." But I have in the course of this article proved that the Church of Rome recognises a God, Priesthood, and Doctrine quite different from those of Christ and his Apostles, and have thereby effected a radical change in that which she admits to be essentially perfect and immutable; hence she is not

the church now if she ever was; consequently it is in vain for her to seek for support in the perversion and mis-application of these passages. Indeed some of her most eminent writers have made such ample concessions, as prove quite fatal to her pretensions both to purity and continuance; some of which I will now quote.

Bellarmino, (a notable Romanist) speaking of the times about the beginning of the 10th century, says: "In the West, and almost all the world over *faith failed*, and there was *no fear of God* among them: *Justice was perished* from among men, and *violence prevailing against equity governed the nations*. Fraud, deceit, and the arts of cozenage were grown *universal*. All kinds of *virtue gave way* as an useless thing, and wickedness supplied its place. The world seemed to be declining apace towards its evening, and the second coming of the Son of Man to draw near; for love was grown cold, and faith was not found upon earth. All things were in *confusion*, and the world looked as if it would return to its old chaos. All sorts of fornication were committed with the same freedom as if they had been lawful actions; for men neither blushed at them, nor were punished for them. Nor did the clergy live better than the people, for the bishops were grown negligent of the duty of their place, &c. In a word, men ran themselves headlong *into all vice*, and *all flesh had corrupted its way*."—*Bell. Sacr. L. i. c. 8.*

Baronius, another notable Romanist, speaks more particularly.—"What was then the face of the Roman Church? how deformed—when whores, no less powerful than vile, bore the chief sway at Rome, and at their pleasure changed sees, appointed bishops, and did thrust into St. Peter's see their own gallants, false popes, who would not have been mentioned in the catalogue of the Roman Popes, but only for the distinct recording of so long a succession of times."—"Christ was then in a very deep sleep—and which was worse; when the Lord was thus asleep there were *no disciples* to awaken him, being themselves *all fast asleep*. What kind of Cardinals, Presbyters and Deacons can we think were chosen by those *monsters*, when nothing is so natural as for every one to propagate his own likeness."—*Annal. tom. 10. Anno 900.*

In the 15th century, Nic, de Cleman-
giis, who lived in that time, wrote a book
upon the *corrupt* state of the church, in
which he says, "*there was an universal
degeneracy in the church, from the very
head of it to its lowest members.*"—c. 3.

If, then, their own writings are so ex-
plicit upon the point, it is at once utterly
useless and grossly wicked to strain and
pervert the Saviour's words, to enable
them to maintain a position so utterly
untenable.

As to the second passage, there is no
more support for the idea in it than in
the first, as I shall clearly prove.

The church is the body of true belie-
vers, the rock is the foundation and
Christ the builder. With regard to the
rock it makes little difference in the ar-
gument whether we interpret it to signify
Christ, Peter or Revelation; although
there is evident incongruity in confound-
ing the builder with the foundation he
builds on, and a manifest weakness in
Peter as a foundation, he being part of
the building which certainly is something
distinct from the foundation. The foun-
dation of Peter's knowledge, which con-
stituted him a true member of the church,
was revelation, as it is written, "flesh and
blood hath not revealed this unto thee,
but my father which is in heaven." With-
out revelation none can know God, and
without the knowledge of God, we have
no foundation.

Many by mis-applying St. Paul's words,
"Therefore we conclude that a man is
justified by faith *without the deeds* of the
law," and other similar passages, have
concluded that *no works* are necessary.
Now it must be borne in mind that where
St. Paul speaks of works as *unnecessary*,
he refers to the law of Moses, and not the
Gospel, the works of which *are necessary*,
for it is written "*work out your salva-
tion with fear and trembling. Work*
while it is called to day, for the night
cometh when no man can work." "Faith
without *works* is dead being alone." "By
works faith is made perfect." "By *works*
a man is justified, and not by faith only."
We are to be rewarded according to our
works, but if we have all faith and *no
works*, I am afraid we shall have no re-
ward either.

Many have applied the Saviour's words,
"Suffer little children to come unto me,"
to prove infant sprinkling, but there is no
more support in this passage for the idea

of infant sprinkling, than there is for in-
fant ordination. It would indeed be
equally as just to conclude the one as the
other. We learn from this passage and
those in the context, that the Saviour
took them in his arms, laid his hands upon
them and blessed them, but we do not
learn that he baptized or ordained them,
for this very reason:—there is nothing to
learn it from.

As my object is not so much to recapitu-
late the oft-exploded errors of apostate
Christendom, as to show from reason
only their fallacy and weakness, I will
forbear giving any further instances, and
hasten toward a conclusion. The whole
matter may now be summed up in this,—
from *ignorance* and *self-interest* arises a
diversity of doctrines, which are confirmed
by custom and popularity, handed down
by tradition, and upheld by priestcraft
and state policy; hence arise sects and
parties—hence proceed schism and dis-
sent—hence come strife, warfare and the
clash of arms—and hence the curse of
God.

The errors which I have treated upon,
though comparatively few, are funda-
mental ones, being, in fact, the constitu-
ent elements of the spiritual darkness of
the pseudo religious world. Well may
the children whose minds have been illu-
minated by the spirit of divine truth, ex-
claim in wonder and astonishment as they
contemplate the blindness of their proge-
nitors;—"Surely our fathers have in-
herited lies, vanities, and things wherein
there is no profit." "Darkness hath in-
deed covered the earth, and gross dark-
ness the minds of the people," insomuch
that they have mistaken evil for good,
bitter for sweet, and profound nescience
for the sublimity of wisdom. Their taste
has become so vitiated that the bread of
life is rejected as unpalatable; hence,
there has been a famine, not for bread,
nor for water, but for the word of the
Lord. Amos viii. 11. Therefore is the
whole head already sick, and the whole
heart faint; society is totally unhinged,
and the moral atmosphere grossly pollu-
ted. Religious institutions have become
mere state instruments for the spiritual
enslavement of mankind, while temporal
governments themselves, though grasp-
ing convulsively the sceptre of dominion,
and maintaining their influence by the
sheer force of arms, are already on the
verge of ruin. They have sown the wind,

they must reap the whirlwind; they carry in themselves the seeds of dissolution, and sooner or later they must crumble into dust, for the decree of God, and the inevitable fate of human schemes is written and must come to pass:—"They shall become as chaff of the summer threshing floors, and the wind shall carry them away."

But let me not conclude with a picture so dark and cheerless as this, for the Sun of Righteousness and truth is rising,—the door of the sheepfold is again open,—the voice of the good shepherd is again heard calling together his scattered sheep, who have wandered in the cloudy day, the gospel of reconciliation is again preached, great is the army of those who publish it; and under its influence factions must unite, divisions cease, and love and union prevail.

As we have now given a turn to the subject, it may not be unprofitable to devote the remainder of our space to the consideration of union, and an inquiry as to the means by which it can be promoted and sustained.

* Union implies, oneness of purpose and concert of action; apart from these it is a mere name and an absolute impossibility. But these cannot exist without unanimity of sentiment, and sympathy of feeling. As nothing can be without the conditions of existence, so without unanimity and sympathy there can be neither oneness of purpose nor concert of action. Furthermore, without truth there can be no unanimity. If the purpose be a false or evil one, there will inevitably arise a diversity of opinions concerning it, for error is discrepant, and its effect is to create division, while on the other hand, truth is harmonious and consistent; by it the thoughts and opinions of men, however various can be centered like converging rays in one common focus; hence, truth is indispensable to union. Where truth is recognised there faith is one, and there, in theory at least, is unanimity.

But, as the assent of the mind, and the consent of the will are not necessarily coincident or simultaneous, and, as the one without the other would fail to produce concert of action, it is evident there is something else required, to accompany truth, and to assist in the subjugation of the will to her benign and holy laws. It must be some agent that can *assimilate itself with the spirit of man*, and impress

thereon the force, value, and dignity of truth, so as to awaken interest, and enlist the sympathies of all *ingenuous* minds. Such an agent is indeed indispensable to counteract the effects of an erroneous education, and the pernicious influence of evil example. But furthermore, it must be intelligent and all wise, were it deficient of intelligence, it could not act upon the mind at all, and were it destitute of all wisdom, it would be incapable of adapting its influence to the peculiarities of each mind and circumstance. It must also be omnipresent, unchangeable, and eternal, so that its effects may be universal, uniform, and enduring. Such an agent may with propriety be termed "the spirit of truth," and this spirit is the desideratum we are in search of.

As the spirit will reside only where truth is cherished, and as truth can be preached effectually by those only who know it, and possess this spirit, and since those who possess this spirit must, in the same degree be unanimous in sentiment, feeling and action, it follows that there will be but *one priesthood*, or authentic channel of instruction; no matter how many departments or degrees there may exist therein; it is, nevertheless one priesthood, one unbroken chain of living intelligences for the instruction and elevation of the human species.

Furthermore, this priesthood, or authentic channel of instruction must proceed from one recognised and acknowledged source, otherwise the whole body will be liable to err in purpose, and mistake its object.

Here, then, are the essentials for the *promotion* of union, viz.: *truth* to inform the mind, an *all-wise spirit* to influence the will, a *priesthood* to administer that truth, and a God to direct that priesthood. This God must endure for ever, and this priesthood must continue "until we have all come in the unity of the faith," and the spirit of truth is necessary at all times to lead us into "all truth," and to preserve us in the bonds of peace.

Thus, upon the grounds of reason and necessity, we have established the rationality of the gospel plan. Now the nature and object of this plan imply obedience, love, and charity; *obedience* to those who *teach* the truth; *love* to those who *practice* it, and *charity* toward those who know it not. Without the observance of these duties, the mere plan with all its

powers would be inefficacious. It is the bounden duty, the blessed privilege, and the highest interest of all men to uphold the character and dignity of truth, and they do this most effectually when they reduce it to practice, and thus set an example worthy of imitation. Without *obedience* there is a manifest spirit of disunion on the part of the refractory; without *love* the spirit of truth and union is at once banished; and without *charity* we hinder the progress of truth; but, by the *observance* of these, the first brings us into possession of the practical benefits of truth, the second upholds and strengthens those who have received it, and the last makes us willing to sacrifice anything and everything, so that our fellow creatures also may obtain and realise it. Here, then, are the *elements* of union, —one God, one Priesthood, one Spirit, Truth, Obedience, Love, and Charity.

Great and glorious are the charms of union; its power is unlimited, its influence

holy, its effects, order and prosperity. Peace, gladness and rejoicing abound where it is known. Happy beyond expression, yea unspeakably joyous are the people where perfect union exists; sorrow and sighing have given place to the sound of music and the voice of melody. Want, misery, disease and death, are swallowed up and forgotten in plenty, comfort, health and life. Their object is single, their feelings one, their sentiments unanimous. They change not their doctrine with the times, for times and eternities are one with them. They have *one* Lord, *one* Faith, *one* Baptism, and *one* Hope of their calling, and are baptised by *one* Spirit into *one* Body. Their King is *one*, and his name *one*, and they are *one* with him and each other. Their lineage takes hold on heaven, with whose inhabitants they have relationship, for they are *one* Family and children of the same parent.

The Latter-day Saints' Millennial Star.

JULY 1, 1851.

ARRIVAL OF THE "ELLEN MARIA" AT NEW ORLEANS.—By letter from Elder G. D. Watt, dated St. Louis, April 17th, we learn that the *Ellen Maria* arrived at New Orleans on the 6th of April, having made the voyage in 63 days.

She experienced a strong gale of wind on the fifth of February, but it abated on the sixth, and in a few days afterwards the Saints had become accustomed to sea life, and were free from sickness. On the 11th she cleared the Irish sea, where it is not uncommon for vessels to be detained twenty or thirty days. The remainder of the voyage was as pleasant as sea voyages generally.

Meetings were held every sabbath, and also during the week; at which Elder Pratt addressed the Saints and others present, on the glories of our holy religion, "treating of the dealings of God with mankind in former times, and upon what he will do in the latter times, quoting from the Prophets in the written word, and opening the future to view, until the Saints felt like leaping for joy, and shouting aloud, because of their privilege to live in these days, when the power and majesty of God are, and shall be, displayed in so many marvellous ways."

On the 9th of April, most of the company left New Orleans for St. Louis, on the *Alex. Scot*, one of the largest boats on the river, and arrived there on the 16th.

A sorrowful circumstance transpired in going up the river. Sister Shelly, aged 55 years, wife of James Shelley, from Worcester conference, in attempting to draw a bucket of water from the stream, while the boat was running ten miles an hour, was suddenly plucked into the water by the force of that mighty current. She floated for a moment, and then sank to rise no more. The engines were stopped immediately, and a boat manned and sent in search of her, but it was unsuccessful in obtaining the

body. We sympathize with the bereaved husband and family. This is not the first accident of the kind. The *Star* not long ago contained a similar report, and the brethren and sisters were then cautioned against this unwise action. When will the Saints be advised and learn wisdom from what experience teaches? It is the work of the strongest man to reach water from the mighty current of the Mississippi, especially when running against the stream at so rapid a rate; and no female should on any pretence attempt it. We hope this sad occurrence will prove a warning hereafter.

THE MARRIAGES WERE :—

Elder Edward Williams, of Carmarthenshire, to Ann Morgans, of Cwmbach, Feb. 22.
James Turnbull, of Linlithgo, to Mary Mickle, of Port Glasgow, March 21.
James Stratten, to Francis Clark, both of Cambridge, Feb. 9.

THE BIRTHS WERE :—

Emily Robbins, of a son, March 9.
Sister Wild, of a daughter, March 28, named Ellen Maria Martha.
Sarah Lane, of a daughter, April 2.
A. Entwistle, of a son, April 9, named Alex. Scot.

THE DEATHS WERE :—

Sarah, aged 6 months, daughter of R. and S. Preece, Feb. 11.
Ann, aged 11 weeks, daughter of J. and E. Toone, „ 16.
George, aged 2 years and 8 months, son of G. and S. Spizer, March 8.
Marintha Althera, aged 15 months, daughter of President Orson and Sarah M. Pratt, March 24.
Elizabeth Shelley, aged 55 years, April 14.

The thanks of the company are presented to Elder W. C. Dunbar for the services he rendered them during the time the vessel lay in dock, previous to sailing from Liverpool.

FROM THE ST. LOUIS REPUBLICAN, OF APRIL 23.

Yesterday a number of gentlemen connected with the Territorial Government of Utah, and the Indian department in that quarter, Elder Pratt, and a number of Mormons, and several persons connected with the commerce of the valley, left on the *Robert Campbell* for Council Bluffs, *en route* for the Salt Lake.

DENMARK.—By the politeness of Elder Erastus Snow—of the Twelve—and president of the Danish Mission, we are favored with a copy of the Book of Mormon in the Danish language. This divinely inspired record can now be read by a large portion of the inhabitants of Scandinavian Europe, many thousands of whom are familiar with the language who do not reside in the provinces of Denmark. It has already gone into the northern part of Germany, and also somewhat freely into Sweden, where both books and Elders are loudly called for. Upon the appearance of the first sheets of this work in print, the Saints in Copenhagen seemed endowed with new power from on high. The Holy Ghost descended mightily, and bore witness of its truth to the new born babes in Christ by divers manifestations; to some in open vision, confirming them in the faith, and causing the church to rejoice greatly in this Record of truth that has sprung out of the ground, and in the righteousness of God which has again looked down from heaven. The labors of the last twelve months in Denmark have resulted in the translation and publication of the Book of Mormon, several small tracts, illustrative of the faith of the Saints, and the establishment of the church there, by the baptism of 261 souls; about 150 of whom constitute the branch of the

church in Copenhagen, the capital of the nation; and about 70 constitute a branch of the same in Aalborg, the principal town of the province of Jylland (Jutland).

Elder Snow, with whose company we are at present favored, intends soon to return to Denmark, and with the additional aid and influence of the "stick of Joseph" in his hands, and that of his fellow-laborers, will be able to present the doctrines of our holy faith to the people in a much more ample and competent manner, besides being able to employ his own active policy more generally among the people, which give promise, under the divine blessing, of a numerous and powerful ingathering of souls into the Gospel net. Truth is mighty, and does already prevail, in the sphere and extent in which it has its application to the people. "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob, and of Israel, What hath God wrought?"

ADDRESS TO THE REV. C. W. LAWRENCE, BY JAMES LINFORTH.

We extract the following from "The Rev. C. W. Lawrence's 'few words from a pastor to his people, on the subject of the Latter-day Saints,' replied to and refuted by James Linforth." A pamphlet which was recently published in Liverpool, in reply to a tissue of falsehood and ribald abuse, lavished upon our holy Prophet and Seer, who was honored of God to receive his law, and become the great founder of the Church of Christ in this dispensation of the fulness of times.

Like most of his coadjutors, our Reverend hero had no use for argument either from Scripture or reason, against any of the doctrines of our faith, but with a sort of "taken for granted" authority, offered freely out of the abundance of his heart that which he no doubt thought "his people" had the credulity to believe, simply on the strength of his *ipse dixit*, attested only by popular rumour. After successfully and authentically repelling his foul aspersions, brother Linforth addresses himself pertinently in the following arguments, which the Saints in different latitudes under the meridian of the Church of England, may find useful in defending themselves against the assaults of the arrogant and over-bearing, who forget not to speak evil of dignities, and things which they know not of.

To the (Rev.!) Mr. Lawrence: As you have thought proper to attack the Church of Jesus Christ of Latter-day Saints, and to call their doctrines a "cunningly devised lie," although you say we quote much from Scripture; and also to call in question the validity of Joseph Smith's mission, I purpose to put a few serious questions to you for consideration. First, your ordination; whence is it? Your answer must be, "I received it under the hands of a bishop, who derived his authority by succession from the Apostles and Jesus Christ." But, sir, I have to refer you to your Book of Homilies, appointed to be read in churches in the time of Queen Elizabeth, page 261, on the perils of idolatry, it reads thus:—

"Laity and clergy, learned and unlearned, all ages sects and degrees of men, women, and children of whole Christendom (an horrible and most dreadful thing to think,) have been at once drowned in abominable idola-

try, of all other vices most detested of God and damnable to man, and that by the space of eight hundred years and more."

Therefore, Sir, your ordination is useless, since the world had been in idolatry of the worst kind for eight hundred years previous to the "Reformation," for surely you will not claim it from idolaters, and yet, Sir, there is no other alternative, unless you can prove a direct revelation from God to the reformers, and their ordination by angels. This you must prove, and without looking through the "spectacles," or consent to say the fathers of the reformation received their ordination from idolaters, which, consequently, cuts you and all others off from the priesthood.

Archdeacon Daubeny says, "Regular mission only subsists in the churches which have preserved apostolical succession" but in the face of the above, for you unfortunate circumstance, it cannot be said the church of England has preserved

it, therefore listen to what Dr. Berkley said at the consecration of Bishop Horne.

"A defect in the mission of the ministry invalidates the sacraments, affects the purity of public worship, and therefore deserves to be investigated by every sincere Christian."
—*Sermon at Consecration of Bishop Horne.*

This advice you must take and answer the question satisfactorily before you presume again to attack other people.

Secondly. Having shown you to be destitute of the authority for a minister of God's church, upon the testimony of your own church, I wish now to call your attention to the "Thirty-nine articles," for they are a greater stumbling-block than the Book of Mormon. I find that previous to your ordination, it was necessary for you to be able to "yield an account of your faith in Latin, according to the articles of religion approved in the Synod of bishops and clergy of this realm, 1562, and to confirm the same by sufficient testimonies out of the Holy Scriptures." (Can. 34.) Also that you were required to make a solemn declaration, "that EX ANIMO (heartily) you allowed the Book of Articles; and that you acknowledged all and every the Articles therein contained, being in number 39, to be agreeable to the Word of God." (Can. 36, n. 3.) Both these requirements you were compelled to comply with, and the first time you were admitted to preach the Act of Uniformity required you to make the next declaration, "I, C. W. Lawrence, do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book, intituled, The Book of Common Prayer," &c. (13 and 14 Car. II. c. iv.)

It is, therefore, reasonable to suppose you confirmed your faith in the Thirty-nine Articles from Testimonies out of the Holy Scripture, at least such testimonies as satisfied you and the Ordinary, and and that when you made oath before God that you acknowledged them all "to be agreeable to the word of God," and when you declared "your unfeigned assent and consent to all contained in them," that you were in possession of indisputable evidence from the Holy Scriptures that they were, in strict conformity, agreeable, every one of them, to the word of God. If you were all is right. If you were not, you swore to what you did not know nor be-

lieve, and therefore perjured yourself. We shall see.

The sixth Article reads thus: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation," &c.

Now, Sir, it is first necessary for you to prove that "all things necessary to salvation are contained in Holy Scripture," and afterwards that, "nothing need be received as an article of Faith or as necessary to salvation, unless it can be read in the Holy Scriptures, or may be proved thereby." Both of these assertions have to be proved from Holy Scripture before this article can be received. You may bring some exterior or foreign evidence, but that will not do, the evidence must come alone from the Bible or this article must be rejected on its own merits.

Thirdly. The Twenty-seventh Article concludes thus: "The Baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." Now, Sir, where is it READ IN HOLY SCRIPTURE, or how may it be *proved thereby*, that the Baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ? For Jesus when commissioning his apostles to baptize all nations, commanded them first to teach them: "Go ye therefore and teach all nations, baptising them," &c. (Matt. xxviii. 19.) And to show them that belief was necessary before Baptism, said, "he that believeth and is baptized shall be saved." Belief is expressly mentioned previous to Baptism, and prefixed to it. Now "infants" can neither be taught, nor exhibit belief. How will you, then, "prove from Holy Scripture," that it is "most agreeable with the institution of Christ," for you certainly cannot read it, nor anything like it therein. Furthermore, Luther, one of the Fathers of the "reformed church," said, "It cannot be proved by the Sacred Scripture, that infant baptism was instituted by Christ," and Dr. McNeile said, lately, "Concerning the baptism of infants at all—I do not know any one word of God. It is never once mentioned in Scripture!" Drs. Luther and McNeile are unable to prove "it agreeable with the institution of Christ;

perhaps you are capable of doing so: but if not, you are called upon by the Sixth Article of your religion, to reject this Twenty-seventh Article, because it requires you to believe that necessary to salvation which cannot be "read in Holy Scripture, nor proved thereby," and the Sixth Article expressly excludes belief in everything except what may be read in Scripture or proved thereby. You must reject the Twenty-seventh Article, or disbelieve the Sixth.

These are some of the inconsistencies of the not "Cunningly enough devised" Articles, and there are more I can point out when you have answered these; but as you declared that you believed every one of them "to be agreeable to the word of God," and were satisfied by "Testimonies from the Holy Scripture" that they were so indeed, you will perhaps be good enough to give to "your people" those reasons or Testimonies that satisfied you of their conformity to the word of God, that peradventure they also may be blessed with the same unerring certainty as yourself; but allow me to remind you that the Sixth Article describes the source from whence ALL your "sufficient Testimonies" must be drawn, viz. the Holy Scriptures.

Lest in your reply you should say as some other ministers of your church have, —that so perfect a concession to, and profession of faith in, these Thirty-nine Articles as I have pointed out are not necessary, I will refer you to the 5th Canon of your church passed in convocation in 1603. "Whosoever shall hereafter affirm, that any of the nine-and-thirty Articles are in any part Superstitious, ERRONEOUS, or such as he may not with a good conscience subscribe unto; let him be EXCOMMUNI-

CATED *ipso facto*, and not restored but by the Archbishop, after his repentance, and public revocation of such his *wicked errors*."

In conclusion, Sir, you will not presume to say I have used unjust weights and measures, in examining your calling and religion, for I have disproved your ordination i. e. your ordination by any person who held any authority except that received from idolatry, to ordain you, and have shown you to be as destitute of the sacred authority and character of a minister of God as any other layman from your own admitted works, unless you prove a direct revelation from God to the founders of your "Reformed Church" and their ordination by angels!

I have also examined two of the Articles of your faith by the Standard put into my hands for that purpose by your church, viz. the Holy Bible, and find that one of them disagrees with the Bible; and of the other, the 6th, nothing at all is said in the Bible, and that the two disagree with each other, I therefore conclude that the spirits of the framers come under that class spoken of by St. John I, iv, 1, viz. False Spirits who are out in the world to deceive many.

Now, Sir, be good enough to apply to yourself the words of Jesus, (Matt. vii. 3, 4, 5.)

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, *first* cast out the BEAM out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

A TRIBE OF JEWS IN ABYSSINIA.—Our letters from Paris say, "By a paper in the last number of the Jewish periodical, I perceive that a recent traveller in Abyssinia has discovered a tribe of Jews in that country. They are called Falasha. Their chief priest, the Rabbi Yshaq, (Isaac,) told the traveller that they first entered the country in the time of King Solomon, and that they have uninterrupted traditions, though no written history, of the principal events that have occurred to them since that remote period. Their religious rites and belief are the same in substance as those of the European Jews, but some of their doctrines are quasi-Christian. Indeed they say that it was from them that the early Christians took some of their customs and point of belief. They have a tradition of St. Paul having been in communication with them, and they hold him in great respect. They never, it seems, quitted their own country, and were shocked at the idea of going to sea in ships. 'How, at sea,' they asked, 'can the Sabbath be respected?' They know little or nothing of Europe; but, on being told that a vast number of their fellow-believers resided in it, expressed pleasure, and sent them their fraternal good wishes."—*Literary Gazette*.

DO WE NOT LIVE IN THE LAST DAYS?

(From the Frontier Guardian.)

The above question is an important one ; and no observing or reflecting mind can prevent it from occupying an important place in the regions of thought and meditation. The changes and revolutions now transpiring in foreign countries, and the unsettled and restless condition of our own, together with the plague and pestilence that visit every country and waste the inhabitants among all nations—the explosions and disasters upon the waters, multiplying with fearful strides,—theft, robbery, and murder increasing throughout the land—Incendiarism, tempests, fire and floods, sweeping in their destructive course, the finest specimens of nature and art into the general mass of devastation and ruin, too clearly and fearfully declare, in language not easily misconstrued, that the natural, moral and political elements are being troubled by an INVISIBLE HAND. The bonds of union are becoming like the spider's web around the giant—the axe is being laid at the root of confidence ; and true and faithful friends and alliances have become like angels visits,—“*few and far between.*”

Why all this confusion, distrust, misery, and woe? Because the “Angel of the Covenant” has poured out his vial upon the elements, and its contents are scattered every where, like the hoar frosts of winter ; though invisible to the vulgar eye, yet the eye that is single not only marks its effects but comprehends the cause. Under its effects the nations are jealous, the people foolish and angry, the atmosphere charged with plague and disease, while folly and madness go unrebuked. “They are drunken, but not with wine ; they stagger but not with strong drink.” The nations reel to and fro like a drunken man, and they know not what aileth them. The very spirits from the unseen or spiritual world are disturbed ! Unauthorized, they come to man and contribute their share towards swelling the confusion and excitement that are destined to cover the

earth. They ere long will prophesy—call fire down from heaven, work miracles, and gather the kings and their armies to the great battle. These hosts of the high ones, will be punished on high, and the kings of the earth, punished upon the earth. We are rapidly merging into the last days, and we shall be compelled to witness the scenes thereof ; and are all these things to be done, and the MOST HIGH have no confidential friend or prophet on earth through whom he can kindly whisper these important events to those who seek to serve Him with all their hearts? Paul said to his friends ; “ye are not in the dark so that that day should overtake you as a thief. While the unbelief of the world will not allow of any further revelation, the day of the Lord, with all its majesty, sublimity and awful grandeur, will overtake the world as a thief in the night. Arise ye virgins, and go ye out to meet the Bridegroom. The foolish ones who have been thrown off their guard by Strang, Brewster, and Co., may find themselves without light, and also without the material (Oil,) to produce light.

The Saints should watch and pray, and thereby lay up in store a good foundation against the day that will try men's souls : for they will deceive, if it were possible, even the very elect. Strange things, fearful sights and signs in the heavens, and on the earth will appear, and men's hearts will fail them for fear of those things that are coming on the earth ; and even the powers of the ‘SPIRIT WORLD’ will be shaken, and Satan come down having great wrath and power, knowing his time to be short. We shall not be called to wrestle with flesh and blood ; but with principalities and powers, with spiritual wickedness in high places. Arm yourselves for the contest, for behold and lo ! it cometh, and the last days are soon upon us with all their wonders and strange events.

"TIS ALL FOR THE BEST."

BY W. G. MILLS.

Grieve not at those scenes that have bath'd us in sorrow,
And oft on our spirits like burdens have press'd;
When we sit down to patient reflection to-morrow,
'Twill teach us this lesson—" 'tis all for the best."

When the woes of adversity prostrate have laid us,
A prey to the cold world—forsaken, distressed,—
And strong seem the foes that combine to invade us,
Let us bear it with patience,—“ 'tis all for the best."

When our hopes for the future beat high in relation
To objects around us we wish we possess'd,
Though we fail to enjoy all our fond expectation,
We yet may discover “ 'tis all for the best."

When the friends that we often have clasp'd to our bosom,
And told all the sorrows and joys we possess'd,
Have blighted our hopes, like a blast on the blossom,
Their friendship was worthless,—“ 'tis all for the best."

When writhing with pain on the bed of affliction,
Or sorrow, or sickness, deprives us of rest,
Let patience support us beneath the conviction,
God rules in his wisdom—" 'tis all for the best."

When the rude hand of Death, like a merciless traitor,
Has borne to the tomb the belov'd and the blest—
Bereft us of all that was pleasing in nature—
We should not repine, for “ 'tis all for the best."

Though clouds appear dark, and the prospect uncheering,
As they pour down their torrents from east unto west;
Yet they soon pass away, and the aspect appearing,
Proclaims to all nature—" 'tis all for the best."

Though storms may disturb the sweet tranquil of ocean,
That appal the stout seamen who toil on its breast;
And destruction and death may ensue the commotion,
Yet, could we unravel, “ 'tis all for the best."

The sun in his power, o'er our planet presiding,
As he travels in glory from east unto west,
May destroy plant and fruit, in which man is confiding,
Yet his heat imparts life, which “ is all for the best."

Thus the Sun, and the Storm, and the Vapour do teach us,
Though gloomy's the present, the future is bliss:
The counsel or voice of experience preaches,
Whate'er may befall us, “ 'tis all for the best."

For God who disposes all things he created,
From the Seraph on high to the bird on its nest,
Upholds yon bright worlds in the firmament seated,
And controls every incident here “ for the best."

Then grieve not at scenes that have bath'd us in sorrow,
And oft on our spirits like burdens have press'd;
When we sit down to patient reflection to-morrow,
'Twill teach us this lesson—" 'tis all for the best."

Bath, May 17th, 1851.

STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 1st, 1851.

CONFERENCES.	No. of Branches	Servants	H. P.	Elders.	Priests.	Teachs.	Deacons.	Excom.	Dead.	Emigtd.	Baptized	Total Members	PRESIDENT.	SECRETARY.
London	60	1	0	183	161	142	75	155	13	112	714	3267	Eli B. Kelsey	T. C. Armstrong
Manchester	30	1	0	111	163	103	45	175	21	62	332	2934	C. H. Wheelock	James Johnson
Birmingham	15	2	0	87	95	75	43	68	17	40	237	2283	I. C. Haight	W. Flavell, sen.
Sheffield	33	2	0	68	139	80	44	143	16	116	310	2168	Lewis Robbins	W. S. Myers
South Conference	27	0	0	42	80	47	43	48	10	18	155	1199	George Halliday	Henry Fulstone
Liverpool	10	0	0	48	57	25	23	30	5	32	190	1098	Glaud Rodger	John R. Winder
Bedfordshire	28	2	0	51	62	35	28	30	1	38	153	962	John Spiers	James Pembroke
Cheltenham	20	0	0	52	44	35	24	24	6	22	103	861	J. D. Ross	A. C. Morris
Herefordshire	29	1	0	81	67	42	22	25	3	18	83	855	H. W. Church	Thomas Williams
Bradford	18	0	0	56	66	39	14	46	4	9	75	813	R. C. Menzies	Jonathan Midgley
Preston	16	0	1	65	51	41	12	33	6	29	85	787	J. W. Johnson	John Foley
Warwickshire	25	1	0	63	60	33	18	25	5	85	78	760	J. W. Crosby	Richard Tilt
Norwich	16	1	0	54	53	32	17	26	5	8	134	746	C. V. Spencer	John Harris
Worcestershire	15	0	0	40	37	15	17	14	5	30	69	666	John Lyon	
Staffordshire	16	0	2	52	46	27	17	52	3	10	25	566	James F. Bell	William Wright
Newcastle-on-Tyne	14	0	1	52	47	18	19	5	1	2	28	548	J. S. Higbee	Ralph Ramsay
Southampton	15	0	0	14	25	17	10	18	1	32	112	499	W. C. Dunbar	T. Stayner
Lincolnshire	16	0	1	30	39	26	9	28	5	45	164	477	Moses Clawson	
Derbyshire	13	0	0	29	27	19	8	18	0	27	83	395	Jacob Gates	T. B. Ward
Leicestershire	5	1	0	20	22	12	10	14	2	20	95	378	Jacob Gates	R. R. Birkbeck
Hull	6	0	0	17	17	12	3	14	0	7	43	318	Hugh Findlay	Augus. S. Green
Dorsetshire	5	0	0	8	10	11	10	18	0	0	7	273	George Kendall	Joseph Pring
Shropshire	11	1	0	15	18	4	9	12	0	1	33	245	Joseph W. Young	David James
Carlisle	5	1	0	23	6	8	5	16	1	1	10	146	A. M. Harmon	John Irving
Glamorgan East	26	0	2	188	124	126	96	97	12	31	325	2489	William Phillips	Richard Morris
Monmouthshire	19	0	0	85	33	43	35	22	4	18	147	740	Thomas Giles	Evan Morgan
Glamorgan West	16	1	1	66	38	36	24	27	6	0	53	543	Thomas Pugh	Evan Williams
Carmarthenshire	15	6	0	72	32	26	25	43	3	8	42	530	David John	Isaac Jones
Pembrokeshire	12	0	0	25	10	13	12	18	1	5	52	215	John Price	Daniel Williams
Denbighshire	6	0	0	18	15	10	5	11	0	0	31	177	John Parry	H. C. Morris
Cardiganshire	8	0	0	18	11	3	0	5	1	0	26	126	John Evans	James James
Flintshire	6	0	0	18	11	6	1	11	0	0	20	121	William Parry	Elias Morris
Anglesea	6	0	0	17	7	6	2	9	0	0	19	113	Thomas Morgan	W. Isaac
Brecknockshire	7	0	0	15	5	3	5	2	0	0	16	79	John Jones	George Bywater
Merionethshire	6	0	0	16	2	3	1	6	0	0	13	71	William Evans	David Roberts
Glasgow	30	1	0	111	97	106	29	95	6	43	191	2094	J. Clements	Patrick Lynch
Edinburgh	15	1	0	39	40	46	14	44	3	25	58	797	James Marsden	Geo. P. Waugh
Dundee	7	0	0	10	10	16	5	11	2	9	37	392	James Marsden	James Muir
Belfast	5	0	0	7	8	2	1	4	1	0	12	76	Gilbert Clements	D. S. Gardner
Ireland	3	0	0	8	1	0	1	2	0	3	23	38	James McNaughtan	Elias Cave
Channel Islands	5	0	0	10	8	9	5	17	2	9	39	270	John Kelly	James Hewley
Isle of Man	2	0	0	13	7	3	3	2	1	0	17	120		
Total.....	642	17	8	1998	1851	1355	799	1463	172	925	4439	32226		

England.

Wales.

Scotland, &c.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND OTHERS, FOR THE QUARTER ENDING JUNE 16TH, 1851.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London.....	William Cook	£423 15 3½	Brought forward		£1823 10 5½
Birmingham	John Godsall	159 15 1½	Shropshire	David James	15 2 7
Sheffield	John Memmott..	152 4 9½	Carlisle.....	J. Threlkeld	14 16 6
South	W. G. Mills	102 16 2	Dorsetshire.....	Geo. Kendall	9 14 1½
Glasgow	Thos. Kirkwood	100 10 11	Worcestershire	John Lyon	9 13 1
Preston.....	Jno. Parkinson	75 0 1½	Do., for a late part of Herefordshire)	do.	26 5 5
Bedford	Henry Smith	70 4 4½	Belfast	Gilbert Clements	9 8 9
Warwickshire	Richard Tilt	62 15 7½	Pembrokeshire	John Price	8 9 11
Bradford.....	John Taylor	60 3 4½	Denbighshire	John Parry	7 2 6
Staffordshire	Matt. Rowan	58 3 4½	Brecknockshire.....	Geo. Bywater	6 4 10
Derbyshire	W. Cartwright	49 14 3½	Isle of Man	J. Kelly	5 11 11
Newcastle-on-Tyne ..	W. Soulsby	48 8 1½	Carmarthenshire	Isaac Jones	4 3 9
Manchester	J. Walker	45 18 7	Anglesea	Isaac Morris	2 14 9½
Herefordshire	Henry Naish	41 17 6	Flintshire.....	William Parry	2 12 0
Liverpool.....	James Linforth	41 3 0			
Norwich	William Wells	40 0 2			
Leicestershire	T. Chamberlin	38 14 7			
Edinburgh	G. P. Waugh	37 17 3½			
Lincolnshire	James Farmer	36 11 9½			
Southampton	W. C. Dunbar	26 5 0			
Cheitenham.....	Thomas Clarke	26 4 6½			
Monmouthshire.....	Evan Morgan	24 18 0½			
Eastern Glamorgan ..	Richd. Morris	23 6 1½			
Western do.	David Bona	20 19 0			
Channel Islands.....	Rehd. Tresseder	18 16 5½			
Dundee.....	John Copley	16 14 9			
Hull	H. Findlay	15 18 0½			
Carried forward		£1823 10 5½			

(Errors Excepted.)

£1965 2 1½

LIST OF MONIES RECEIVED FROM MAY 30TH TO JUNE 16TH, 1851.

William Cartwright	£2 0 0	Brought forward	£128 13 0½
William Soulsby	5 0 0	John Godsall	30 0 0
George P. Waugh	9 0 0	William Cook	55 0 0
W. C. Dunbar	7 0 0	John Parkinson	7 11 4
Isaac Jones	1 13 0	Edward Sutherland	0 15 0
John Taylor	10 0 0	Richard Tilt	1 14 0
R. G. Frazer.....	0 5 0	Hugh Findlay	10 0 0
Thomas Kirkwood.....	5 0 0	Thomas Chamberlin	3 10 0
John Memmott	50 0 0	David Bona	2 0 0
Henry Smith.....	20 0 0	Evan Morgan	3 0 0
David James.....	2 0 0	Paul Harrison	0 12 0
John Copley.....	3 0 0	James Linforth	7 12 8½
Richard Morris	5 0 0	Thomas Clarke	5 0 0
John Lyon.....	8 15 0½		
Carried forward	£128 13 0½		£255 8 1

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LIVERPOOL:

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 14.—Vol. XIII.

JULY 15, 1851.

Price One Penny.

FIFTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM
GREAT SALT LAKE VALLEY, STATE OF DESERET, TO THE SAINTS SCATTERED THROUGHOUT
THE EARTH, GREETING:

Beloved Brethren,—Ever mindful of the Redeemer's kingdom and of your interest therein, we gladly improve the present moment in expressing to you our watchfulness and care concerning you, and concerning those things which may tend to your present happiness and future exaltation. There is nothing that transpires around us, but what has its tendency to good or evil; and while we are in the world, and are surrounded by circumstances and events which have a bearing on our welfare, either for or against, it becomes us, as Saints of the Most High, to inform and become informed; and to treasure up knowledge and wisdom concerning all things that are transpiring on earth; and in the heavens, so far as it concerns us and we are permitted to know; and in hell too, that we may be ready to shun every evil tendency, and embrace all good; and if through our pen the wisdom of God shall be made manifest for your good, comfort, consolation, and salvation, the greatest joy of our hearts will be realized.

The Church, of which you are members, was organized on the 6th of April, 1830; when consisting of six individuals, since which time it has continued to increase, and to be persecuted and driven from town to town; from county to county; and from State to State, and out of the States; until its resting place in the wilderness and vallies of the mountains, is about three

thousand miles from the place of its organization in the State of New York; and in those persecutions, prophets and apostles have been martyred for the truth's sake, and the elders have been scattered abroad on the four quarters of the earth, and the islands of the sea, preaching as they went, faith on the Lord Jesus Christ, repentance, baptism for the remission of sins, the laying on of hands for the reception of the Holy Ghost, the Lord's Supper, the gathering, the resurrection of the dead and eternal judgment, and hundreds of thousands have believed and yielded obedience to the heavenly message, and are patiently waiting the second coming of the Lord Jesus Christ; who, ere long, will set his feet again on Mount Olivet, and make himself manifest unto Israel, according to the predictions of the ancient prophets; for Israel must be gathered from all nations, and be again established in the land of their inheritance, and behold the wounds in the hands and side of Him whom they have pierced, and acknowledge Him as their Saviour, their Redeemer, the Holy One of Israel. The gathering of Israel has already commenced; Judea is receiving its ancient inhabitants, and the Holy City is re-building; which is one prominent sign of the near approach of the Messiah.

During the twenty-one years since the organization of the Church, the Gospel has been preached in Europe, Asia, Africa,

America, the East and West Indies, and on many islands and clusters of islands in the Atlantic and Pacific; many thousands of the Saints have gathered from various parts of the earth, unto Zion; to America; the land which God has pointed out as a place of safety for his people, in these last days; and which will prove a place of refuge for kings and princes, and nobles, and honorable men of the earth of all nations, whether rich or poor, who are disposed to seek refuge therein, when the overflowing scourges of God's wrath shall destroy the nations, and depopulate the earth on account of the multiplied infidelity and abominations of the inhabitants thereof. The unparalleled spread of the Gospel, in so short a space of time, and the rapid gathering of the Saints, is another token of Messiah's near approach.

The increasing convulsions of the nations; the multiplied wars and rumors of wars; the internal dissensions which threaten the disunion and overthrow of the best governments on the earth; the increasing plagues and sickness in new and diversified forms, baffling the skill of the ablest physicians, and causing the wisdom of their wisest to perish; the increasing divisions among professing Christian parties, and members of the same party, showing, daily, a greater and greater want of that union which must exist to secure the perpetuity of the principles of righteousness among any people, and without which God's kingdom cannot exist on earth or in the heavens; the increase of whirlwinds, hurricanes, tornadoes, and earthquakes; the increase of the loss of life by shipwreck and tempest, by steamboat explosions and burnings; the destruction of life and property by murder and incendiarism, robbery, burglary, and theft; the fearful sights, and strange signs, and knockings and noises, frequently exhibited in the heavens and on the earth; the increase of seers, and wizards, and diviners, and familiar spirits, and soothsayers, and astrologers, who are charming the nations with their magic arts, lulling the foolish to sleep with their magnetic influence, deceiving priests and people by their necromancy, calling rain, snow, and fire from heaven, and scattering abroad the hoar frost like a winter's night, in their halls of science, and the people supporting them by their faith, influence, and money, leaving the poor, the sick, the widow and the fatherless, to mourn for the comforts of

life in the solitary chamber, and the too general corruptions, and abominations, and defilements, and polluted practices of all flesh, upon the face of the earth; all, all these signs, and multitudes more of a like nature, now existing, are the fulfillment of the prophecies, not only of the ancient prophets, but more particularly of the latter-day prophet and apostle, seer, and revelator, Joseph Smith, who opened up the way of life and salvation to this generation, by the power of the everlasting Priesthood, which was restored to earth through him, and who prophesied and bore witness that all these and many more like things should come to pass in this generation, as signs of the second coming of the Son of Man, which is near at hand; and verily his testimony is true, and his testament is in force, for he has sealed it with his blood; therefore, hear it all ye ends of the earth! believe on Jesus, be baptized in his name for the remission of your sins, and do all things he shall command, and you shall be saved in the presence of God and the Lamb, and there is no other way by which you can be saved.

Of the day and the hour of the coming of Christ no man knoweth. It is not yet, neither is it far off; there are prophecies yet to be fulfilled before that event takes place; therefore, let no man deceive the Saints with vain philosophy and false prophecy; for false prophets will arise, and deceive the wicked, and, if possible, the good; but while the wicked fear and tremble at surrounding judgments, the Saints will watch and pray; and, waiting the final event in patience, will look calmly on the passing scenery of a corrupted world, and view transpiring events as confirmation of their faith in the holy gospel which they profess, and rejoice more and more, as multiplied signs shall confirm the approach of the millennial day.

The Saints at home are making preparations to receive the Saints from abroad, and we feel grateful to our heavenly Father that we can bear witness in truth, that the choice blessings of the God of Abraham have rested upon his people, in the vallies of the mountains, since we last wrote you. The winter has been mild, compared with most winters, and much business has been transacted which could not have been done, had the weather been severe. Several grain and lumber mills have been erected, in the various settle-

ments, the past winter; many shingles have been made, and all that is wanting to bring them into immediate use is nails; and let the Saints, coming hither, remember this in particular. Chairs and various articles of furniture are multiplying in our midst. Two or three threshing machines have been in successful operation in our valley, the past fall and winter, which have saved the labour of many hundred days, which has been appropriated to other objects of improvements; yet more machines will be wanted for threshing in this valley, the present season, and also in the various settlements of other vallies, and there is no fear of bringing too many, or too many fanning mill irons, and the most approved drafts for manufacturing the same.

It is a subject never to be forgotten by the Saints coming hither, that the most highly improved labour saving machinery of all kinds ever needed by almost any community, can be employed to greater advantage in Deseret, than in any other place on the earth. Suppose a brother coming home bring some piece of machinery with which he can sow, reap, thresh, fan, or perform the labour of ten men at this or any other kind of business necessary to be done, nine elders could be immediately released from their employment, and go forth to preach the Gospel, and the improvements of Deseret, and the necessary preparations for a multiplying population suffer no material injury; while, under existing circumstances, there is enough for all to do who are here, to prepare for the coming of others; consequently, it is not wisdom to send many elders on foreign missions at present.

Our Council House was so far completed during the fall, that the several apartments have been occupied through the winter, to the great joy of this people. The Warm Spring Bath House was completed, and dedicated by prayer and festival, on the 27th of November; since which time the house has been open to the public, for health and pleasure. The Tithing store house was enclosed last fall, and so far completed that one apartment has been used for a store, another for storage of grain, others for mechanics shops, while the cellars have been filled with vegetables, and the whole in progress of finishing. Building has hitherto been retarded, at times, for lack of lumber; but the prospect is much more flattering for the fu-

ture. The inclosing of the University lands by a substantial stone wall is commenced and progressing, with a prospect of being completed this season. Great loss has been sustained hitherto, by the straying of cattle; but the tithing pasture, a large tract of land on the northern border of the city, is so far enclosed by fence and ditch, that it will soon be completed, and be of great utility this season. The Church farm is partly fenced. All who can bring wire, No. 9, will find it of great advantage in fencing in the valley.

The State has appropriated two thousand dollars towards opening a woollen manufactory in this valley, the present season; and any amount of raw cotton, or cotton yarn, which may be brought hither, will prove highly useful to combine in certain fabrics, with the wool which grows in the valley. Our pottery is nearly completed, and we are expecting to use China ware of our own manufacture in a few weeks. Cutlery establishments have commenced in the city, on a small scale, but more laborers are needed.

The snow fell on the mountains surrounding this Valley, on the 10th of October, and has continued to the present time, but in the Valley there was no snow till the 1st of November, about seven inches deep; and the first severe frost was on the 5th; and again on the 1st of December about four inches of snow fell, and at other times, the snow has fallen, but seldom over four or five inches in the Valley during one storm. The last two nights in February were the coldest during the winter. Most of the month of March was very pleasant, and was improved by the farmers in putting in wheat. There was not so much wheat sown in the valley last fall as there was the fall previous, but considerable has been sown this spring. The spring sowing is quite as sure a crop as the winter, and equal in quantity and quality. The last week in March and first in April have been visited with high winds, alternate from south and northwest; some slight showers and some snow squalls of three or four inches, during nights, which would pass off during the next day; and wheat sowing continues the principal business of the day, and may be continued from four to six weeks.

Elder Amasa Lyman arrived by the northern route, from California, on the 30th of September; and Elder C. C. Rich, by the same route, arrived on the 12th of

November, each accompanied by a company of thirty to fifty of the brethren on their return from the Gold Mines, of the products of which they brought very little with them; some were compelled to borrow to get home; and many who remained at the mines would gladly have returned home if they could have procured means.

December 7th, Elder George A. Smith left this city with about 130 men, a few families, and a good supply of teams, seeds and tools, for the purpose of establishing a settlement at Iron county (Little Salt Lake), about 250 miles, nearly south. We learn by an express that the colony have located in a good place, excellent soil and water, plenty of wood, iron ore, and alum, with some prospect of stone coal; a field of 1600 acres, and 400 of it sown, and that they designed to sow the whole this season. And their houses which are to constitute a fort, and their meeting-house are progressing rapidly. The name of the place is Cedar City.

November 27th, the quorum of Seventies, in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their President, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets. Shares are twenty-five dollars, and the Seventies abroad will do well to forward their means for the hall, to the trustee, inasmuch as they desire to own shares, and partake of the blessings of the hall on their return. All the elders of the different quorums are permitted to take shares. The design is highly commendable to the brethren, and such a building is much needed in this place.

At a special session of the Great Salt Lake County Court, on the 3rd January, a few transient men were convicted of stealing, and sentenced to hard labor for various terms, who, after serving a portion of their time, were pardoned by the Executive, and have gone on their way to California, the place of their original destination. This was the first jury trial there had been in the State of Deseret since its organization, and the first occasion for the empannelling of a grand jury. It is supposed that about three hundred emigrants who quartered in the valley the past winter, have left for the gold mines this spring. Many emi-

grants on arriving at this place, heard the gospel, believed, and were baptized, and thus far proved their sincerity by their works; while some professed to believe and were baptized, but their works have made manifest their hypocrisy, and their sins remain on their own heads. Had it not been for such kind of characters, no jury would have been needed in Deseret to this day.

In the former part of January, the General Assembly of Deseret granted an act of incorporation to Great Salt Lake City, and on the 11th of the same month the Great Salt Lake City Council was organized; Jedediah M. Grant, mayor, with four aldermen, and nine counsellors; and municipal law immediately began to extend its influence over the city. About the same time, charters were granted by the General Assembly, on petition to Ogden City, in Weber County; to Provo City, in Utah County; to Manti City, in Sanpete County; and to Cedar City, in Iron County. All the counties in the State were greatly strengthened by the last emigration, and since that time several new settlements have been formed, and the agricultural interest of the state has been greatly extended.

A railroad has been chartered, to extend from Temple block in this city, to the stone quarry and mountain on the east, for the conveyance of building materials; the construction to commence immediately.

A small company of brethren arrived from California, by the south route, on the 27th of January, bringing the rumoured intelligence that Utah territory had been organized, and Brigham Young appointed Governor, which intelligence has recently been reiterated through the medium of the eastern mail, in a manner which leaves no room to doubt; but as yet the official notice, reports, or papers have not all been received. We anticipate no convulsive revolutionary feeling or movement, by the citizens of Deseret in the anticipated change of governmental affairs; but an easy and quiet transition from State to Territory, like weary travellers descending a gentle hill near by their way-side home.

As a people, we know how to appreciate, most sensibly the hand of friendship which has been extended towards our infant State, by the General Government. Coming to this place as did the citizens of

Deseret, without the means of subsistence, except the labor of their hands, in a wilderness country, surrounded by savages, whose inroads have given occasion for many tedious and expensive expeditions; the relief afforded by our mother land, through the medium of the approaching territorial organization, will be duly estimated; and from henceforth, we would fondly hope the most friendly feelings may be warmly cherished between the various States and Territories of this great nation, whose constitutional charter is not to be excelled.

The First Presidency of the Quorum of Seventies have been in frequent conference, the past winter, with the presidents of their several quorums, enquiring into the situation of their officers, severing from their office all such as have been known to dishonor their high and holy calling, and filling these vacancies with worthy men; also in filling the places of those who have been known to die since the quorums were organized in Nauvoo. The High Priests', and other quorums of the Church, have held their weekly meetings in the Council House during the winter, so that the house has scarce been cold since it was so far completed as to be occupied.

In January we visited the brethren in Davis and Weber counties, and organized a stake of Zion at Ogden city, by appointing a Presidency, High Council and Bishops: Loren Farr is president of the stake. Officers were also appointed in various places in Davis county, as there was occasion.

Elders Amasa Lyman and Charles C. Rich left this place early in March, with others, the camp amounting to about one hundred and fifty wagons, (some of which were to stop and locate themselves in Iron county.) for the purpose of establishing a settlement in the southern part of California, at no great distance from San Diego, and near Williams' ranche and the Cahone pass, between which and Iron county we design to establish settlements as speedily as possible, which Elder Lyman will commence on his route, if practicable, so as to have a continued line of stations and places of refreshment between this point and the Pacific, which route is passable during the winter months.

March 19th, we visited the Saints in Utah, and organized a stake of Zion at Provo city, by appointing Isaac Higbee President, with his Counsellors, High

Council, and Bishops.—On the 24th, we visited Elders Lyman and Rich's camp, at Payson, and saw them organized ready for their departure. Elder Pace presides over the branch at Payson, which is situated on Peteetneet creek. There are settlements also at Pleasant Grove and Springville. We left Elder P. P. Pratt, accompanied by Bishop John Murdock, and Elders William J. Perkins, John S. Woodbury, Richard R. Hopkins, Philo B. Wood, Morris Minor, and Francis A. Hammond, with Elder Lyman's company, on his mission to the Pacific.

Our city is now being fenced into blocks, instead of wards as formerly, and many shade trees are being set on the borders of the side-walks. School houses have been built in most of the wards, both in the city and country, and schools have been sustained therein the past winter, and we joyfully anticipate that the time has arrived when our children may be partakers of the blessings of constantly continued schools in their several wards. The Parent school is in successful operation in the Council House, under the tuition of Chancellor O. Spencer and Regent W. W. Phelps. The design of this school is to prepare its pupils to become teachers, and for all who may desire to advance in the higher branches of education. It is designed for the Parent school to be open continually.

Hitherto, California emigrants have been accustomed to leave their sick on our hands, at a heavy expense, and depart without notice; to turn their teams loose in our streets, and near our city, which has caused much destruction of crops and grass, so that if we wanted a load of hay, we have had to go from ten to twenty miles to procure it, and drive our cattle a still greater distance to herd the succeeding winter; but since the organization of a municipality, quarantine has been introduced, and no animals are permitted to roam within the corporation, which extends to some six or eight miles square; and when the surrounding lands are fenced, the accommodations in our immediate vicinity, for those who travel by multitudes, will be small indeed; and we believe it will be more convenient for the great mass of travellers to the mines to go by Fort Hall, or some route north of this, saving to themselves the expense and hindrance of quarantine, and other inconveniences arising from a temporary loca-

tion near a populous city, where cattle are not permitted to run at large.

In view of the anticipated change in our government, and to facilitate business, the General Assembly of Deseret appointed Governor Young their agent, to receive the 20,000 dollars appropriated by Congress to build a State House in Utah Territory, and cause said house to be erected without delay on Union Square, in this city, a little north-west of Temple block; and the Assembly adjourned *sine die* on Saturday last. Dr. J. M. Bernhisel has been appointed by the President to select the Utah library, for which Congress has appropriated 5000 dollars. and, at our latest advices, he was in New York, making the selection. Dr. Bernhisel has issued a circular, soliciting editors and publishers of newspapers, magazines, pamphlets, and books, to forward a copy of their productions to Great Salt Lake City, for the benefit of Utah library. We are happy in announcing the arrival of a few papers and pamphlets already, and if the friends of science generally shall respond in like manner, by forwarding a copy of their works, we will soon have a most valuable reading room attached to the Utah library, which will cause the blessings of thousands to rest upon the heads of the liberal donors.

The best interests of the Perpetual Emigrating Fund are continually before us, and we would urge the importance of its object upon all the Saints, and desire they would add to its funds by all laudable means, for when once a line of communication is established between this and the Pacific, those funds can be made to bear in a more effective manner than they can under existing circumstances. We are looking forward in hope that the time is not far distant, when the most speedy conveyance may be had between this and the western coast.

It is wisdom for the English Saints to cease emigration by the usual route through the States, and up the Missouri river, and remain where they are till they shall hear from us again, as it is our design to open up a way across the interior of the continent, by Panama, Tehuantepec, or some of the interior routes, and land them at San Diego, and thus save three thousand miles of inland navigation through a most sickly climate and country. The Presidency in Liverpool will open every desirable correspondence in

relation to the various routes, and rates, and conveniences, from Liverpool to San Diego, and make an early report, so that if possible the necessary preparations may be made for next fall's emigration.

We contemplate erecting a wall around the Temple block this season, preparatory to laying the foundation of a Temple the year following; and this we will be sure to do, if all the Saints shall prove themselves as ready to pay their tithing, and sacrifice and consecrate of their substance, as freely as we will: and if the Saints do not pay their tithing, we can neither build nor prepare for building; and if there shall be no Temple built, the Saints can have no endowments; and if they do not receive their endowments, they can never attain unto that salvation they are anxiously looking for. So far as the Saints in the United States and Canada desire to see the work of the Lord prosper, let them arise as one man, and come to Deseret, where they can do more for Zion in one year than they can in many years where they are. Come on the Saints' route north of the Platte, as we stated in our last epistle, leaving the grave yards on the south of the Platte to a future resurrection. If all were agreed in this move, there need not be a Saint left in the States or Canada one year hence. This is wisdom; but if you shall continue to hold on to your farms, and improvements, and effects, for the purpose of improving the price, and making money, you may expect to want help at a future day, when it will be difficult to obtain; and the Saints need not ever to expect a more convenient time to gather out of the States than the present.

The Indians have been troublesome in their operations the past winter, driving off cattle from remote settlements, but with less threatening of life than formerly, and more secret in their depredations.

We have received very few letters from the elders abroad since our last epistle, although there is a monthly mail between this and Independence, Mo., when not interrupted by snow, as it has been mostly the past three months. The Twelve Apostles are abroad, except Wilford Woodruff and Ezra T. Benson, who are in the valley. Their president, Orson Hyde, is located at Kanessville, Iowa, and is expected to visit the valley this summer. Parley P. Pratt is on his way to the Society and Sandwich Islands, and Chili; his mission

extends to all lands in, and bordering on, the Pacific. At last accounts the work was very prosperous at the Society Isles. We have not heard from the Sandwich mission since the arrival of Elder Hiram Clark and his associates. Orson Pratt is supposed to be in the States on his way to the valley, where he will be associated with the University of Deseret for a season. John Taylor was at Boulogne, in France, at our latest dates, preaching, translating, and publishing. Lorenzo Snow, having visited the Italian States, was located at Piedmont. Erastus Snow is at Copenhagen, and the work is prospering in Sweden, Denmark, Norway, Germany, and all that region. We received a letter from Brother Snow, dated Copenhagen, August 17, 1850. He is translating the Book of Mormon.—Franklin D. Richards is presiding over the church in the British Isles, and his office is in Liverpool. Amasa Lyman and Charles C. Rich are *en route* to the Cahone pass. George A. Smith is presiding at Iron county. The mission of the Twelve Apostles now abroad is to all nations, kindreds, tongues, and people, upon the face of the whole earth; and whenever and wherever the Lord shall open a door for their admission, they will scatter the seed, and, if needs be, will leave wise men to gather the harvest, being guided, directed, and counselled in all their movements by the principle of revelation, and the Holy Ghost dwelling within them; and may the God of Abraham and Joseph help them on their missions, for verily they will not have time to preach to all nations before all flesh will be seized with fear and trembling in view of those things which the Almighty is about to bring to pass, for the wickedness of man is great before Him, and the earth He will purify by fire.

There has been more sickness in the valley this spring than usual, and several deaths, though the people in the other vallies have been well generally. We know of no reason why this valley is not as healthy in its location and character as any other, but as this is the place for the first arrival of the Saints, a greater proportion of the infirm stop here, where they can more readily procure the comforts of life, while the hardier portion go forward to newer settlements; and a great portion of the sickness in our midst arises from the seeds of disease and death sown in the

system while tarrying and passing through the agueish regions of the western States. Sickness here is generally of short duration, and ends speedily in health or death. The families of the elders who are on foreign missions are in usual health at this time.

The Saints in their gathering should never forget to gather and bring all choice seeds, for here is the place for them to grow and be useful: a large quantity of osage orange, and other seeds suitable for hedges, through which wire may be passed to make fence, are much needed at this time. Bring all the lath and shingle nails you can, also glass, wire no. 9, raw cotton, cotton yarn, machinery, and domesticities.

Amid all the revolutions that are taking place among the nations, the elders will ever pursue an undeviating course in being subject to the government wherever they may be, and sustain the same by all their precepts to the Saints, having nothing to do with political questions which engender strife, remembering that the weapons of their warfare are not carnal but spiritual, and that the Gospel which they preach is not of man but from heaven; and if they persecute you beyond measure in one city, country, or kingdom, leave the testimony which Jesus has given for a witness unto your father in heaven, that you are free from their blood, and flee to other cities, countries, or kingdoms where they will receive you and believe your testimony.

During the early part of the last session of the General Assembly of Deseret, the Church of Jesus Christ of Latter-day Saints was incorporated into a body politic, in accordance with the general principles of incorporation, given by christian governments to religious societies, with power to choose a trustee in trust and assistant trustees to hold the property, and manage the financial affairs of the Church for its benefit and convenience; and during the present general conference President Brigham Young was unanimously and legally elected trustee in trust of the church, and Edward Hunter assistant trustee, and Presiding Bishop.

Should the way open for any of the scattered saints (except such as we have before counselled to tarry where they are) to ship direct to San Diego, in California, they will do so, and from thence they can work their passage to the settlement about

to be formed by Bros. Lyman and Rich in that vicinity, and from thence to this place.

May grace, mercy, peace, and prosperity be multiplied unto all the Saints, in the name of Jesus. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

G. S. L. City, Deseret, April 7, 1851.

The Latter-day Saints' Millennial Star.

JULY 15, 1851.

ETOILE DU DESERET.—PEARL OF GREAT PRICE.—NEW CATALOGUES, ETC.—

POSTAL INFORMATION.

ETOILE DU DESERET, is the name of a new Star which has recently appeared in the moral firmament. It was first discovered by Elder John Taylor, in Paris. It is determined to be of the first magnitude, and was first noticed by the naked eye, some time in the month of May. Already observations have been taken from it in Denmark, Switzerland, Italy, the United States of North America, and in different parts of England, Wales, and Scotland, to say nothing of the interest awakened by its appearance generally in different portions of France, and in the Channel Islands, where we are informed it commands particular attention.

It is with no small degree of pleasure we welcome the first Number of this "*Star of Deseret*," published in the French language, by reason of which it will no doubt obtain an extensive circulation on the continent, as that language is extensively spoken among all the western nations of Europe. The Saints have already begun to derive edification, instruction, and comfort from its perusal in different States of continental Europe, and we doubt not the "*Etoile du Deseret*" will soon obtain a circulation which will amply encourage and repay the exercise of that master-talent with which it has been commenced. The sheet before us is a royal octavo, and printed in beautiful clear type—seems to be just the medium for communicating the principles and doctrines of the Editor, and of the Latter-day Saints, to its French readers, indeed, we consider it *par excellence*.

Elder Taylor will please accept our thanks for his favor, and an assurance of our pleasure in an exchange.

PEARL OF GREAT PRICE, is the title of a new work which will soon be ready for sale, containing 64 pages on beautiful paper of superior quality, and on new type of a larger size than any heretofore issued from this office. It contains

Extracts from the prophecy of Enoch, including a revelation of the Gospel to our first parents after their expulsion from the Garden of Eden.

The Words of God, which he spake unto Moses at the time when Moses was caught up into an exceeding high mountain, and saw God face to face, and talked with him, and the Glory of God was upon Moses, so that he could endure the presence of the Lord. Including also the history of the creation of this heaven and this earth, together with the inhabitants thereof, and many historical items until the time of the flood, being items from the new translation of the scriptures by the Prophet Joseph.

The Book of Abraham—a translation of some ancient records that fell into the hands of the Church a few years since from the catacombs of Egypt, purporting to be the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own

hand upon Papyrus; translated from the Papyrus by Joseph Smith. Connected with this translation are three fac-similes from the Papyrus.

An extract from a translation of the Bible—being the Twenty-fourth chapter of Matthew, commencing with the last verse of the Twenty-third chapter, by the Prophet, Seer, and Revelator, Joseph Smith.

A Key to the Revelations of St. John, in a series of questions and answers. By the same.

A Revelation given December, 1832, which has never before appeared in print.

Extracts from the History of Joseph Smith, containing an account of the First Visions and Revelations which he received, also of his discovery and obtaining the Plates of Gold which contain the Record of Mormon; its translation, his baptism, and ordination by an Angel; items of doctrine from the revelations and commandments to the Church, &c.

This little work though not particularly adapted nor designed as a pioneer of our faith to unbelievers of present revelation, will be a source of much instruction and edification to many thousands of the Saints, who will by an acquaintance with its precious contents, be more abundantly qualified to set forth and defend the principles of our Holy Faith before all men. The PEARL OF GREAT PRICE will recommend itself to all who appreciate the revelations of truth as hidden treasures of Everlasting Life. Prices printed on the covers.

WITH this number we issue a new Catalogue of Works, published by the Church, which our agents will place in as conspicuous places in their chapels and meeting houses as possible, that strangers attending may acquaint themselves with our authorized publications, and their prices.

We have also considered it advisable to issue a number of small hand-bills, describing the *Millennial Star*, and giving a list of the works as contained on the larger catalogue. It is designed to supply each agent with a quantity, that he may present one to unbelievers when purchasing our works. By this means more general information will be given respecting them; and we have no doubt the sale will be materially increased thereby, and consequently many be brought to a knowledge of the Truth, who otherwise might have remained in ignorance of the principles and doctrines of our Holy Faith for a much longer period.

POSTAL INFORMATION.—For the benefit of such as have friends residing in Utah territory, Kaneshville, or St. Louis, and who may wish to address them through Post, we have thought proper to give the usual form of addressing letters or papers to each of those places, viz. :—

A——— B——— St. Louis, Mo. U.S.A.

A——— B——— Kaneshville, Pottawatamie Co., Iowa. U.S.A.

A——— B——— G.S.L. City, Utah, U.S.A.

Should any of your friends in Utah have removed from G.S.L. City to Ogden City in Weber county, or to Provo City in Utah County, Manti City in Sanpete County, or Cedar City, in Iron County, or any other settlement in the territory,—letters addressed with the persons names, distinctly written on them, to G.S.L. City, as above stated, will reach them, until you learn by your friends there, what is the particular address of their residence. All persons sending newspapers to America must post them within seven days from the date of their publication, and must in all cases pre-pay the postage thereon (one penny), but letters may be pre-paid or not, at the option of the sender. The word "California" must not be written on letters addressed to Utah Territory: if so, they will not go through.

SPECIAL GENERAL CONFERENCE MINUTES.

At a Special General Conference, held in the Latter-day Saints' Chapel, White-chapel, London, on the third day of June, 1851, at which there were present four of the Twelve, the counsellors to the Presidency in the British Isles, Presidency and counsel in the Principality, and twenty-three Presidents of Conferences. The propriety of detaching the Channel Islands Conference from the Presidency of the conferences in the British Islands, and annexing the same to the French Mission was taken into consideration.

Being requested by President F. D. Richards to express his mind upon the subject, Elder John Taylor desired that it should be so, and expressed his sentiments as to the propriety and wisdom of such a movement, inasmuch as it would serve to strengthen the hands of the French brethren, and would be a convenient place from which to obtain and send forth Elders who were somewhat familiar with the language and manners of the French nation. He also spoke with reference to the Book of Mormon, which would shortly appear in the French language, observing that as many Elders would no doubt be sent from this island to the continent to labor, it would be well for them generally to obtain the French translation, and diligently read it, in connexion with an English copy, and thus obtain an acquaintance with the French version. This method he considered one of the best for acquiring the language. If the Elders felt to adopt this, it would materially aid in refunding a loan made for the purpose of publishing that work. Elder Taylor also stated his plan for issuing a monthly periodical in Paris, the first number of which is on sale.

After some further remarks from Elder Taylor and others, it was moved, seconded, and unanimously voted, that the Channel Islands Conference be detached from the Presidency of the British Islands, and attached to the Presidency of the Church in France.

Elder Edward Sutherland represented the situation and prospect of the work in Dublin, after which it was moved, seconded, and unanimously voted, that Elders Sutherland and Hayes continue to prosecute the work of the Gospel in Dublin, and call such faithful men as they may find there to aid them in the same.

The entire day was spent in a most happy and profitable manner, in imparting instruction upon various interesting, profitable, and important subjects, by the different members of the Twelve, and others who were present.

The services of a day that will long be gratefully remembered, were closed at eventide by singing "When shall we all meet again," and benediction by Elder John Taylor.

F. D. RICHARDS, President.

J. F. BELL, Secretary pro tem.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA,

March 26th, 1850,

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio sue sanctae institutionis fuit!"

De Im. J. C. I. 18.

(Concluded from our last.)

I am asked to explain or justify the Mormon Creed:—I will have nothing to do with it. It is enough for me to say, that it does not manifest itself externally by the Pythian ravings or Eleusinian hocus

pocus of new religions, nor the pageantry or mumming of those sometime established; that its communicants cultivate no mysteries or double faiths; and that I certainly think they are to be believed in their

own exposition of it. They have two books that are for sale in the shops, called the Book of Mormon and the Book of Doctrine and Covenants, which profess to contain the entire body of their faith. The latter harmless work has its special chapters on Marriage, and on the Right of Property, Religious Toleration, and the Union of Church and State.*

* It may be well, however, to quote from two of these.

SECTION CIX.—ON MARRIAGE.

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is *keeping yourselves wholly for each other, and from all others, during your lives.* And when they have answered "yes," he shall pronounce them "Husband and wife in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him:" saying, May God add his blessings, and keep you to fulfil your covenants from henceforth and for ever. Amen.

The clerk of every church should keep a record of all marriages solemnized in his branch.

All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe, that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin.

SECTION CX.—ON GOVERNMENTS AND LAWS IN GENERAL.

We believe that governments were instituted of God, for the benefit of man, and

I am not called upon to investigate this subject, so long as any person of a jealous orthodoxy can constitute himself as good an inquisitor, by investing somewhere about one dollar and fifty cents.

Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who as Presiding Judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington, an honored member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action.

Some good people who believe the Mormons traduced, ask me how they are to account for the great prevalence of these

that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society. We believe that no government can exist in peace, except such laws are framed, and held inviolate as will secure to each individual the FREE exercise of CONSCIENCE, the RIGHT and control of PROPERTY, and the protection of life.

We do not believe it just to mingle religious influence with civil government; whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members as citizens denied. We do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods or put them in jeopardy either of life or limb, neither to inflict any physical punishment upon them: they can only excommunicate them from their society, and withdraw from their fellowship.

We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others. We do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion. We believe that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.—*The Book of Doctrine and Covenants*,—Edition printed by John Taylor, at Nauvoo, Illinois, 1844; pp. 440—443.

charges before the expulsion. Interest and feeling founded on it, is the answer. The value of the property of which the Mormons were dispossessed in Missouri and Illinois is currently estimated at over Twenty Millions of Dollars: an adequate consideration certainly for a good deal of misrepresentation on the part of those who were endeavouring to appropriate it to themselves.

A motive sufficiently analagous explains the active circulation of new calumnies within the last half year. Instead of being broken up for ever, as not more than five years ago their foes supposed with reason, their congregation is gathering in increased numbers, and their application to be admitted as a State into the Union, announces their probable restoration to power and influence, and is a cause of corresponding disquiet to the possessors of the properties in Illinois and Missouri, from which they have been expelled. These are now the busiest Mormon slanderers. I speak of them with reluctance. They are, the best of them, but interested persons, who circulate calumnies at hearsay, calumnies which began with the original enemies of the Mormons, the felons, that charged with unchastity the wretched women they had ravished—with riot the men whose brothers they had murdered—with community of property those whom themselves had robbed, whose houses and homes they fired over their heads on the lands from which they drove them. Such wretches lie with the brutal strength of crime. And the Mormons are far away, and their few friends here are nearly all in humble life, and those public men in the west, whose duty it was to do them justice, consent to render themselves parties to the guilt of their constituents by their interested silence.

At all events was there not something about their religion made their neighbors unable to live with them? Undoubtedly the industrious chevaliers of the Half Breed Tract, and other like precious neighbors of the Mormons, have in one sense proved this to be the case: perhaps, in the course of their wolf and lamb quarrel, they may have even said so, and before they finally devoured the offenders, complained seriously of the insulting proximity of their good roads, good schools, temperance, and moral reform, and musical associations, and their good laws not enacted only, but enforced. I understand

this to be essentially the ground of complaint of the same marauders against the Sweedish Quaker Colony, they have lately broken up in Henry County above Nauvoo.

With other neighbors the Mormons have no trouble. We have had large numbers of them in Philadelphia, and elsewhere to the East, for now nearly twenty years past, whose good citizenship is no subject of discussion with those who have daily business dealings with them. In England too, they number nearly twice as many adult members as the Baptists in Pennsylvania. Once indeed, when their religion was first preached in that country—it was at the very time their earliest trial before Lynch J., in Missouri, was pending—a charge was laid against them in a manufacturing borough there, that they had made away with an Elizabeth, or Betsey Martin, one of their new converts; and the beginning of a mob entered upon its examination. But to her British Majesty's Government, which holds the old fashioned notions of law and order, it mattered as little if it were the case of Betty Martin a Mormon, as of Betty Martin the Cyprian. A commonplace Government Magistrate decided there should be no mob, and a commonplace legal investigation decided the charge was groundless. The Mormons have therefore been free to preach, and sing, and pray, in the United Kingdom to this hour, and I remark that Evangelic sectaries of my own persuasion there, do battle with them in print on the same terms as with Millerites, Wesleyans, or Seventh, or Every-day Baptists.

It is observed to me with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their character as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child.

Can charges, which are so commonly and so circumstantially laid, be without any foundation at all?—I know it. Upon my return from the Prairie, I met through

the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a Dear Lady, well connected in New York and New Jersey, whom I sufficiently name to many, by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited

time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband; and the knowledge of this fact arrived in time, I believe to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure.

THOMAS L. KANE.

15th July, 1850.

WISDOM TAUGHT IN A DREAM.

(From the "*Deseret News*, Jan. 25," 1851.)

Dear Sir,—Permit me to trouble you with a dream of mine, which, if worthy of a place in your paper, is at your disposal.

A few evenings ago, I was reading the "News," when my eye rested on the "Word of Wisdom," together with your remarks, &c. to the Saints.

You must know, I have been one of the best customers to the store keepers for tea, coffee, &c., and I could not help thinking what I should do in this matter, and asked myself why it should come out at this particular time?

I went to bed, still deeply impressed with the question, not being able to solve it, when sleep came over me, and I dreamed that I was taken to a high hill, where I could see the nations of the earth before me.

I beheld a great commotion, the people mourning and crying, and all seemed in great distress.

I looked round and beheld a man standing by my side. I asked him why this distress amongst the people?

He answered, that the destroying angel was abroad in the shape of the cholera; that he was taking his thousands from the people, and but few could escape.

I inquired if the Saints would be taken? he said, look! and I looked and beheld the mountains of Deseret, with their snow-capt tops; I beheld the vallies covered with grain, and the lowing of the cattle, and the bleating of the sheep on the hills, was music to my ear.

I beheld that health and prosperity dwelt in their midst, and I rejoiced and

gave thanks to God, that His people were protected from the destroyer.

My companion asked me to go down with him to the city where the Saints dwelt. I did so, and entered their habitations; they were clean, and I beheld that every man, woman and child wore home-spun clothes. The sound of the weaver's shuttle, the women's spinning-wheel, and the song of the maiden while at work, was melody equal to the harp of David, when he dispelled the evil spirit out of Saul; their gardens round their houses were like paradise, and the morning glory grew in loveliness round their windows; peace and prosperity dwelt in every habitation, and wisdom flowed from their lips—the children looked healthy, and their eagle eyes and noble foreheads showed that there was a race springing up like unto the first-born sons of Adam.

In our meanderings through the city we chanced to go into one house, where there were many people gathered together. I asked the reason; when I was told that it was a party of strangers who were going to the gold mines, together with some of the brethren.

I beheld that the table was covered with all the luxuries of life; the bell rang, when all sat down.

I saw that the tea and coffee were very profuse. But the Saints drank cold water; I was astonished at it, and was about to ask my companion why they abstained from the tea and coffee? when he pointed to one end of the table, where I beheld a man drop down on the floor;

the cry of "the cholera!" was immediately heard throughout the room; soon after, I heard another cry, and then another, and I beheld that the destroyer was doing his work. We drew nigh to the table where they had sat; I was struck dumb when my companion pointed to the tea and coffee cups, opposite where these men had sat, and he said,—“your question is answered, why the Presidency has put forth the Word of Wisdom, and if the Saints will keep the laws of God, and obey His Word of Wisdom, they shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not be faint; and the

destroying angel shall pass by them as the children of Israel, and not slay them: Amen.”

With this I awoke, and I have had no more trouble about tea, coffee, tobacco, &c. Hoping that the brethren who keep large parties will profit by this dream, and show an example by having their tables beautifully ornamented with tumblers, and the clear spring water sparkling in them, which invites us to drink of the waters of health freely, and by that means wisdom may flow from the lips of all the Saints, and that our children will rise up and call us blessed. I subscribe myself respectfully, yours,

HOMER.

WORD OF WISDOM.

BY THE EDITOR OF THE "DESERET NEWS."

Why is it not wisdom to make a common practice of drinking tea, coffee, or **HOT DRINKS** of any kind?

As no physician, philosopher, or elder has presented us with a direct answer to the foregoing question, we refer our readers to a quotation from President Young's sermon, page 186, for proof that "tea and coffee are narcotic poisons," and this is reason sufficient why it is not wisdom to use them. An additional reason is that those who use tea and coffee, generally drink them **HOT**. Passing by, for the present, all the deleterious and poisonous effect of tea and coffee on the human system, we propose a few suggestions on this part of the Word of Wisdom, in its simplest literal sense, **HOT DRINKS** are not for the body or belly.

Pure **HOT WATER** is the simplest hot drink with which we are acquainted; but even this, when drank to the extent which most people take of some kind of liquid with their food will relax, weaken, and enervate all the organs of the stomach, and prevent or hinder the digestive powers in their necessary operations, both in preparing the food to nourish, and absorbing the nourishment from the food after it is thus prepared.

The effect of hot water upon most animal substances is well known; for instance, a piece of raw hide, leather, or meat, when immersed, or brought in contact with hot water becomes elastic, and

may easily be drawn into almost any shape, and yet has no power to retain that shape, until it is cooled again, and perhaps dried.

So with the stomach and all the organs of the human system connected with the stomach, when saturated with hot water; and could we then reach them we could draw them over a saddle-tree, or make a trace chain of them, as we would of a piece of hide or leather, but they would be of no use until dried, any more than would be leather; and the organs of the stomach when relaxed with hot water can no more perform the duties naturally assigned them in relation to food connected with the body, than a piece of wet raw hide can perform the duties of a trace; and it has been said, that a man with such a trace, may attach his team to a load of wood and drive till his family freeze before the load would start, on account of the stretching of the wet trace; so might a person take food into a stomach relaxed by hot water, and there the food may lie dormant, till putrefaction commences, before the digestive organs will become cooled and strengthened, sufficient to move that food, into a position prepared for nutriment.

Again, when those **JUCIES** and **FLUIDS**, which are accustomed to mix with the food in the stomach, in order to assist in preparing it for nutriment, or for the action of the absorbent vessels, become **FLOODED** or **INTERMIXED** with a quantity of

HOT WATER, they become weak and inefficient, and are incapable of performing the office assigned them, consequently digestion is retarded, and the food must continue to remain in the stomach waiting the operation of putrefaction: when headache, sickness at the stomach, uneasiness, oppression of the whole man, and fever are the natural consequences, frequently ending in death.

It may reasonably be argued that abundance of cold water taken with the food, will weaken the fluids of the system as well as hot water; very true, but the cold water will not relax the absorbents and weaken the water ducts so, but they will gather up and convey away the surplus water, as the hot water will. A moderate quantity, only, of any kind of liquid, is good to be taken with food, (and none at all is far better,) and any quantity more than is necessary to produce a proper consistency of the food in the stomach is so much too much; but, while cold water will dilute the fluids of the stomach in proportion with the hot, it will, contrary to the hot, stimulate the organs of the stomach, and cause them to act more efficiently, after the surplus water is conveyed away; therefore it is wisdom to be temperate in drinking cold water, with food particularly; as well as to refrain from drinking hot drinks to any amount while in a healthy state; or as an ancient apostle said, "be temperate in all things."

When the organs are relaxed, and the fluids thinned by hot water, the food will remain for a season inert in the stomach, and when nature has thus been imposed upon, and its laws transgressed, it will seek revenge, and strive to force that food from the stomach before it is prepared to nourish the body, and if it succeeds in its exertion vomiting ensues; if it does not succeed in its revengeful efforts in throwing the food upwards, it will force it downwards; or if any portion should be prepared for nourishing the absorbing vessels, which are some of the most tender and sensitive of the human system, are so relaxed by the hot water that they are not capacitated to perform their office, and, consequently, not only the food and its nutriment is lost to the eater, but the stomach and all the digestive organs are irritated, and to a greater or less extent, retain their spirit of revenge towards those substances, or

that food which has so unceremoniously been forced upon them and through them.

If a sponge is suspended over a body of water, with a corner of the sponge in the water, the sponge will absorb or draw up the water till it is filled, and every part of the sponge will be wet. Drown or immerse the sponge in water, and the water will be forced into every pore in an instant, and all the absorbent properties of the sponge will be destroyed; during the immersion it is drowned, dead; and if immersed in hot water, the sponge in a great degree becomes inert, losing its absorbent powers.

So it is with the absorbent vessels in the animal economy; they may be drowned, even with cold water, but if they are drowned in hot water, the heat renders them flaccid and useless, and while they remain in that state the body must not only remain unnourished, but it is exposed to any disease which may be presented for its reception, and hence a fruitful source of sickness.

Many people have so corrupted their appetites with hot drinks, that they possess an immoderate appetite, called thirst, and should they banish their hot drinks, they would not want to drink near as much as they now do, and this would be a great improvement, in the domestic economy, and tend greatly to health.

We have carefully avoided technical terms wishing to be understood by all who love truth, and although volumes might be written on this subject, these few hints must suffice for the present, to show that our Heavenly Father is mindful of all his works for good, and that when he gives a word of wisdom to his children, it is founded on pure philosophic principles, and no person can transgress those principles without suffering the consequences of that transgression.

With how much faith can a Saint ask the fountain for more wisdom, while that wisdom is neglected which is already voluntarily given? Will parents continue to give gifts unto their little children, while the children are trampling those gifts under their feet, which they have previously received? or would it be wisdom for parents to do so, if not, with what confidence can parents ask their Father to do for them what they would not do for theirs?

VARIETIES.—There are three thousand six hundred and sixty-four known languages now used in the world. Of these, nine hundred and thirty-seven are Asiatic; five hundred and eighty-seven European; two hundred and seventy-six African; and one thousand six hundred and twenty-four American languages and dialects.

Every married man should let his wife have the management of the Home Department, and give her, as secretary, the control of the different bureaux. Don't let her have any thing to do with the War Department.

The parent who would train up a child in the way he should go, must go in the way in which he would train up the child.

Let your recreation be manly, moderate, seasonable, and lawful. The use of recreation is to strengthen your labor and sweeten your rest.—*Ibid.*

WHERE ARE THE KEYS OF THE KINGDOM OF GOD?

BY P. P. PRATT.

Holy, happy, pure, and free,
Bless'd indeed, and dear to me
Are thy lov'd ones, Deseret—
Friends I never shall forget,
While—far off—my pilgrim feet shall roam.

Where—O where! is holy ground?
Where—O where!—does truth abound?
Where—on earth, is freedom found,
Deseret, beyond thy bound—
Where—far off—my pilgrim feet shall roam.

Is it found on yonder shore,
Mid the heaps of shining ore?—
No—the sons of truth divine
Worship not at mammon's shrine,
Where—far off—my pilgrim feet shall roam.

Is it found on yonder isles,
Where eternal verdure smiles,
Mid the fields of evergreen,
'Neath the beauteous sky serene?
Where—far off—my pilgrim feet shall roam.

Shall I turn to China's coast,
Scan the ancient Bramin's host?
India's spicy isles explore?
Search the Moslem records o'er,
Where—far off—my pilgrim feet shall roam?

Round the sphere, to Europe turn?
Of the Christian fathers learn?
Range the realms of Popery,
Searching still for "Peter's Key,"
Where—far off—my pilgrim feet shall roam.

Search the earth, explore the sea!
Who can solve the mystery?
Who, with keys of truth divine,
Bids the light in fulness shine,
Where—far off—my pilgrim feet shall roam?

Vain the search, through every realm.
Deseret is at the helm.
There the kings majestic stand,
Holding keys for every land,
Where—far off—my pilgrim feet shall roam.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 28TH OF JUNE, 1851.

W. G. Mills	£12 16 0	Brought forward	£36 19 0
John Memmott	10 0 0	John Price	2 0 0
James Farmer	11 0 0	William Cartwright.....	12 0 0
William Wells	2 0 0	William Naylor	0 6 1
John Parry	1 0 0	David Bona.....	1 10 0
David Roberts	0 3 0		
Carried forward	£36 19 0		£52 15 1

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 15.—Vol. XIII.

AUGUST 1, 1851.

Price One Penny.

MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS, HELD AT GREAT SALT LAKE CITY,
STATE OF DESERET, APRIL 6, 1851, 10 A.M., PRESIDENT BRIGHAM YOUNG
PRESIDING.

(From the Deseret News.)

Present of the First Presidency—Brigham Young, Heber C. Kimball, and Willard Richards.

Patriarchs—John Smith and Isaac Morley.

Of the Twelve Apostles—Wilford Woodruff and Ezra T. Benson.

Presidency of the Seventies—Joseph Young, Levi W. Hancock, Zera Pulsipher, Henry Herriman, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant.

Presidency of the Stake—Daniel Spencer, David Fullmer, and Willard Snow.

High Priests Quorum—John Young and Reynolds Cahoon.

The High Council of the Stake.

Clerks of Conference—Thomas Bullock and William Clayton.

Conference opened, and adjourned to the 7th, on account of the heavy rains, and the leakage of the roof of the Bowery.

Monday, April 7, 10 A.M. Conference being called to order, was opened with singing, prayer by John Young, and singing:—

President Young being detained by sickness, President Kimball stated the business of the conference, and remarked very pointedly, that it was the duty of the presidents of the different quorums, to furnish a list of their several quorums, at every conference, for the benefit of the historian and the authorities of the Church;

and presented Brigham Young, as the President of the Church of Jesus Christ of Latter-day Saints, throughout all the world, and also as prophet, seer and revelator; which was carried by unanimous vote.

Heber C. Kimball was then presented as first counsellor to President Young, and Willard Richards as his second counsellor; who were severally sustained in that office.

John Smith was sustained as the presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Willard Richards was sustained as the Historian of the Church, and general Church Recorder.

Orson Hyde was sustained as the president; and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards were severally sustained as members of the quorum of the Twelve Apostles.

Daniel Spencer was sustained as president of this stake in Great Salt Lake Valley, and David Fullmer and Willard Snow his counsellors.

H. G. Sherwood was sustained as president; and Eleazer Miller, John Kempton, Heman Hyde, Lewis Abbott, Wm. W. Major, Levi Jackman, Elisha H. Groves, Ira Eldredge, John Vance, Ed-

win D. Woolley, and John Parry as members of the High Council.

John Young was sustained as president of the high priests' quorum, and Reynolds Cahoon and George B. Wallace his counsellors.

Joseph Young was sustained as senior president; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant, as presidents of the quorums of Seventies.

President Kimball nominated Edward Hunter, to occupy the place vacated by the death of Newel K. Whitney, as presiding bishop in the Church of Jesus Christ of Latter-day Saints; carried unanimously.

John Nebeker was sustained as president of the elders' quorum, and James H. Smith and Aaron Sceva his counsellors.

Joseph Harker was sustained as president of the priests' quorum. (His counsellors have left this stake, and he is not prepared to nominate new counsellors.)

McGee Harris was sustained as president of the teachers' quorum, and John Vance and Reuben Perkins his counsellors.

The presidency of the deacons' quorum having been removed into other quorums, no action was taken on their officers.

Some of the bishops having removed to the southern settlements, it was moved that Nathaniel V. Jones be the bishop of the 15th ward; carried.

Abraham Hoagland, bishop of the 14th ward; Reuben Miller, Mill creek ward; Abraham O. Smoot, Big Cottonwood ward; Ezekiel Lee, Holladay's settlement; Peter McCue, 1st ward; and Joseph C. Kingsbury, 2nd ward.

President Kimball nominated Brigham Young to be trustee in trust for the Church of Jesus Christ of Latter-day Saints; carried unanimously. Bishop Edward Hunter was elected assistant trustee.

The motion to build a Temple to the name of the Lord our God in Great Salt Lake City, was carried by acclamation.

A committee of one, viz., Daniel H. Wells, was appointed to superintend the building of the Temple, and the public works.

Benediction by J. M. Grant. Adjourned for one hour.

Two p.m. Conference opened according to adjournment, in the yard south of the Bowery. Singing; prayer by E. T. Benson. Singing; President Kimball presiding.

Brigham Young was sustained as the president of the perpetual emigrating company to gather the poor, and H. C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. Young, P. P. Pratt, O. Pratt, and F. D. Richards were sustained as his assistants.

J. M. Grant then made a call for volunteers to go to Iron county, and requested those persons who were appointed last fall, to go and fulfil that appointment.

Anson Call gave a short review of what had been done towards settling that country.

President Kimball then called several by name, when thirty-seven persons agreed to go.

E. T. Benson said,—this morning you all voted to build a Temple; you appointed a committee to superintend the public works; you are aware that they cannot progress without your assistance; you are aware we are the Latter-day Saints, and are the bone and sinew to roll forth the work; it is required of the presidents and quorums in this church, that they pay their tithing, and you know this has not been lived up to; I consider it a command on this people; there are some men and women who have done and will do all they can. This church will not become of age until we all pay our tithing, and live up to all the commandments binding on us; then we will be free indeed, for the gospel is the gospel of freedom. Many persons enquire, when shall we get any more revelations? I tell you we shall not get many more until we as a people observe those revelations which are already given; when we do that, we shall get more.

H. C. Kimball remarked,—we should be glad to continue this conference three or four days; but we cannot. He called on all men to attend to their duty, and then the power of God will be with us; there will be no fear with those who do right, &c.

On motion, conference adjourned to the first Sunday, (7th) in September, 1851.

Dismissed with benediction by Willard Richards.

THOMAS BULLOCK, Clerk.

ADDENDA TO THE FIFTH GENERAL EPISTLE

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM GREAT SALT LAKE VALLEY, STATE OF DESERET, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH, GREETING:

(From the *Deseret News*.)

Beloved Brethren.—Some items having escaped notice in our communication of the 7th instant, we again resume the pen in reference particularly to the necessary supplies of sugar, molasses, and honey, for the citizens of Deseret. Some experiments have been made with beets, in the manufacture of molasses and vinegar, mostly in private families, the specific results of which, in minute detail, we are not informed; but we have learned for a certainty, that with little labor, any family who have a supply of beets can make themselves comfortable for molasses, though the art of removing the gas and foreign matter, is not sufficiently understood to secure so perfect an article as is desirable. Vinegar has been produced from the same source, of a good quality. Let the brethren bring all the white sugar-beet seed they possibly can, for years to come.

Messrs. Beach (of St. Louis), and Blair (of Texas), have opened a general manufacturing establishment this spring, mostly too late for sugar, but progressing in making molasses and vinegar. It is expected that this establishment will continue its operations, and be prepared for more extended labors on the approach of another harvest, but it will not be possible for one factory to supply all the sweet that will be needed; and if a practical chemist and manufacturer of sugar from the beet, one

who understands the business in all its bearings, or a company of individuals, who are severally versed in the various branches, could come to this place and open their sugar factories, our farmers and families would gladly surrender their domestic operations, and procure their supplies, in a more perfect form, from the factories; and it would now require several extensive establishments to supply the people. It is our wish that the presidency in England, France, and other places should search out such practical operators in the manufacture of sugar as fully understand their business, and forward them to this place, with all such apparatus as may be needed and cannot be procured here.

Several swarms of bees, that have been brought from the States, are doing well in the Valley, and it is very desirable for the brethren to bring all the bees they can; for it is believed they will flourish here; and so far as honey can be produced, it will supersede the necessity of making sugar; and if there were ever so much sugar, honey is needed as a medicine, as well as a luxury.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
WILLARD RICHARDS.

G. S. L. City, April 16, 1851.

SPECIAL CONFERENCE OF THE SEVENTIES.

(From the *Deseret News*.)

Saturday, January 18, 1851.—About 10½, A. M., a large congregation of the Seventies had assembled in the Bowery, when President Joseph Young gave an introductory address, stating that the object of the conference, was to examine into the standing and situation of the Seventies; ascertain what vacancies exist in the quorums, and fill the same so far as it shall be wisdom; attend to ordinations—

and to devise ways and means for prosecuting the building of the Seventies' Hall of Science. There were present of the first presidents of the Seventies, Joseph Young, Zera Pulzipher, A. P. Rockwood B. L. Clapp; also of the Twelve, W. Woodruff, E. T. Benson, and W. Richards. After prayer, by E. T. Benson, and singing, one hundred and four elders, priests, and members were called upon, and or-

dained into the quorums of Seventies, under the direction of Presidents Rockwood and Clapp. The ordinations were attended to in the State House.

After an intermission of thirty minutes, and partaking of refreshments by the congregation, and arrival of President B. Young, the assembly were severally addressed by President Zera Pulzipher, W. Woodruff, J. M. Grant, and Joseph Young, on the importance of the Seventies attending to their several duties; of there being a reformation among the Saints; and their living so as to have a fulness of the Holy Spirit at all times. The record of the names of the presidents of the several quorums of Seventies was read, when about eighty were found to be in the Valley. Offerings were made for the Seventies' Hall of Science, and conference adjourned to early candlelight, when the Bowery was filled.

"The morning breaks," was sung by the choir, followed with prayer by President Clapp, when the conference was severally addressed on a variety of topics by Elders A. P. Rockwood, Milo Andrus, Jesse Haven, Alexander Badlam, Joseph Young, Sylvester H. Earl, Charles Hubbard, D. D. Hunt, Reuben McBride, J. M. Grant, B. L. Clapp, and President B. Young, with great spirit and power.

Sunday, Jan. 19, 1851.—The conference was opened at 10 A. M. with prayer by Elder J. M. Grant, and singing by the choir.

Twenty-four elders came forward to receive ordination into the quorum of Seventies, who being approved, went to the State House and were lectured by Elders Herriman, Pulzipher, and Bullock, upon the responsibilities that devolved upon them, and the requirements of the Holy Priesthood, and ordained into the quorum under the hands of Elders Pulzipher and Herriman.

At the same time the Saints in the

Bowery were receiving instruction and wisdom from President B. Young, Heber C. Kimball, and P. P. Pratt, on the prospects of commencing a temple in this valley for the endowment of all who were faithful in the work of the ministry, at the same time emphatically declaring that the man who did not settle up his tithing dues, will not have the privilege of receiving his blessings therein.

The Saints were full of joy at the glorious prospect that was laid before them; and the work of reformation among many who have heretofore been lukewarm, has already manifestly commenced.

After an intermission of one hour,

The assembly were addressed by elders Joseph Young, Lorenzo Young, E. T. Benson, A. Lyman, W. Woodruff, and A. P. Rockwood, on the efficacy of prayer, the Seventies' Hall of Science, &c., when T. O. Angel, architect to the public works, presented a perspective view of the intended rotunda, and diagrams of the building; afterwards the subject of those men who had come into our midst, and become as the President observed "winter saints" was taken up, and on motion, George Love, Washington Loomis, Philip George, Henry Schuck, O. H. Speed, Joseph Alvord, widow Jane McCarthy, widow Cook, Cynthia Bevery, Charles Montrose and Mrs. Emma Day were cut off for the Church of Jesus Christ of Latter-day Saints, for conduct unbecoming the character of Saints.

[We understand "winter saints" to mean those who have been baptized just to have the privilege of serving the devil more perfectly, while they winter with the saints, or thieve their way to the mines.—Ed].

After a discourse on the Seventies' Hall, by elder J. M. Grant, the conference was adjourned till Saturday, Feb. 8, at 10, A. M., and were dismissed with benediction by President Young.

SAN PETE.—By letter from Father Morley to President Young, dated San Pete, January 12, we learn that a grist mill was in operation; their wheat yielded well: the winter had been mild, the snow not more than six inches deep in the Valley, and then fast melting, though deep in the canyons; and general health, prosperity, and activity prevailed.

OGDEN CITY, and the settlements generally, so far as we can learn, are energetic in constructing mills, and preparing to sow a large quantity of grain the coming spring. The wheat fields, and lumber yards, are among the most important missions of the day.

SPECIAL MESSAGE OF GOVERNOR YOUNG.

PREAMBLE AND RESOLUTIONS OF THE GENERAL ASSEMBLY OF THE STATE OF DESERET.

(From the Deseret News.)

Gentlemen,—Whereas the Congress of the United States passed an Act Sept. 9, 1850, and received the approval of the President to “establish a Territorial Government for Utah,” and made appropriations for erecting public buildings for said Territory, &c.; the appointments under said law also having been made, official announcement of which has not as yet been received, but is shortly expected; sufficient intelligence, however, has been received to justify us in preparing for the adoption and organization of the new Government under said Act.

I have therefore thought proper to suggest to you, previous to your final adjournment, the propriety of making such arrangements, as in wisdom you may consider necessary, in view of the aforesaid Act of Congress, that as little inconvenience as possible may arise in the change of governmental affairs, and in relation to the organization of the Territorial Government, for erecting public buildings for said territory, &c.

And now, upon the dissolving of this Legislature, permit me to add, the industry and unanimity which have ever characterized your efforts, and contributed so much to the pre-eminent success of this government, will, in all future time, be a source of gratification to all; and whatever may be the career and destiny of this young, but growing republic, we can ever carry with us the proud satisfaction of having erected, established, and maintained a peaceful, quiet, yet energetic government, under the benign auspices of which, unparalleled prosperity has showered her blessings upon every interest.

With sentiments of the highest esteem and gratitude to the Giver of all good for His kind blessings, I remain,

Respectfully yours,

BRIGHAM YOUNG,
Governor.

Great Salt Lake City, Utah Territory,
March 26, 1851.

—
The Legislature of Deseret, in joint session,
March 28, 1851, unanimously passed

the following Preamble and Resolutions, pertaining to the organization of a Territorial Government for Utah:—

PREAMBLE.

Whereas, in the winter and spring of the year of our Lord, 1849, the people of this territory did form and establish a Provisional State Government, until the United States Congress should otherwise provide by law for the government of this territory; and

Whereas it was under this authority and by virtue thereof, that this body have acted and legislated, for and in behalf of the people of said State, now Utah Territory; and

Whereas the United States Congress has finally legislated in behalf of this territory, by passing an Act for the organization of the Territory of Utah; making appropriations for public buildings, and extending the Constitution of the United States over said territory; and

Whereas, previous to the first election under said law, the census has to be taken, and apportionments made, which will necessarily consume much time; and

Whereas the public buildings for said territory are very much needed, and the United States Congress having made an appropriation of twenty thousand dollars towards defraying the expense thereof;—and in order to facilitate the speedy erection of said public buildings for the use of the territory, and further promote the mutual and easy organization of said territorial government;—

Therefore, be it resolved by the General Assembly of the State of Deseret,

1. That we cheerfully and cordially accept of the legislation of Congress in the Act to establish a Territorial Government for Utah.

2. That we welcome the Constitution of the United States—the legacy of our fathers—over this territory.

3. That all officers under the Provisional State Government of Deseret, are hereby requested to furnish unto their successors in office every facility in their power, by returning and delivering unto

them public documents, laws, ordinances, and dockets, that may or can be of any use or benefit to their said successors in office.

4. That Union Square, in Great Salt Lake City, be devoted for the use of public buildings of said territory.

5. That Governor B. Young be our agent to make drafts upon the treasury of the United States for the amount appropriated for said buildings, and to take such other measures as he shall deem proper for their immediate erection.

6. That we appoint an architect to draft designs, and a committee of *one*, to superintend the erection of said buildings.

7. That Truman O. Angel, of said city, be said architect, and Daniel H. Wells, of said city, the committee; and that they proceed immediately to the designing and erection of said buildings.

8. That, whereas, the State House in Great Salt Lake City having been originally designed for a "Council House," and erected by and at the expense of the "Church of Jesus Christ of Latter-day Saints," for the purpose, as well as to accommodate the Provisional Government; that we now do relinquish unto said Church the aforesaid building, tendering unto them our thanks for the free use thereof during the past session.

9. That we fix upon Saturday, the 5th day of April next, for the adjustment and final dissolving of the General Assembly of the State of Deseret.

H. C. KIMBALL,
President of the Senate.

J. M. GRANT,
Speaker of the House.

T. Bullock, Clerk.

MURDER—HANGING—PROFESSOR J. W. WEBSTER.

(From the Deseret News.)

"November 23, 1849, Professor John W. Webster murdered Dr. George Parkman, at Boston, Massachusetts, in a room of, or connected with, the medical college, as has since appeared on trial, and by Webster's confession. The parties were both of high standing, and the murder and trial have created great excitement through the eastern country. In the Boston Journal of Sept. 11, 1850, we find an account of the execution of Professor Webster, on or about the 6th of the same month. *An easy death is reported by a broken neck*, after the Rev. "Dr. Putnam, standing in the door of the cell, had addressed the throne of grace, in a brief and impressive manner, invoking God's Holy Spirit to accept the repentance of the fellow being who was about to be sent into His presence, and beseeching that it might be sincere. He also prayed that the hope of forgiveness which the prisoner had been permitted to entertain, might be realised, and concluded his prayer by committing the prisoner to Almighty God, and beseeching that he might be numbered with the redeemed of the Lord."

While reading the above, we recollect it is written in the Saints' Bible, that the Saviour taught his followers to pray to his "*Father in the name of Jesus*;" and

not to *God's Holy Spirit*; also that "no murderer hath eternal life abiding in him." Query: how can a man be "numbered with the redeemed of the Lord," who has not "eternal life abiding in him?"

To conclude this subject, we give the following quotation from the recent address of the Secretary of State, before the General Assembly of Deseret, on constitutional law.

"So long as money alone shall remain the great, grand, governing principle, and main spring to action in popular education:—So long the education of man will be made a lucrative trade as much as the priest and the hatter, the lawyer and the tailor, the doctor, butcher, and king's jester; and the mass of people must remain in ignorance, and learn only to be rode just as the few learned have a mind to ride them; and quietly be imprisoned and hanged when the judges and priests have a mind to hang them.

"But what have priests to do with hanging? Perhaps nothing directly; only to hear the culprit say his prayers, or try to pray out of existence an unpardonable sin. The profession of hangman is not very congenial to their feelings; but indirectly they may justly be held responsible. They have set themselves up as

teachers of the laws of God and the gospel; and if they have not taught the doctrine of the halter, when they have seen the nation hanging their culprits, strangling them with their blood in them, they have not stepped forward as the dignity and nature of their office required, and taught their rulers better; and when men professing to be teachers of righteousness, see their neighbours doing wrong ignorantly, and they neglect to warn them, the wrong rests upon the heads of those who thus neglect; and the priests of the United States, and Christendom generally, having neglected their duty in this thing, the blood of all men who have been hanged in those nations, by legal authority, may justly be required at the hands of their priests.

"What saith the great law book on this subject? When Cain killed his brother, we have no account that any law had been given against murder; but his sentence was to be a fugitive and vagabond in the midst of the earth, as a warning to others, and a mark was set upon him by the lawgiver himself, lest any one should slay him. In process of time the law came:—'Whoso sheddeth man's blood, by man shall his blood be shed.' And the reason is given; because that in the blood is the life of the flesh. The mere act of designedly killing an innocent man, is the same to him, whether it be done by poison, strangling, or the sword; it is murder, and is punishable with death; and that punishment should be the letting out of the murderer's blood upon the earth; that the smoke thereof may ascend towards heaven, as the only offering the great Lawgiver would accept in any degree, towards opening up the way for a

remission of the crime; and eternity must unfold how far even that may tend to its intended effect.

"Without the shedding of blood there is no remission of sins. In the whole Jewish economy, there was nothing strangled permitted to be used, either as food, or for sacrifice; it was an abomination. If Jesus had been strangled, hanged, or poisoned, so that his blood had remained in him, his death would have brought forth no atonement for the sins of the world,—he himself might have been saved, because he was holy, and needed no atonement; but if his blood had not been shed, he would not have become a Saviour to others; and it is just as necessary, that the blood of the murderer should be shed, to bring about his salvation, as it was that the Saviour's blood should be shed, to bring about the salvation of the world; and the priests, who have not taught this doctrine, when they have seen the people strangling their fellow beings, are responsible; [at this instant Governor Young exclaimed, 'perhaps they are ignorant, and know no better,' when the speaker resumed:] And should they plead the excuse of ignorance themselves, a double curse will rest upon them for pretending to the most exalted profession, when they were ignorant of its duties, not having been called of God as was Aaron. Let such priests beware, when they are called to account for blood, and they begin to cry aloud for help, lest their gods be found in the same dilemma with the strangled victims of their ignorance; or like the god of Baal's prophets, so sound asleep they cannot wake them. The infidel guillotine of France, is far more Christian-like than the Christian's halter."

REFORMATION IN THE VALLEY.

(From the *Deseret News*.)

Dear sir,—I cannot help but observe the progress of the Saints in matters appertaining to the work of the Lord these few weeks past. I have had the pleasure of attending meeting in the ward that I live in, and can assure you that there is a decided improvement. The Spirit of God is in our midst; the gifts are made manifest, and each person takes an interest in the several meetings. They all feel determined

to put their shoulders to the wheel, to roll it forward, and to act in accordance with every wish of the Presidency; to fulfil their covenants, and to do all they can by precept and example, that will insure good order and feeling in this community.

I am happy to say, that since these meetings have been got up, we have heard of but one man opening his house for a dance in our ward, and he found it rather

a poor speculation ; although his price was for the low sum of one dollar per couple.

We have no lawsuits ; neither has the Bishop any need to call his council together to try cases where brethren have hard feelings ; but all are determined to work righteousness.

I will just say, that our meetings are organized by the Presidents of the Seventies living in the ward.

We have four houses open—one in each corner of the ward ; the Seventies living near the houses take charge of the same ; the Presidents going from one meeting to another, and seeing that all is moving on according to the Spirit of God.

On Sunday evenings we have the four houses crowded to excess ; on Tuesday evenings we hold two meetings, one in the south-east of the ward, and one in the north-west.

On Wednesday evenings we hold two meetings, one in the south-west of the ward, and the other in the north-east ; the houses crowded, and each person anxious to testify of the truth, and communion of the Spirit ; and I feel assured, if the same course is adopted in all the wards,

that we will feel such an out-pouring of the Spirit of God, as will overcome all desires that are not profitable to the up-building of Christ's kingdom, and will convince those who are honest in heart, in our midst, that we can govern and control every action of our lives, in wisdom, and make all things bend to the will and word of our heavenly Father. It will convince the ungodly that the roots of evil can find no genial soil in this valley ; and they will seek some other clime, where they can breathe with more ease, but with less purity.

I am convinced that, if we continue in well doing, we will feel the benefit in wisdom, knowledge, in blessings in our basket and our store, in health and strength, and the peace of God will dwell in all our habitations. When we have the peace and Spirit of God in our houses, we will have the best furniture that can ornament our firesides ; and whether we have a log cabin, an adobie house, or no house at all, we will feel glad at all times to see the Presidency at our abodes.

Respectfully yours,

HOMER.

FURTHER POSTAL INFORMATION.—Since going to press with the last Number of the *Star*, we have been favoured with the following communication from the General Post Office, London, which many of our readers who have friends residing in different portions of the western States and Territories of North America will be able to appreciate, for the authentic information which it contains.

General Post Office, 5th July, 1851.

Sir,—In reply to your letter of the 27th ultimo, I beg leave to inform you that letters addressed to California must be paid when posted in this country, and that the rate upon a letter, not exceeding half an ounce in weight is 2s. 9d., unless the letter be specially addressed to be sent "*via the United States*," when the postage is 2s. 5½d. In both cases, these rates of postage include the American as well as the British charge.

The postage on letters to Utah Territory, and to New Mexico, is the same as on those addressed to New York and other parts of the United States, namely, 1s. the half ounce, and the payment on posting is optional.

I am, sir, your obedient, humble servant,

J. TILLEY, Assistant Secretary.

Mr. Richards, 15, Wilton Street, Liverpool.

We are requested by the president of the Newtown Stewart Branch to give notice, that John Parkhill has been cut off from the fellowship of the Latter-day Saints, by the authorities of said branch ; this is, therefore, to warn the Saints, that they avoid his impositions.

"EXCLUSIVE SALVATION," BY JOHN JAQUES—A new tract of eight pages, on large new type, is now ready. Prices, same as for "*Kingdom of God*," Part I.

A pamphlet of 24 pages, entitled "*ONE YEAR IN SCANDINAVIA—RESULTS OF THE GOSPEL IN DENMARK AND SWEDEN—SKETCHES AND OBSERVATIONS ON THE COUNTRY AND PEOPLE—REMARKABLE EVENTS—LATE PERSECUTIONS, AND PRESENT ASPECT OF AFFAIRS*," by Elder Erastus Snow, is now in press, and will be ready to accompany *Star* No. 16. The Saints will consider this an indispensable item in their collection of works published in this dispensation. Price the same as "*New Jerusalem*."

The Latter-day Saints' Millennial Star.

AUGUST 1, 1851.

As certainly as does the needle maintain its tendency to the pole, with the same unerring certainty, do the minds of Latter-day Saints maintain their bearing and tendency to the place appointed for their gathering, in the vallies of the mountains in the far off west of North America—the land, Zion. So fixed and certain is this law of mind, that the Saint calculates the correctness of his course, the truthfulness of the influence that induces his conduct, by the intensity of his desires to be gathered, and associated with Apostles, Prophets, Elders, and Saints, in their places of gathering, and their assemblies of divine worship. Like Ruth of old, they say, “Let thy people be my people, and thy God my God; where thou livest let me live, and where thou diest let me die.” So definitely conclusive is this principle, that, if they do not prefer the habitations of Zion before all the treasures of Babylon, they question whether they have a right frame of mind, and determine the danger of their spiritual welfare, by the extent of the disturbing force, in its influences upon them to divert them from this point of their attraction.

This is the power by which the Latter-day Saints in all the world are united together in one. This is that which enabled an ancient saint to say, “Whom not having seen I love.” It is that one Spirit into which the people of God were always baptized. By this Spirit, man is taught to love his neighbor as himself. Without this Spirit, no man can love his fellow with the true love of a brother in Christ. By this Spirit, the faithful of God were always united in a bond of love and fellowship, which is stronger than the love of women, yes, stronger than death itself. While dissension and division are almost daily rending asunder every compact of society, whether political, social, or religious; by this Holy omnipotent influence, is the union and power of the Saints daily strengthening, and will continue to strengthen until the perfect day. This Almighty powerful influence has sustained the few members of the Church in its infancy, when total demolition and destruction threatened on every hand; and has brought deliverance from stage to stage, through all the heart-rending scenes which have attended its growth, until it has arisen from six individuals, to a large society; from a society, to a city; from a city, to cities and counties; from cities and counties, to take rank among the States of the American Union, as a member of that great political family.

This mysterious, powerful influence, some have been pleased to denominate magic influence; others enthusiasm, infatuation, bewitching influence, &c. On the day of Pentecost, the multitude said those who were under its effects were drunk with wine; at other times were called mad; but Saints in all ages of the world have called this mysterious, omnipotent, and divine agency, the gift and power of the HOLY GHOST.

Conscious of the anxiety of all Saints in Great Britain to learn of the prosperity of the stakes of Zion, in the territory of Utah; we have copied into this, and the last number of the *Star*, the most interesting and important items, which we have received.

The careful reader cannot but be forcibly impressed, with the energy and zeal displayed in establishing new settlements; and bringing into requisition the talents and means at hand, necessary for the growth and prosperity of those young and promising colonies. The diligence and promptitude with which these herculean undertakings

are encountered and performed, bespeak a spirit in them to hasten the work, and abundantly declare the strength of their God which is upon them.

Of the many interesting and important subjects considered in the Fifth General Epistle of the First Presidency, that of emigration will probably engage the attention of the British Saints with the deepest interest.

We shall send out no ship load of Saints to New Orleans on the 1st of September as usual. There are, however, some American Elders whose families reside in the western states, who will be going out *via* New Orleans some time during the winter; there are also a few, whose husbands and fathers have gone before to earn means to bring their families to them in New Orleans, St. Louis or Kanesville and vicinity, whom it may be advisable should go that way. Such cases will be represented to us by the presidents of their respective conferences, and arrangements will be made for them to go out on the same vessel. Those Saints will make their applications to the president of their conference; and should anything difficult or doubtful arise, the president will communicate with us.

The Saints will be pleased to learn that a company has been organized for the manufacture and refining of sugar from the beet, which will take out the operatives, seed, and all the machinery, apparatus, &c., necessary to establish the business in the vallies. Also a company for the manufacture of all woollen fabrics, which are in common use for either male or female wear: this company takes with it machinery of the most improved patents, and of the best quality of workmanship, together with the necessary managers and operatives, for the several departments of the concern. Their complement of labourers is already made up. Both firms are organized with a handsome capital, in the hands of thorough-bred business men; who, no doubt, by their prudential policy, will establish themselves in a business which, in that new country, will soon become the first on that continent, and not only prove a vast pecuniary advantage to the proprietors and their heirs, but to the enterprising and growing community, among whom they have determined to cast their lot.

These companies will probably go out under the auspices of one of the Twelve, who has rendered himself familiar with the entire route, by repeatedly travelling it; and whose experience will doubtless save the companies hundreds of pounds of expenses, which would otherwise incur on the various stages of that long, and in some portions, tedious journey. They will probably proceed on their way by the present route during the approaching season of emigration.

Brethren, we know the deep anxiety that pervades your minds, to get where you can accomplish something to benefit yourselves, and the cause of God; but we say unto you, be not over anxious; let the way be provided before you, that when you start you may be landed among your brethren, under the watchcare of such faithful men of the Twelve, as elders Amasa Lyman, and Charles C. Rich; who will teach you the purposes of God, and instruct you in the way of everlasting life. Far better is it for you to remain here, under your present beloved elders and ministers, where you can enjoy the gifts and blessings of the Gospel; than to go and give your strength to strangers, who have no interest with you in the upbuilding of the Kingdom of God, and perhaps, fall by pestilence, or apostacy. Let none think of going to the eastern states, for the voice of the Spirit is, for all Saints to flee out from those countries and the Canadas, with all possible speed. The faithful in St. Louis, and other places on the western rivers, will hasten to the mountains as fast as their circumstances will possibly permit; and we do hope during the approaching emigration season, to see the Saints leaving Liverpool by ship loads for San Diego. We have been in communication with the Presidency, and also with officers and agents of the Perpetual

Emigration Fund Company, since last February upon this subject; and shall spare no pains to inform the Churches, upon the receipt of any intelligence which will be of importance to them, upon this absorbing topic. The deposit monies in our hands are held subject to the orders of those who remitted them, or may be applied on their passages at any future time. We are not prepared to state, whether emigration to San Diego, will be opened via Cape Horn, or the Isthmus of Panama; neither shall we be prepared to name the price of passages, till definite arrangements are made.

Meanwhile, let every member as well as officer in the Church, be diligent to aid in some good degree, to spread abroad the knowledge of the Gospel. Now is the time for the presiding and travelling elders to enlarge their arrangements, both for preaching, and for circulating the written word, while it is the warm season, and out door preaching can be done with great effect. Now is the time, while editors and publishers are spreading abroad the growing fame of the mighty Kingdom of God, which is to increase until it shall fill all the earth. Let holy boldness, with great meekness and simplicity, characterise all your testimonies; always avoid every spirit of contention, that the Spirit of the Lord be not grieved from your bosoms. Be not self-righteous, as was said by some of old "come not near me, for I am holier than thou;" but let us rather make ourselves of no artful reputation, and do good to all as we have opportunity, so that we may save some from the error of their ways.

Beside the great leading movements in Zion, will also be observed a deep toned and fervent spirit of reformation, which has been awakened and become generally prevalent throughout the vallies, resulting in the dismemberment of some of the more incorrigible, as will be seen from the minutes of the Special Conference of the Seventies. The pruning hook has also been extensively applied among the churches composing the British Conferences, as may be seen by reference to the last half yearly report, which has in many places added health and vigor to the vine of the Lord's right hand planting; and furnished an indisputable testimony that the Church of Christ is not upheld by strength of numbers, so much as by works of righteousness and true holiness. This must ever be the ground work of the Saints; proportionate to their diligence in doing the will of God, ever has been, and ever must be, the degree of power attending their work. Righteousness alone must exalt a nation unto God in the last days; "Zion shall be redeemed by judgment, and her converts by righteousness." We also observe with peculiar pleasure, the exercises of the Spirit, teaching most impressive lessons upon the "Words of Wisdom," both by instructions from the priesthood, and admonitions of the Spirit in the night time. It was thought by some an uncalled-for, and belabored effort at supererogation, when the Liverpool Saints, in compliance with his particular request, dispensed with all hot and strong drinks, in the farewell festival which they had resolved to give President Orson Pratt. The sentiment, "how cold and cheerless," passed from heart to heart, as the hand of the Lyrist gently sweeps the strings of his instrument, to find the chord of the parts; but the experiment proved, that faithful hearts could beat as warm, and discourse as eloquent strains of gratitude and devotion, under the influence of the pure Spirit of the Gospel alone, as when aided by the artificials, strong and hot drinks. In the celebrated London festival of June 2nd, the same experiment was made, and the happiness of the occasion seemed quite complete, in the absence of all unnatural beverages; indeed the success of the occasion was most triumphant, and the joy of all seemed only impaired by the place being too straight for us. We regreted much our inability to publish a detailed account of the whole proceedings, with each of the very interesting speeches delivered before the assembly, but the early arrival of the Valley news seemed to prevent. Others of the leading conferences have adopted the same observances for

their festivals, such as Manchester and Sheffield, and would to God that every conference and branch in the kingdom would carry out the same principle in all their demonstrations, and cease to publicly dishonour the word of God, which he has condescended to give in the eighty-first Section of the Doctrine and Covenants. There is no man who can treat with contempt, or lightly esteem those words of life, but, unless he faithfully repents, may see the day when he would give the price of his life, if he could command it, to remove that obstacle to the exercise of his faith.

DOCTRINE OF DEVILS.—It has ever been the case, when the Gospel has been taught to men on the earth, by the inspiration and power of the Holy Ghost; that Satan, the great enemy of man, has also inspired men to oppose it, and even transformed himself nigh unto an angel of light, to deceive, if possible, the very elect; and as the principles and doctrines of the Gospel are vastly more liberal and charitable, in their application to and effects upon the human family, than the multifarious dogmas of uninspired men; the arch adversary of souls has also inspired men, with unwarranted liberality of feeling towards himself, until some, holding authority in the Church of the living God, have been heard to breathe out thoughts like this; that in the due time of the Lord, the devil, his angels, and the son of perdition, would be restored, after having suffered that which is appointed unto them of God.

It becomes our duty, as a faithful shepherd, to guard the flocks under our charge, against partaking of such unhealthy and poisonous food. Never is the adversary of all righteousness better pleased, than when he hears the SAINTS, whom he knows have power with God, sympathizing with him, and advocating his cause; be sure he is then, not far off; and whenever you hear a Saint teaching or admitting such doctrines, then know that the devil is at his elbow rejoicing; and will whisper into his mind, many apparently strong arguments; as powerful too, as those which induced mother Eve to turn from the holy commandment, in the Garden of Eden.

Be not deceived in these things, God has set Apostles, Prophets, and other officers in the Church; and one express purpose of His in so doing is, that ye be not carried about by every wind of doctrine, whereby men are liable to be deceived; but that speaking the truth in love, ye may grow up into Christ in all things. Herein is the safety of the Church, that the Elders preach and practice those things which they have been ordained and commanded to teach; and that the Church receive with all confidence, the doctrines, commandments, and ordinances, which have been sent and preached unto them, by the Apostles and Elders from the land of Zion, from time to time, from the beginning; and that the Church walk in those commandments, doctrines, and ordinances, with perfect hearts and with willing minds; and all such as do this, shall have joy in the Holy Ghost; their peace shall be like a river, and their righteousness as the waves of the sea, for the Holy Spirit will bear witness of the truth and purity of those things; by them shall your minds be enlightened, and your faith be increased.

But when a minister, or member, turns aside from the things which are contained in the revelations of God, and which have been sent unto you by the Apostles and Elders from time to time, to teach or to entertain other speculative notions, whether publicly preached, or privately brought in—then beware! such are occupying unwarranted ground, and they do it at the jeopardy of their souls. When men step off from the immutable premises of truth, they place themselves on the territory of the evil one; doubt and uncertainty immediately take the place of knowledge and faith, and unless such speedily repent, ere they are aware of it, they are caught in a snare, and overtaken in transgression. We say unto the ministers of the Church, beware

what you teach the people of God! beware with what spiritual food you feed the flocks of Christ, lest the blood of souls be found attached to you in the day of recompense; let your instructions be such as shall strengthen and invigorate the minds of the Saints, that they may be powerful to resist temptation of every sort; that they may increase and abound in good works always, and never be weary of well doing; that their light may shine forth to all that are about them; that they may be strong and mighty for the great works which are before them, in building up and establishing Zion. In order for this, they must have healthy and substantial food—the bread of Eternal life—the gift and power of the Holy Ghost. But if any will persist in entertaining their own favorite dogmas, and doctrines of devils, contrary to what is commanded them, hereby shall ye know them; they that partake of such food will become feeble and lukewarm in the spirit of their minds, more ready to speculate upon their doubtful theories, than to spend their strength and means to build up the Church; their influence will fade away; they will not have health and strength in the priesthood; the sceptre of truth will fall from their hands; and themselves fall into transgression, unless rescued by the efforts of their brethren. Put away from among you, then, all those things which are not immediately of God, and his appointment; and which are calculated to contaminate your minds. Make the revealed truth of heaven your rule of faith and practice; leave all that is doubtful and uncertain to a speculating world, in due time you shall comprehend it all; and the light and life of the Holy Ghost will be your portion continually.

We close this subject, by subjoining the decision of the prophet Joseph, on occasion of some brethren in Zion having imbibed the same dangerous notions.

“Say to the brethren, H——, and to all others, that the Lord never authorized them to say that the devil, nor his angels, nor the son of perdition should ever be restored, for their state of destiny was not revealed to man—is not revealed, nor ever shall be revealed, save to those who are made partakers; consequently, those who teach this doctrine have not received it of the Spirit of the Lord. Truly brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the bishop and his council, in relation to this doctrine being a bar of communion.”—*Times & Seasons*, vol. vi. p. 801.

MORMON OUTRAGES ON BEAVER ISLAND.—We have of late been treated by the public prints with an account of certain proceedings, which purport to have been transacted on Beaver Island, in Lake Michigan, U.S.A. Of the nature of the affair, the merits or demerits of either party in the transaction, we have not taken the time or trouble to inquire. Our soul has not entered into their secrets; but as all may not be aware of the distinction between the people of Beaver Island and the Church of Jesus Christ of Latter-day Saints, more than thirty thousand of whom reside in the British Islands, it is thought proper to state, that the said J. J. Strang was excommunicated from the Church on the 26th day of August, 1844, in Nauvoo, since which time he has endeavoured to establish himself in Voree, Wisconsin, and latterly upon Beaver Island. We do not know the number of his followers; but this we do know, that among them, he has gathered quite a number who were expelled from the Church for adultery, fornication, and other heinous crimes. They have no part with us, neither do they teach the same doctrine as ourselves, nor entertain the same faith; nor are they in anywise fellowshipped by us, or by the authorities of this Church, residing in the great Basin of North America; but are as widely at variance with us, in faith and doctrine, as is the Church of England, with the Roman Catholic.

We should not have condescended to notice this affair at all, but for the great

liability of the above tale "Mormon Outrages," &c., being charged upon the Saints in Great Britain; we considered it our duty to publish these facts, that they may be prepared to defend themselves against such charges, should they be made, and abstain from all things *Strang-led*.

Why should the Saints of the Most High refuse all connexion with the followers of J. J. Strang?

Because the Lord has commanded that nothing *strang-led* should be offered in sacrifice unto him.

OUR CORRESPONDENTS are most respectfully reminded, that all communications containing any manner of business with this office, should be addressed to FRANKLIN D. RICHARDS; and all such as require to be answered, in order to insure a reply, must be accompanied with a Post-stamp.

APPOINTMENTS.—Elder George Kendall, president of the Dorsetshire Conference, is appointed to the presidency of the Derbyshire Conference.

Elder James M'Naughton, president of the Channel Islands Conference, is appointed to the presidency of the Dundee Conference. F. D. RICHARDS.

LETTER FROM ELDER GEORGE A. SMITH.

(From the *Deseret News*.)

Little Salt Lake, Iron County, Centre Creek,
Deseret, January 28, 1851.

Dear Brother Richards,—I have for some time past kept up a correspondence with brother Pratt, but I presume ere this he has left England, therefore I continue the correspondence with you, deeming the information I may from time to time communicate will be of importance to many who are residing in that country.

This colony numbering 120 men, with some thirty families, left Salt Lake city the first of December for this place; we numbered 100 wagons, and a number of carriages, and I assure you it was a sight to behold, to see this number of wagons winding among the hills and mountains, with each wagon having a stove pipe smoking, looked like a line of steam boats, the ground being at various depths, covered with snow; yet, at this season, we have accomplished the task assigned us, and are here in good health and spirits, occupying a beautiful location in this valley among the mountains. The landscape is beautiful, viewing it from the spot selected for our Fort; the lake of considerable extent is spread out before us, five miles distant; the different creeks, some three in number, running into it. The land upon these creeks affords many thousand acres of fine soil for farming. The canyons, as far as explored, afford plenty of timber of large dimensions, also plenty of lime rock of fine quality, with plaster of

paris and flint stone, with specimens of clay; have noticed some fine specimens of pottery, which are found in many places, made at some anterior date, of which we have no knowledge, showing abundance of material for this kind of work. If we had persons who understand the business to go into it, it might be exceeding profitable. Wood, for fuel, is abundant and easily obtained, the mountains are covered with it, and no lack. The water is pure as crystal, and the streams are of considerable extent. We have had but little time for explorations, having arrived here the 13th of the present month, but have made a few surveys, and gained some information in the hurry of the moment. Have found about twenty miles from this point abundance of iron ore of a fine quality, upon a stream called, Muddy. The ore has been calcined, and pronounced by brother Carruthers, formerly of the vicinity, of Glasgow, Scotland, who has been in the iron business his whole life, from the bed through the different processes of refinement, to be equal to No. 4 Pig iron. Cedar for fuel in the neighbourhood of the ore is abundant, enough to last for a series of years. The report is, that there is abundance of stone coal a few miles distant, in absence of which charcoal would be used. Upon the stream there are some thousands of acres of the finest

soil, and the mountains and upland are covered with bunch-grass, suitable for range for thousands of cattle. A county has been organized, and a representation chosen for the legislature, and a petition sent to Washington for the establishment of a mail route and post-office at this point. Also a petition to the General Assembly for a railroad from Salt Lake City to San Diego, Southern California, passing this point; from the many advantages this valley affords, the settlements will grow rapidly. We lack capitalists, or those who understand the elements of the mineral kingdom, to supply all the settlements in the mountains with iron ware, and bar-iron and steel, also earthenware, china, &c., from the materials on hand, and in abundance. In a few years the communication with the different settlements will be like lightning, and steam will convey our products to a market, and thousands will be astonished that they had not foreseen the result of the enterprize of the

pioneers of the mountains. We lack mechanics, men skilled in the different ores of which this country abounds. The way is opening for them to gather, where a good soil, climate, products, and abundance of material await their skill and industry. We are only 450 miles from San Diego, on the direct route for the gold regions, in a healthy country, where the weather is fine. Since we have been here, the thermometer has ranged, at sunrise, 22 degrees, noon 62 degrees, sunset 42 degrees, climate none can equal; but little snow on the mountains, and in peace with the natives; this is a country truly a home for the oppressed, where is found the soil of the free—free soil, free air, free elements, with the smiles of the God of Israel; truly this is a spot to delight the hearts of thousands, who by their industry are striving to build up the kingdom of righteousness, the kingdom of God.

I remain your brother, in the Covenant,
GEO. A. SMITH.

EXTRACTS OF A LETTER FROM ELDER GEORGE A. SMITH.

TO BRIGHAM YOUNG.

Cedar City, Iron County, March 25, 1851.

President Brigham Young:—By the express which starts to-day for your city, I send you a few items regarding our situation, location, and the facilities which surround us for our operations; though by the brethren you may learn many minute particulars which I have not space to give you: for these I refer you to brother Anson Call and Captain A. L. Fuller. We are progressing rapidly in our farming operations, having already sown four hundred acres of wheat, and they will probably amount to one thousand. The soil is considered of the first quality, both upland and wire grass, by our best farmers—no division of opinion regarding soil. There have been about sixteen hundred acres surveyed, and the probability is that it will nearly all be cultivated this season. Our fencing and public buildings are in a state of progression, as well as private buildings composing the fort. This will be enclosed either by buildings or pickets by the first of July. It is in a good state of forwardness, considering the amount of labour bestowed upon making roads into canyons, and our farming operations.

There seems to be a good feeling pervading the camp. We have done but little in making explorations; but from what we have found of lime, stone, alum, and timber, the easy access to each give indications of this becoming a rapid growing settlement. Our saw-mill is also in a state of forwardness, and will soon be in operation; but we need a good mill-wright here very much.

The weather, since our arrival, has been very favourable; but at present the ground is dry. The health of the camp is good, and two children have been added to our number; they are doing well.

If some thirty or more could be induced to come on this spring, before high water, we could then be secure; and I would recommend brother Call as a suitable person to bring the company through, as captain or pilot.

Many of the brethren are very anxious to return early and get their families before winter; and if this addition could be made to our numbers, they could be released. I had some thoughts of coming through to conference myself, but a violent cold prevents, and I trust to the brethren

to give you much information; some of them, however, will plead very hard to be released from returning; but I see no reason why a man who can live like a

prince at home, should be released any more than a poor man; but each fill his mission.

G. A. SMITH.

POETRY BY W. W. PHELPS.

SUNG AT THE GENERAL CONFERENCE, APRIL 6, 1851.

Say! say!
The church is twenty-one to-day,—
Let all the people sing and pray;
Though justice mourns o'er Joseph's tomb,
Still wisdom cries, "rejoice my friends!
Thy kingdom grows, and never ends."

See! see!
The Saints of latter-days are free,—
Destin'd, on all the earth to be
The only precious seed, with faith,
To live by light, and truth, and grace,
And gather Adam's fallen race.

Oh! oh!
The Jews, some thousand years ago,
With Aaron's priesthood hoodwinked so,
Exclaimed:—"HIS BLOOD MAY BE ON US,
We hold the line of king and queen,—
So crucify that Nazarene!"

Done! done!
The boasting sons of Washington,
Throughout the realm, yes, every one,
In secret said—"KILL JOSEPH SMITH,—
No prophets more need we expect,
We are the CHRISTIAN, Lord's elect."

Still! still!
The nat'ral man is prone to kill,
Till every plain, and every hill,
Is crimson'd o'er with prophet's blood!
And now the judgment day is set,
To call the world to pay the debt.

Rise! rise!
For now the Holy Priesthood cries,—
The Lord requires a sacrifice,
Before the day of vengeance comes,
To end the wickedness of men,
And clothe the earth with bliss again.

Now! now!
The faithful elders all know how,
When revelation comes, to bow,
And go and do the will of God:
Not asking what's the consequence?
Or when they 'll get a recompense?

Then! then!
Ye saints, who suffer much from men,
Up, up and get fourfold gain,
(When earth is filled with peace and love)
In houses, lands, and friends, and wives,
And children—WITH ETERNAL LIVES.

LIST OF MONIES RECEIVED FROM THE 28TH OF JUNE TO THE 17TH OF JULY, 1851.			
John Memmott	£1	4	0
James Linforth	11	0	0
John Parkinson.....	12	12	2
George P. Waugh.....	2	0	8
Matthew Rowan	5	0	0
W. C. Dunbar	5	0	0
William Wells	5	0	0
Thomas Kirkwood	25	0	0
William Soulsby	7	0	0
Carried forward	£73	16	10
George Bywater		3	9
Richard Tresseder		2	0
Thomas Clarke		5	0
Richard Morris		5	0
John Godsall		20	0
Richard Tilt		2	0
James Walker		20	0
Brought forward	£73	16	10
	£131	6	4

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UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 16.—Vol. XIII.

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AN ADDRESS TO THE ELDERS AND SAINTS IN FRANCE, SWITZERLAND
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DU DESERET."

BY ELDER JOHN TAYLOR.

Beloved brethren,—At the commencement of this publication, I wish to address a few words to you.

The Lord has been pleased in his goodness and mercy to restore to the world the primitive gospel in all its simplicity, beauty and purity, as it formerly existed among the primitive Christians, during the days of Jesus and his Apostles. In the midst of the darkness and degeneracy of men, at a time when the world was perplexed with a thousand conflicting opinions, the light of truth burst forth.

The wise, the learned, the pious, the philosopher, the legislator, the divine, and Christian have been in search of something to ameliorate the condition of man; but, notwithstanding, in the midst of their researches, and various plans, the world has continued unchanged, and unregenerated: contention, trouble, perplexity and misery fill the earth, and every plan put into operation by man, to regenerate the world, only exhibits more fully his folly and incompetency; and in spite of every effort, religiously, morally, and politically, the world is getting worse and worse.

If we trace carefully and minutely the dealings of God with the human family, we shall find that all these evils originate in the departure of the nations, and the world from God, and nothing but a return to him can stop the mighty tempest, calm the roaring sea, still the unruly and way-

ward passions of man, and restore to the moral, religious, and political world that order which exists in the physical creation of God.

The works of creation are still as perfect as on the day they proceeded forth from his hands: all creation is orderly, beautiful, and harmonious, being governed by the wisdom and power of God. And if man had not abused that moral agency with which he has been entrusted; if he had not corrupted himself and become proud, and arrogant, and forsaken God; if he had sought for, and obtained wisdom from that Being who sustains the orbs in their motions and regulates the universe; if he had copied after the beauty, order, harmony and innocence of nature; if he had yet been noble, magnanimous, virtuous, pure and good; dispensing to, and receiving blessings from all; being taught by his Father in heaven, and copying after his works, this world might still have been an Eden, a Paradise, and man have stood in his place, as the representative of God on the earth.

It is the religion that you have believed in and teach, that is destined to restore the earth, and men to their proper position, to lead man back to God; and out of this chaos that exists in the world, morally, religiously, and politically, to gather a people that shall be guided and acknowledged of God, that shall be honour-

able before men, and nations, and that shall assist in building up the kingdom of God in these last days.

Our religion is not a wild phantasy, as some have supposed, based upon some obscure vision, or idle tale. It is a revelation of God to us and the world. It accords with every principle of reason, revelation, intelligence, and philosophy. It is the restoration of the primitive gospel in all its purity, fulness, beauty, intelligence and power, and clothed in its native original simplicity.

An angel of God has appeared to Joseph Smith, and also to others associated with him; but angels also appeared to Abraham, Moses, Gideon, Zechariah, Joseph, Peter, Paul, James, John, Cornelius, and others. And why not to people in this day? An angel revealed to Joseph Smith the ancient annals of the aborigines of America; but we are not left to his testimony alone, for an angel confirmed also the same thing unto others, who bear testimony to it. Is it a thing very remarkable, that the Lord should reveal the history of millions upon millions of people; the inhabitants of that great continent, whose ruins are living monuments of their intelligence and civilization? Or must we be told that the Lord would, or could only reveal himself to a few people in Asia, and leave the rest of the world in darkness? If these records be true, there will yet be other discoveries concerning the dealings of God with other people, that the world will be compelled to believe. How did the world come into possession of any knowledge of God? By revelation, or through the scriptures which are given by revelation; and without revelation we must have been ignorant of God. Who is there, then, that would shut the mouth of the Lord, and tell us that he must not, and ought not again to communicate with man? To be consistent, we must either say that he never has done it, or admit the probability of his doing it again; for if we can believe that he ever has spoken to man, why not believe he will do the same thing now?

But we are told that there have been many impostors in the world. True: but did an impostor ever come with the fulness and simplicity of the gospel? We answer no, it cannot be shown. John says: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of

Christ he hath both the Father and the Son." Now, where is the imposture associated with this gospel, or with these records? The gospel that we teach, and the gospel contained in these records is just the same in doctrines, ordinances, and blessings, as that contained in the Bible; and this record of a people on the continent of America is confirmatory of the Asiatic record. Did the apostles in former days tell the people to "believe in the Lord Jesus Christ and repent of their sins?" So do we. Did they tell them to "be baptized in the name of Jesus for the remission of sins?" So do we. Did they lay on hands for the gift of the Holy Ghost? So do we. Did they believe in prophets, revelations, visions, healing the sick by the laying on of hands, through faith in Jesus? So do we. Had they hope in the resurrection? So have we. Did they look for "the Second Advent and glorious appearing of our Lord and Saviour Jesus Christ?" So do we. Had they Apostles, Prophets, Pastors, Teachers, and Evangelists? So have we. Had they gifts, tongues, interpretations, visions, governments, helps? &c. So have we. Did they practice the doctrines, precepts, and example of Jesus Christ? We also seek to do so; and we know that God has restored again these ancient blessings to his Church.

What is there, we would ask, in all the above that is inconsistent? Which is most inconsistent, to believe and practice the scriptures, or to say we believe them, and then deny them in our organizations, doctrines and works?

But are not visions, prophecies, and revelations, apt to lead to wildness, and fanaticism? Yes, the visions of men, and delusions of Satan are. But if the Lord had thought that his visions and revelations were injurious to the people, why did he give them in former days? If they are injurious now, they certainly would have been then. The wildness, folly, and fanaticism of men is one thing; and the Lord revealing his will to the people for their organization, stability, comfort, union, teaching, and edification, and for the establishment of his kingdom, another.

The principles that we believe in and teach, are in strict accordance with reason, revelation and philosophy.

Who made the earth, and man? If God did, has he not a right to govern,

and dictate; to instruct, and teach? Is it more reasonable that man, the image of God, destined to live here and hereafter, should remain in total blindness as it regards his present and future happiness, or that his Father should teach him those things? Has it indeed become degrading to acknowledge God?

Again: if we speak philosophically, what is it that can produce the greatest happiness to the human family? Intelligence, virtue, purity, union and brotherhood. And why is the world in its present unhappy, debased, corrupt, and unsettled state? It is for the lack of the pure principles of true philosophy. For the want of a philosophy and intelligence taking cognizance of the earth and heavens. For God's works, whether on the earth or in the heavens, spiritual or temporal, are all governed and controlled according to the strictest principles of philosophy; the philosophy of God, as manifested in the heavens and on the earth. And if man has come to any wrong conclusions relative to the dealings of God, it is for want of a knowledge of God and of his laws, many of which can only be obtained through revelation. But as all his laws that come within our cognizance are orderly and perfect, so are those which are not generally known.

Philosophers have sought in man, in the earth, and in the works of creation, to find a true system. They have each had their day; they have introduced many good principles, but so far as the amelioration of the world is concerned they have failed. Their systems, however good many of them may have been, are not commensurate to the object: "they have been weighed in the balance and found wanting."

We believe in every true principle of philosophy, and then seek the wisdom of God to associate with it. They search wisdom from the earth and the works of God; we from his works, and also from God the author. They search the blessings of this earth; we, those of this and the next, a reward in time and in eternity. If we possess any intelligence, we are not ashamed to own that God gives it. If the Lord has given laws, we are not ashamed to observe them. If Jesus went to John and demanded to be immersed in water, we are not ashamed to follow his steps. If he appointed faith, repentance, and baptism, we are not ashamed to adopt the

same plan. If he appointed the laying on of hands for the gift of the Holy Ghost, we think it proper also; and if by the observance of those ordinances they obtained the divine favor, and received a Spirit that "should lead them into all truth; bring things past to their remembrance, and show them of things to come," we rejoice in his having discovered to us the way to obtain true intelligence, a knowledge of true principles, ancient and modern, of our relationship to God, and the way to promote our happiness and the happiness of the world.

The world has run to two extremes in regard to religion; the one has made everything spiritual, aërial and visionary; they have become ascetic, morose, and superstitious, and have put unnatural bonds upon the human family. While the other, to burst those restraints, have run into excesses, violated the laws of morality and virtue, neglected, or denied God, and have sought in licentiousness, vanity, and the gratification of their lusts and passions, that happiness which alone can be obtained by virtue, moderation, purity and the fear of God.

Our religion is temporal, spiritual, and eternal. It is adapted to both body and soul, for we have both; and the God which made one also provided the other. The object of the redemption is to save both body and soul; it affects us in time and will in eternity. As men we have to use our judgment, reason, and intelligence to obtain possessions, organize society, to labor, till the earth, sow, plant and reap, and provide for our families; as Christians, to seek from God, wisdom to direct us in all things spiritual and temporal. And as eternal beings, to act in this life in all things, with a reference to the next; that we may be honorable here, and stand in our position with God in the eternal world, when our bodies and spirits shall be again united.

The Lord has given us revelations concerning both our temporal and spiritual affairs. He has commenced to build up Zion, and to establish his kingdom, and he will roll on his purposes, and fulfil the words of the prophets, and his work will roll forth until the designs of God shall be accomplished.

Let me say to the brethren, then, be virtuous, be pure, keep the commandments of God. Pray to your Father in heaven for wisdom, grace, patience and meekness,

that you may be examples of everything that is good, great, noble, and intelligent, that your light may shine before men. Avoid political strife, and pray for the nations in which you reside, and their rulers, and imitate our Lord and Saviour in manifesting goodness and mercy, kindness, and benevolence to all. In short, if there is anything good, praiseworthy, ho-

norable and exalted; seek after these things, and the truth shall make you free; you shall be gathered in due time to Zion, and rejoice in the fulness of the blessings of the gospel of peace; you shall know how to enjoy this world, and how to obtain a knowledge of, and an inheritance in, the celestial kingdom of God.

JOHN TAYLOR.

SOMETHING MORE THAN A HINT ON THE WORD OF WISDOM.

BY ELDER M'GHEE.

It is customary for *some* readers of the *Star*, when they meet an article upon its pages which comes in contact with any of their prejudices, to give a—"Hum, we'll turn to something else: we can see that some other time;" but, ten to one, that "other time" never comes. The *Star* is thrown by with the article unread, and though it contains instructions, the most important ever stamped on paper, yet the judgment of such individuals is so warped by prejudice, that, as far as they are concerned, such articles need not have been written. And yet, such persons are sometimes loudest in their declarations against those of the world, who will neither go to our meetings, read our publications, nor converse with us personally, lest they should be converted and the Lord should save them.

Should any cast their eyes over this article, who are in the habit of nourishing such contracted propensities, I would exhort them to throw them away for this once, and with an earnest and hearty good will, turn in with me to a short, but candid inquiry, into the uses and advantages of the "Word of Wisdom." But hold a little; before we proceed further in our inquiry, let us see what is the nature and extent of this "Word of Wisdom." We understand it to comprehend abstinence from the use of every thing, as far as practicable, that is injurious to the human constitution. But in our present inquiry, we shall confine ourselves to its grosser details, particularly to the use of intoxicating liquors, tobacco and snuff.

What is the meaning of the "Word of Wisdom?" We understand it to mean a word of counsel, which it would be wise to follow. Well, but who gives this counsel? Aye, that's the question! and one

of much importance, too. The amount of deference usually paid to advice, depends as much upon the character of the person giving it, as upon the intrinsic value of the advice itself. Oh! how would our energies be exerted to put into execution a word of counsel received from a monarch or nobleman, when the same counsel, coming from a beggar, would be coldly received, and quite neglected, as of no value. Well, readers, this "Word of Wisdom" comes from the highest possible authority. It comes from him who is "King of kings, and Lord of lords," who holds the destinies of nations in his hand as a pair of ballances, and who could wither creation at a glance; but who has chosen *us*, adopted us into his family, and stands in the tender relationship of a father to us. And hence, where he used before-time to command us as servants, he now condescends to counsel and advise us as children; but all his counsellings to us are such as are absolutely necessary to our welfare, and without the observance of which we could not succeed in our onward progress, either through time or eternity. Oh! but says one, "Have we not always been taught to believe that, though the observance of the 'Word of Wisdom' is laudable, and ensures the possession of certain temporal blessings, yet it is only of secondary importance, and does not in the least affect our eternal salvation, being only confined to this world, without any reference to a world to come."

My dear brethren, if these have been your former impressions, you have been labouring under delusion, and cannot be too soon undeceived. Up, then, as men, and never have it said that the indulgence of your grosser, sensual appetites, debarred you from the enjoyment of heaven's bet-

ter blessings, either in this world, or in the world to come. It is said that some men's consciences are made of very pliable materials, and can stretch a great way; so the man who can feel secure of eternal salvation, and at the same time live in open violation of any one counsel of God, has a very stretching conscience indeed. Oh! but say you, "The Word of Wisdom has reference only to this life, and none whatever to a life to come." Indeed, brother, this is a wonderful discovery you have made! Why don't you step out at once? and deny any connexion whatever between this world and the world to come?—Maintain that what we at present call a changing from mortality to immortality is total annihilation; and that the world to come will not be inhabited by us at all, but by quite a different race of beings. Brethren, an observance of the "Word of Wisdom" has more to do with our salvation than we are willing to allow; but waving that part of the question altogether, we are prepared to prove, beyond the power of controversey, that the man who violates the "Word of Wisdom," in its grosser details at least, is an enemy to himself, to his family, to the society to which he belongs, and to the establishment of the kingdom of God on the earth.

First,—He is an enemy to himself, because he retards his own advancement in the kingdom of God. Self government is one of the grandest principles in the universe; man's first duty is to learn to govern himself, next, his household, after that his government will very naturally extend itself farther. But how often do we see men attempting to govern others, who have little or no control over their own inclinations, and cannot be expected to teach what they do not practise; they may make an effort at it by a time, but the "don't do as I do, but do as I say" of the sectarian clergy, comes with a bad grace from a Latter-day Saint, and is soon relinquished. Besides, it will be always seen that those whom a man governs, are always reported good or bad, in proportion as he is good or bad himself. For instance, the teachers come into a family, and are hardly seated till the good man's pipe is fresh filled, lighted, and handed to them; and while it is bandied about from mouth to mouth, the usual string of questions are put and answered, amidst volumes of tobacco smoke.

"I suppose you are all in first rate

standing here?" "Yes." "And still determined to go on in this work?" "Yes." "You have no hard feelings at any brother or sister?" "No." "And you uphold the authorities placed over you at all times?" "Yes." "That's good, go on and there is no fear of you. It's really a pleasure to visit such a family; we must say we have a district of first rate saints; but as we have a family or two to visit yet, we must go." "Stop a bit, stop a bit! it's not every night we have you here; we love to have a visit from the teachers. Mary, look if you have a drop in the bottom of that bottle." "O, no! no! do not give yourself any trouble: besides we are on the way of our duty." "Well, well! you will get nothing here to do you harm, only a glass: it will do you good this cold evening." "Well, I dare say as far as a glass goes, would a man stop there, it would do little harm. Well, here's to your very good health, and may you still be enabled to persevere in the work of God."

Of course, the Saints whom such a teacher would report in bad standing would be very bad indeed; and the teachers of this sort, who will rise to the summit of the priesthood, will be very few indeed. But, besides retarding their own advancement in the kingdom of God, they ruin their constitution, impair the judgment, and weaken the mind more or less, in proportion as a man indulges in intoxicating liquors, and such filthy poisonous narcotics as tobacco and snuff.

Second,—He is an enemy to his family, because, in so far as intoxicating liquors and tobacco are concerned, the man is generally the consumer. Few women, comparatively speaking, drink ardent spirits, or use tobacco, consequently the man is very selfish in his indulgences: he is spending money of which his family gets no part; nay, every farthing he spends in this way assists in reducing his family to beggary, or, at least, deprives them of many little comforts they might otherwise possess.

The man who becomes the head of a family, and by his own wilful mismanagement or sensual indulgence brings them up in poverty and ignorance, incurs a fearful amount of guilt; for instead of becoming a "housebond," or the bond which unites a family together, as the term "husband" originally signified, he becomes that family's worst enemy, by

laying the foundation of all the ills that beset them in after life. "Thou shalt love thy neighbour as thyself" is a scripture injunction we are all under an obligation to copy, and we may very naturally look for this love to arise first, and be most firmly cemented in the family circle; but the man who indulges in such habits, which exclude his family from many comforts, or keep them in a state of beggary and starvation, in proportion to the amount of his indulgence, is taking a method the farthest possible removed from fulfilling this injunction of our Lord and Saviour. And the man who cannot love his wife and family as himself is undeserving of them, and ought not to have them. Besides, the woman is as hard working, and naturally more delicate in her frame, and more weakly in her constitution, than the man; therefore, the man who cannot live as temperate and abstemious as his wife does not deserve the name of *man*, but least of all does he deserve the situation of head of a family.

Third,—He is an enemy to the society, or church to which he belongs. This assertion requires little proof provided our two first are granted, and we think they cannot be denied. The man who is an enemy to himself and family, must also be an enemy to the community at large, but more particularly to that part of it in which he more immediately moves, unless he be caged up within his habitation, and even then his evil influence would burst upon society in the training of his family. A very sensible writer, not of us, remarks, "We never see a man with a pipe or cigar in his mouth, but we say, 'There goes a slave, unwilling to sacrifice a passion to benefit himself, his species, and his country;'" and most heartily do we subscribe to every word of it.

A young man of much promise enters the Church—he revels joyously in all the beauties of the gospel of Jesus Christ—a new era has dawned on his existence; he feels himself entirely a new creature, and although when he looks around old objects meet his view at every turn, yet there is no affinity between him and them. It is only in company with the saints of God, those who have a kindred spirit with himself, that he can enjoy that real peace and happiness his soul longs for, and he earnestly resolves that he will never again be conformed to the customs of the world, but be transformed through the renew-

ing of his mind, to his life's end. Going into the town on a Saturday afternoon, he meets accidentally with Brother B., one of his own district teachers; after mutual congratulations, and expressions of pleasure at meeting so unexpectedly, they walk down the street together. Our young brother naturally turns the conversation upon the vice and folly of the world around them. He says, "I used, before obedience to the gospel, to be a regular frequenter of the town on the Saturday, I used to be well acquainted with all the shows, and places of public amusement, but now I never visit town unless compelled by business, and then I get out of it as quickly as possible." I have no patience to look upon the wickedness, debauchery and drunkenness, and the wretchedness consequent upon them, by which we are surrounded. There is no greater proof of the demoralization of the world than the quantity of whiskey shops—why they are almost innumerable! far greater in number than other useful and necessary shops. One would think from their number that they could not all be supplied with customers, even though the whole population were drunkards, but they are all choke full of people, and alas! the greatest part of those frequenting such places are reduced to rags and wretchedness, many of them undeserving the name of human beings. *They are flaming beacons of warning to mankind of the sure and certain fate of all who follow in their footsteps.* But see! who have we here? It must be—it is brother C.! And to appearance he is enjoying himself very comfortably over his dram! What can all this mean? or am I awake, and in my senses? and he bore a beautiful testimony at our last Wednesday night meeting; besides, he has three different tongues, and their interpretations, and there he is, and in company not the most respectable."

Brother B. assents to the truth of his remarks, admits that it is strange to see brother C. in such a place, but begs his young brother to be as charitable as possible. "You would do well," he says, "to follow the Scripture proverb, 'judge not, lest ye be judged.'" Brother C. is a good man, he may drink a glass, or a pot of beer by a time, but does not *often* get intoxicated; however, it would be better, when he is obliged to taste with a shop-mate, were he to take a private room, free

from observation ; now I sometimes meet with brothers D. and E. on a Saturday afternoon down here, and we take a refreshment together, but then we take a room to ourselves, and we neither hurt ourselves nor any body else. But here are the very brethren we are talking of, waiting for us !” The ceremony of introduction being over, they all enter a house together, and being seated in a room they call for a tankard of ale, and some lucifer matches, and are soon as comfortable as glass and pipe can make them. During all this time the mind of our young brother is in a perfect whirl ; his position is so different from all his anticipations that he is perfectly bewildered, and yet he does not know what is wrong, or if there is anything wrong.

He is in company with brethren in the same covenant, he hears them in eager and earnest discussion upon the principles of the gospel, for the purpose, as they say, of acquiring information, and he hears them railing upon the sectarian clergy, and cutting up every other religious denomination on the earth, and he begins to think that there can surely be nothing wrong, the fault has been in himself, he has been quite too sanguine in his expectations. In this way he gradually reasons himself down from heaven to earth again, while at the same time he cannot conceal from himself the fact that he has lost ninety per cent. of the faith he had before. Now we would solemnly, and earnestly call upon every Latter-day Saint to study this picture well. Ponder it over, and over again in your minds, and then ask yourselves if you will ever again indulge in such soul-destroying practices. This single inducement is surely of itself sufficient to make every man who loves his religion, who loves to see his brethren “walking orderly, and keeping the law,” refrain from every thing debasing, and set an example of everything good and praise-worthy before them. It is a true proverb that “example is better than precept,” this is equally the case whether the example is good or bad. We are apt to believe that the bad examples we see around us in the world have no influence upon us, but in this we are mistaken, it is to the fact that we are surrounded with so much wickedness and abomination, that we are indebted for the very little faith we are able to exercise, and the very few gospel privileges we are able to enjoy ;

but when these evil examples come from a brother in the Lord, and more particularly from one we have been inclined to look up to because of his office in the Priesthood, his superior knowledge, or long standing in the Church ; and moreover when they are received by one who has newly escaped the pollutions of the world, and who has joined the society of the Saints under the impression that with them he would enjoy a heaven of peace and love in the Holy Ghost, the effect is irresistible in retarding the onward progress of such individuals, it is sufficient to wither them to the core. But, on the other hand, were they meeting with nothing among them but examples of goodness, how would their onward progress be accelerated ? ponder upon it, and reflect, were they meeting on every hand such precepts, and examples as would give encouragement and strength to their new born resolves, how powerfully would they press forward ! how mighty would they become ! how brightly would the Spirit of God burn in their bosoms, and what mighty manifestations of the power of God would they experience ! hence we see, that by following such practices we are retarding the progress of all our brethren within the sphere of our influence. But—

Fourth,—He is an enemy to the establishment of the kingdom of God on the earth. But how is the kingdom of God to be built up ? Answer : with men and means ; or, in other words, with ourselves and all that we have. Among the strongest outward, or indirect proofs of the divine origin of our religion, is the desire implanted in the heart of every saint, after baptism, to leave the land of their forefathers, their kindred and friends, and to gather with the saints to the land of Zion. I question much if a saint ever bowed the knee to God in prayer, either in public or private, without asking God to hasten the period of their deliverance. No matter for what particular object the prayer might have been offered, this subject so completely engrosses the mind, that there is a corner found for it in every prayer. One would naturally believe that a people who had their ideas so completely absorbed on one subject would be straining every nerve, and toiling night and day, storing up every farthing they could wring from their hard earnings to accomplish their deliverance. That there

are many noble instances of this we are proud to acknowledge, but generally speaking it is far otherwise. Nothing is more common than to hear the saints expressing their utter inability to do any thing for themselves in this matter, they will tell you they are waiting on the Lord, if he does not carry them off they must remain here for ever. Now we know a little of the condition of the labouring population of this country, and we know that there are very many but little removed above such a condition, still, if the majority of those who are making such complaints had commenced five years ago, to lay past them every farthing they have spent in superfluities of one kind or another, during that period, they would now be able to deliver themselves. Brother, praying is very good in its own place, but it will not do of itself, the Lord helps those only who help themselves. In this respect the saints place themselves exactly in the same position as the man in the fable. His wagon wheel stuck in a mudhole, and he stood praying to Jupiter to come down and lift it out; after a long time spent in useless prayer, Jupiter looked down and said, "Thou fool, set thy shoulder vigourously to the wheel, and I will supply what is lacking." So with the saints, they must set their shoulder vigourously to the wheel, denying themselves of every useless luxury, and every sensual indulgence which are alike destructive to soul, body, and purse, throwing it all into the treasury of the Lord for their own deliverance, and the upbuilding of the kingdom, and they may then rest assured that whatever is still lacking the Lord *will* supply. I believe it will be found that one grand reason of the solicitude of the saints to gather is, that they may be freed from the galling yoke of tyranny, and oppression under which they labour in this country. This, though not the most important reason for gathering, is nevertheless by far too important to be lost sight of by the poor, hard-working man. Now, reader, answer me candidly, though the answer should militate against yourself. What would you think of the man who would continue praying for the establishment of the Kingdom of God, that under its dominion he might live free from oppression, and at the same time spend every penny he could spare in support of that government he blamed as the cause of all his

wrongs? would you not say he was beside himself, quite turned in the head? And yet this is the exact position every saint is placed in who uses intoxicating liquors, tobacco, or snuff. But an indulgence in these things is not only building up a kingdom, the authority of which you cannot recognise as the authority of God; but it is defrauding your own lawful, legitimate government. What! you expect an inheritance in the Kingdom of God, together with all the rights and privileges of citizens, and yet you refuse to sacrifice the gratification of your evil propensities to contribute to its support. If you do you are yet "strangers and foreigners;" you are "aliens from the commonwealth of Israel," and must so remain until you see fit to change your mind. Brethren, have you ever thought over the matter in this manner? if you have not, it is high time you were arousing yourself to the task. Up, then, like men in the majesty of your power, and lend your whole energies to the establishment of the Kingdom of God, and your own emancipation from thralldom and oppression. It will not do to say, that because you would never be able, or because it would take you some years, you will never begin to save at all. Commence instantly to do what you are able, abstain from all these destructive and abominable indulgences pointed out to you, and throw their value honestly into the Lord's treasury. You have a saving bank in every branch. Alias "The perpetual Emigration Fund," the originators and chief supporters of which have covenanted together before the Lord, that they will never cease their exertions till *all the poor Saints are gathered out from all nations*. Is the guarantee good enough for you? If it is not, go hence, and seek a better, but if it is, go quickly, sell all your superfluities of naughtiness, and bring the money and lay it in the fund, and as the Lord lives your deliverance is certain.

My dear readers, having advanced thus far harmoniously together, we must now part company for a short season, we thank you for the eagerness with which you have received, and the attention you have already bestowed upon this subject. And if your interest has been awakened, and if sincere conviction has reached your heart, do not endeavour to banish the impression already made, but set yourself

heartily to work to carry out effectively | bless you, through his Spirit, with the
 this important species of regeneration, and | strength necessary to its accomplishment.
 may our Father in heaven abundantly | Amen.

The Latter-day Saints' Millennial Star.

AUGUST 15, 1851.

The new edition of the Hymn Book will be ready to send out with the next *Star*. This Work has passed through eight editions, which have been published and sold in the British Isles; the first two were published in Manchester, the last six in Liverpool. The third edition of two thousand, was issued by Amos Fielding and Hiram Clarke, in 1843; the fourth, of three thousand, by Reuben Hedlock and Thomas Ward, in 1845; the fifth, of two thousand, by Orson Spencer and F. D. Richards, in 1847; the sixth, of two thousand, by Orson Spencer, in 1848; the seventh, of four thousand, by Orson Pratt, in 1848; the eighth, of ten thousand, by Orson Pratt, in 1849; the ninth, of twenty-five thousand is now offered.

When the former collection was compiled, the Church was in its infancy, and did not embrace, in its limited numbers, the variety and excellence of poetic talent necessary to produce a complete collection of their own Hymns and Songs, consequently many of the most appropriate pieces which could be found in other books were adopted. During the issue of the first eight editions of the European Hymns the Lord has extended his work gloriously, and gathered into his Church Poets and Poetesses, who by their enrapturing strains of eloquent discourse, have enamoured the Saints with such of their pieces as more distinctly declare their faith, and are more applicable to their various conditions and vicissitudes in life, inasmuch that many of them have been adopted, and brought into general use; while a considerable number of the less distinguished pieces in the book, have become quite obsolete.

Upon the eighth edition of ten thousand passing out of print, in the short space of eighteen months, the condition and prospects of the Church seemed to warrant the issue of a much larger number in the forthcoming edition, which rendered it the more desirable that the places of the useless Hymns should be supplied with such as were more particularly significant of the faith of the Saints, and enable them in their songs to worship more abundantly in the spirit and truth of their holy calling. Besides, as the Church is increasing in numbers, in knowledge, and in faith, it was thought our Hymn Book should also increase in its capacity, to furnish the Saints suitable verse for the expression of their faith, their hopes, and their joys in the Lord; and although the present edition is not altogether what the publisher could wish it were, he humbly hopes it may prove acceptable to the people of God, until a better shall be offered. We are aware of the utter impossibility of arranging any collection so that all would be pleased with all, but we do believe that all Saints, however fastidious in their tastes for language or choice of sentiment, may find some acceptable portions adapted to the general varieties of circumstance in which they may be found in the fluctuating scenes of this mortal life, and in which they can express the melody of their hearts, with appropriate terms, in high sounding praise unto the most high God.

Sixty of those least in use, have been dismissed from the present collection; and their places supplied with such as are believed to be more in consonance with the

doctrines of present revelation. In effecting so desirable, and important a change; the publisher has reflected much upon the effects which it will produce with the owners of the old books, and has made it a prominent consideration, that all changes be made with a view to retain the old books in the greatest degree of utility possible; consequently, wherever a hymn has been expunged, another has been adopted that would occupy the same space, so as to cause no alteration in the numbers of the remaining hymns, nor of the pages on which they are found. At the commencement of each new piece, not contained in the old book, is placed an asterisk (*), that the new may be distinguished from the old, at first sight. The first lines in the index are also distinguished by the asterisk prefixed, by which any persons officiating, can select with reference to the use of the old books, as well as the new.

The new Hymns are printed on a superior quality of paper, contain an additional sheet of thirty-two pages, and will be bound strong and durable; done up in neat patterns of roan-embossed covers, and sold at the same prices as the former edition; both the common, and the morocco gilt binding. Any persons wishing the Hymns bound in calf, can be supplied, at prices, determined by the cost of binding.

Our agents are requested to renew their orders, as their former ones have been connected with orders for other works, and often with other business, which has rendered them peculiarly liable to get mislaid. In offering this enlarged work at the old prices, we must remind our agents, Branch agents in particular, that they are only authorized to sell the publications of the Church for cash, and no credit. The presiding Elders of Conferences, and Branches, will see that this mode of doing business is adopted, and practised universally, in the churches.

MISSION TO THE EAST INDIES.—Doubt and uncertainty to a greater or less extent attend the execution of the devices of man in all the walks of life, but when the commandment of God goes forth, and his own appointed servants arise in the strength of that name, through which they are called, to perform those things which are required at their hands; then, an unerring certainty attends their movements; then, the Angels of God—the holy Priesthood of heaven—are moved to secure the accomplishment of the required purpose, the obedience to the holy commandments. It is a high and holy obligation imposed upon the Twelve Apostles of this dispensation, to see that the Gospel is sent forth into all the world as fast as the Lord shall open the way, and the urgency of this mission is more imperatively felt by the promise that the Lord will cut his work short in righteousness, and that a consumption is decreed to take effect upon all the earth.

We rejoice to see that the Spirit of his calling rests so eminently upon Elder Lorenzo Snow, that he purposes to unfurl the banner of the everlasting Gospel in the East Indies, and rally Israel—the elect of God—to its maintenance and defence in those sunny climes. God speed the mighty undertaking, and add every blessing needful for its accomplishment.

The Gospel once established in Calcutta or Bombay, with Elders P. P. Pratt, Hiram Clarke, Addison Pratt, and their fellow labourers in the Society and Sandwich Islands; also a settlement on the western coast of California, under the guidance of Elders A. Lyman and C. C. Rich; churches will then be established almost within hailing distance around the Globe. We understand brother Snow intends returning to America eastward, through the Pacific Ocean and California, that he intends leaving England immediately after the Book of Mormon is in Italian print, which we are informed progresses favourably. Who that have the means will step forward and render Brother Snow the necessary aid to accomplish this important mission? The blessings of a righteous host shall rest upon them, and all that is theirs.

LETTER FROM ELDER G. A. SMITH.

LOCATION, PROSPERITY, AND ADVANTAGES OF PAROAN CITY AND VICINITY.

Paroan, Iron County, May 16, 1851.

Brother F. D. Richards,—Dear Sir,—I enclose to you a copy of a letter sent to the "Guardian," not knowing whether that paper is continued or not, that the items may be perhaps beneficial to our brethren in England and elsewhere:—

"Cedar, Iron County, May 16, 1851.

TO THE EDITOR OF THE "GUARDIAN."

"Dear Sir,—I have for some time purposed giving you a description of this valley, where the past winter a settlement was formed, county organized, &c. If you think it worthy a place in your valuable paper, you are at liberty to publish it. The colony forming this settlement arrived at this point, 250 miles south from Salt Lake City, the 14th of January last, and were composed of upwards of 100 men, with many families, used to the mountains and their climate.

After a cold and tedious journey across the different ranges of mountains in the winter season, found ourselves in a beautiful valley spread out in length almost as far as the eye could reach, and of varied extent in width, surrounded by lofty mountains covered with pine and cedar evergreens, watered by many streams flowing from the mountains, giving to us a scenery bold in its outline, and beautiful in landscape. After passing a number of streams, we located ourselves at this place, and began our operations, opening roads into kanyons, building bridges, exploring the country, making preparations for building a Fort, and preparing for the approaching spring. The season in fact favoured us, and every man laid to with his might, with the facilities around him to lay a foundation for a prosperous settlement; and at this time it looks as though the work of years had been accomplished.

In our explorations into the kanyons, we found abundance of the finest quality of pine timber, of so large a size that scarcely enough small could be found without difficulty to build the houses composing the Fort, which now looks rather like a large town than a Fort. We found the soil of the best quality, varying in

color, probably made by the wash from the mountains, which are principally composed of lime rock, clay sandstone, (red and white,) and iron rock, &c. This soil is pronounced by our farmers of the best quality, called in the States 'lime land,' but this is preferable.

From the opening of the kanyons the land has a gradual slope about six miles to a lake, which is about sixteen miles long by two or more in width, called by the Indians 'Parrowan,' laying near the base of the opposite mountains. This lake is strongly impregnated with salt, saleratus, and magnesia, &c., and has no visible outlet. Wood is here found in abundance near at hand, with lime rock, stone coal, magnetic iron ore, plaster of Paris, alum, salt, stone for building, &c., which indicate strongly that this will be among the largest settlements in the mountains.

There has already been many additions to our numbers, and our fort is nearly completed, and will afford us all the protection necessary. There has been already 1000 acres of grain sown, the most of which is up and looks fine; our vegetables also have a fine appearance, and all indicate a bounteous harvest.

The streams north and south of this point are large enough to afford many valuable mill sites, and also water many thousand acres of land. The stream called Coal Creek, sixteen miles south, is the largest in the valley. The land about it is very fertile.

The kanyons will afford plenty of wood and timber. Here is found stone coal of a fine quality, and from appearance will be in abundance. In this vicinity are large quantities of magnetic iron ore, yielding not less than 75 per cent. The mountains seem composed of this ore. Here are also found salt ponds of considerable extent, affording a beautiful specimen of salt. The country is generally well watered, and every facility seems to offer inducements for the enterprising and industrious, and bids fair in a few years to become not only populous, but where will be found the wealth of long established nations, with

that peace and happiness only enjoyed by those inspired to carry out the principles of liberty guaranteed by their Father.

We have a saw mill in operation, and preparation for a grist mill, which will also soon be in operation. Others will be built the coming season, affording the settler every convenience for his comfort. The base of the mountains and the vallies afford one vast range for cattle and herds, the grass being of a very nutritious quality. Other settlements will probably be formed this and the coming season, and the country will soon be covered with a dense population. The large amount of emi-

gration coming in will produce a home market for our surplus grain, and all manufactured articles of iron or wood will be easily sold in these vallies, thus reducing the price of all manufactured articles brought from the States.

Governor Young and suite are now on a visit to this valley, and appear highly pleased with its location and the many facilities it possesses. The climate is good, and none complain of ill health. All are in fine spirits, with every prospect of success. This city is called PAROAN.

Respectfully I remain your obedient servant,
GEORGE A. SMITH."

THE PROSPERITY OF THE SWISS AND ITALIAN MISSIONS,

AND ELDER L. SNOW'S MISSION TO INDIA—CALL FOR AID.

President F. D. Richards,—I take the present occasion to communicate, through the columns of the *Star*, a few items of information to the Saints generally, in reference to the progress of the Italian and Swiss Missions, and other matters connected with the growing interests of Messiah's Kingdom.

Elder Stenhouse, with his wife and little daughter, will leave here this week to resume his labours in Switzerland. I have about completed the translation of "Divine Authority," and given Elder Stenhouse instructions to publish it immediately, together with a second edition of the *Voice of Joseph*." We hope ere long to be able to issue a periodical from Geneva, adapted to our readers both in Switzerland and Italy. A general feeling of interest, in reference to our principles, has been awakened, and already some have yielded obedience to the truth. I feel assured that under the wise and spirited superintendency of Elder Stenhouse a great and mighty work will be done among that interesting people, and like all other virtuous and honorable spirits, when truth has been known and received, no opposition, however severe, will make them swerve from the path of truth, or extinguish the lamp lit up in their understandings.

The Mission in Italy still moves forward under the cautious, prudent, faithful, and persevering labours and management of Elder Woodward. The two

publications which I issued at Turin, are now circulated quite extensively in the north of Italy. Elder Toronto has returned from Sicily, and is now labouring with Elder Woodard very successfully. Through the united exertions of these faithful brethren, the interests of the work will continue to advance. Several intelligent and influential Italians have lately been ordained to the priesthood, and are now engaged in propagating the principles of life and salvation. Though the Church is yet but in its infantile state, numbering some thirty members, it is constantly rising, and in spite of all opposition, will pass on to a state of manhood.

I am getting forward very well with the translation of the "Book of Mormon." I shall commence with the printing shortly, and will soon be able to present it to the people of Italy in their own language.

Lately my mind has been greatly impressed with the idea of introducing the Gospel to India. I have counselled with my brethren of the Twelve on the subject-matter, and we all feel alike the importance of such a step, and the ultimate benefits of the kingdom of God. Upon the Twelve devolves the responsibility of introducing the Gospel to the nations. As the time approaches when we anticipate the privilege of returning to the body of the church, I feel reluctant indeed to suffer any favorable opportunity to pass of introducing the Gospel to India. Though the duties for Italy and Switzer-

land, and long absence from my family press heavily upon me, I am nevertheless ready in the name of the Lord to take upon me this work also.

I contemplate sending immediately around by sea to Calcutta some one or two good and faithful Elders, and follow on myself as soon as I shall have completed the translation and publication of the "Book of Mormon." I intend passing through by way of Switzerland and Italy, visiting the Saints in those countries, and promoting the interests of those Missions in any way that may lie in my power.

Circumstances seem to be opening favourably in behalf of this Mission. A short time since I met with a brother who had resided seven years in India, and is conversant with the native language, and will immediately enter upon the translation of some of my works, which I intend getting published there, together

with the "Voice of Joseph" in English, as soon as I shall have arrived.

Brethren who have plenty of means and wish to employ them to the glory of God, and establishing and building up of His kingdom, I trust will not be backward in liberality, that while I willingly and freely sacrifice the pleasures and endearments of home and friends, they may be equally ready and willing to sacrifice their means, and thus fulfil the scriptures in making to themselves friends with the mammon of unrighteousness.

Any of the Saints who have friends in that country, to whom the brethren may be introduced, let them send *unsealed* letters of commendation, *properly addressed*, enclosed in an envelope, addressed to me at 35, Jewin Street, City, London.

Yours affectionately,
LORENZO SNOW.

LETTER FROM THE PRESIDENT OF THE WELSH CHURCH.

ORGANIZATION OF TWO NEW CONFERENCES. — EIGHTEEN MORE ELDERS ADDED TO THE TRAVELLING MINISTRY. — PUBLICATION OF THE DOCTRINE AND COVENANTS, AND THE BOOK OF MORMON.

14, Castle Street, Merthyr Tydfil, July 15, 1851.

Dear President Richards, — I am glad of this opportunity to write a few lines unto you, to inform you that we held a conference on the 6th inst.

There is one room here that will contain about fifteen hundred, and we were obliged to hold our afternoon and evening meetings in three rooms, and the three were too small to contain the whole. The Spirit of God was with us mightily; the Saints felt happier and more determined to go onward than ever. Elder Robert Campbell was present with us. On Monday the 7th we held a special general conference, for the purpose of organising two more conferences, &c., where there were about 1000 officers and members present. After we had opened the meeting, by singing and praying, I took the presidency of the meeting, and taught what a great work we had to accomplish, and that the Lord was going to cut his work short in righteousness. I named many towns and villages in the country that are destitute of the gospel.

I called for young men as volunteers to go out without purse or scrip to preach;

and after I had taught at great length upon this subject, eighteen young men immediately volunteered to leave their work and go and preach the gospel. I then stood up, and informed them that they were to buy tracts themselves to take with them, and whatever they had to spare afterwards they were to give to the poor; to this they all agreed; and they have all started without a farthing in their pockets.

They are not to call at any branch, nor to come back before the end of the quarter. I sent them two and two to their several places of appointment, and taught them of the temptations that they were to go through, and prophesied unto them that the greatest temptations they should receive would be from women, and counselled them to have confidence in God, &c.

It was moved that a conference be organized in Pembrokeshire, and part of Cardiganshire, by the name of "Northern Pembrokeshire Conference." Carried. Elder Philip Sex, was appointed to preside over it. Some good men have been sent to help him there.

Moved and carried that a conference be

organized in Denbighshire, and part of Carnarvonshire, by the name of "Dyffryn Conway Conference," with elder John Davies to preside over it. Some good men were also sent to labor there.

It was moved and carried that elder Eliezer Edwards be travelling elder under the direction of the First Presidency in North Wales.

This is a very mountainous country, and when anything is out of order in North Wales, it is very awkward to go that far, about 150 to 200 miles to some places, and no conveyances; I am obliged, therefore, to settle it by letter, which gives me much writing.

Brother Pugh and myself do our best to attend the conferences. Many very important things were taught by elders Campbell, Davies, and Pugh, which made the Saints rejoice. The meeting was closed with prayer by elder Campbell.

Things go on well here. We opened a new room in this town last Sunday. There are now four large branches in this town. We intend having more rooms continually. It appears there are only two conferences in Europe larger than this eastern Glamorgan conference, viz.: London and Manchester, and you may inform brothers Kelsey and Wheelock that I am determined it shall surpass their's in number, although their fields are much more populous.

Will you be so kind as to inform me when the Book of Mormon, and Doctrine and Covenants, are published in French, German, Italian, and other languages of Europe? I am determined to have a quantity of each in Wales. I consider this my duty for the sake of carrying on the work of God, besides many other things. I teach the Welsh Saints to take the Books of Mormon, and Doctrine and Covenants, in English, although they do not understand them; and when we have gathered to Zion, that we shall build our cities, and plant our vineyards, and that peace and love will abide with us; and

that the bad feelings that now exist amongst the children of men shall cease, before the Spirit of the Almighty God, and truth and love shall reign amongst His Saints. When our French brethren, and those of other nations, come to visit us, it would be awkward if we had no Books of their own tongue to introduce to them to read, especially the Book of Mormon, and Doctrine and Covenants; besides, their company would be much more pleasant. And now, dear President, the Book of Doctrine and Covenants comes out weekly in numbers, in Welsh; No. 15 is already out, five more numbers will make it complete; and as soon as this is out, we shall commence immediately on the Book of Mormon. We shall publish the Book of Mormon in the year 1852, and it will be a great blessing.

Will you be kind enough to inform the presidents of the conferences in England, and other parts, of this good news, and that my continued prayer is that the Lord will open their hearts, to send us some nice orders for Welsh books of Doctrine and Covenants, &c., for we expect before long to receive visits from Saints, of the different nations on Mount Zion, and when we go to visit them we shall expect to see some of our Welsh Books of Doctrine and Covenants, and Books of Mormon in their libraries. Please to excuse me.

I have stated to you, plainly, what was pressing hard upon my mind ever since I was at London conference. We shall be ready at any time to execute all orders from any part of the kingdom.

Elder G. B. Wallace arrived here yesterday afternoon; we had an excellent meeting with him, and about 1000 Saints. His visit will be, no doubt, a great blessing unto us. He has promised to go down with me to Western Glamorgan-shire Conference, to be held next Sunday. Hoping you are all well,

I remain your fellow-servant,

WM. PHILLIPS.

ARRIVAL OF AMASA LYMAN, C. C. RICH, AND CO., IN CALIFORNIA.

[From the Los Angeles Star,—California.—May 31st.]

We learn that 150 Mormon families are at Cajon pass, sixty miles south of this city, on their way here from Deseret. These families, it is said, intend to settle in this valley, and to make it their permanent home. We cannot yet give full credit to these statements, because they do not come to us fully authenticated. But if it be true that Mormons are coming in such numbers to settle among us, we shall, as good and industrious citizens, extend to them a friendly welcome.

ARRIVALS.

(From the Frontier Guardian.)

The steamer "Atlantic" arrived yesterday morning from New Orleans, having on board two hundred and forty Mormon emigrants. This company sailed from Liverpool on board the ship "Olympus." They had a very prosperous and healthy voyage, having but two deaths, and those young children. There being several passengers on board the ship who did not belong to the Mormon faith; the Mormons began the work of preaching and proselyting; and their efforts were not unfruitful, for they succeeded in gaining over to their faith about fifty persons, who were baptized on board the ship. Part of those who arrived on the "Atlantic," were detained at the quarantine, on account of a man being sick of what was supposed to be cholera.

The "Statesman" did not leave yesterday, as was stated, but is expected to leave to-day, having on board two hundred passengers. These are mostly Mormon emigrants, who arrived here a few days ago from the New England States, and the remainder are from this city, among whom is Alexander Robbins, the late President of this city.

The Mormons in this city and neighbourhood number about three thousand. They have a good organization, the head of which is styled a President; the present incumbent is Elder Thomas Wrigley. They hold meetings regularly on Sundays at Concert Hall.—*Organ and Reveille*, May 9, 1851.

The steamer "Statesman," from St. Louis, thirteen days out, arrived at Kaneshville Landing, on Tuesday the 20th inst., having on board a company of Saints, under the care of Elder Alexander Robbins, late President of the Saint Louis Conference. Among the number of passengers were President Orson Pratt from the British Isles, his lady and family, *en route* for the Valley, in good health and spirits; Silas P. Barnes, Esq., from Boston, lady and family, Elder James McGaw, one of our missionaries from Texas, and our celebrated French missionary, William Howell, and family. The latter is the gentlemen who was so very successful in

making converts across the Atlantic on board the ship Olympus, while on their way from Liverpool to New Orleans. We are informed that there were only fifty-two passengers on board the Olympus, who did not belong to the Church, with the exception of the captain and crew, and out of that number fifty were baptized into the Church before they arrived at New Orleans, and no less singular is a circumstance that occurred on the "Statesman" after her arrival here; her cooks and deck hands left her, preferring rather to be teamsters across the plains for the Mormons, and have their society in fair Utah, than remain any longer cooks and deck hands on the muddy waters of the Missouri. We wish those Pioneers much success, and all good and honest people, whose confidence and esteem may have been gained by a walk and conversation becoming the Gospel of Christ.

The "Robert Campbell" arrived on Wednesday the 21st, at the same place with a large company of Saints from England, Scotland, &c, under the watchcare and direction of Elder George D. Watt, our able Phonographic writer, and Lecturer. A goodly number of both companies are destined for the Valley of the Great Salt Lake this season, and the balance will remain in this, and surrounding counties of Western Iowa for the time being, to raise wheat, corn, potatoes, &c. Samuel Bird, assisted by Thomas Wilson and John Hawkins, brought a company of thirty-six persons from Cleveland, Ohio, eight of whom remained in St. Louis, being unable to proceed any further on their journey for the want of means. All the Saints who have got this far on their journey, seem to be anxious to get to the end of it; but the weather being so very unfavourable for the last ten days, they are compelled to lie on their oars a short time much against their will; but they believe that all will work together for good to those who love God, and are the called according to his purpose; therefore they endure adverse circumstances the more patiently, because they know they shall reap the benefit if they faint not.

WIFE, CHILDREN, AND FRIENDS.

When the black letter'd list to the gods was presented—

A list of what Fate for each mortal intends :

At the long string of ills a kind angel relented,

And slipp'd in three blessings—Wife, Children, and Friends !

In vain surly Pluto declared he was cheated,

For Justice divine could not compass her ends :

The scheme of man's folly, he said, was defeated,

For earth became heaven with Wife, Children, and Friends !

If the stock of our bliss is in strangers' hands vested,

The fund ill secured oft in bankruptcy ends ;

But the heart issues bills that are never protested,

When drawn on the firm of Wife, Children, and Friends !

The soldier whose deeds live immortal in story,

Whom duty to far distant latitudes sends,

With transports would barter whole ages of glory,

For one happy hour with Wife, Children, and Friends !

But valor still glows in life's waning embers ;

The death wounded tar, who his colours defends,

Drops a tear of regret as he dying remembers

How blest was his home with Wife, Children, and Friends !

Though the spice-breathing gales o'er his caravan hovers,

While 'round him the fragrance of Arabia descends,

Yet the merchant still thinks on the woodbine that covers

The bow'r where he sat with Wife, Children, and Friends !

The day spring of youth still unclouded by sorrow,

Alone on itself for enjoyment depends ;

But dreary's the twilight of age when it borrows

No warmth from the smiles of Wife, Children, and Friends !

Let the breath of renown ever freshen and nourish

The Laurel that o'er his fair favourite bends ;

O'er me wave the Willow, and long may it flourish,

Bedew'd with the tears of Wife, Children, and Friends !

LIST OF MONIES RECEIVED FROM THE 17TH OF JULY TO THE 6TH OF AUGUST, 1851.

James Linforth	£8 0 0	Brought forward	£46 7 4
George Bywater	7 0 0	George P. Waugh.....	6 0 0
Thomas Chamberlin	2 0 0	W. G. Mills.....	2 0 0
John Taylor	5 0 0	William Wells	5 0 0
Richard Tilt	4 10 0	John Price	2 0 0
Do. per A. Le Baron	1 6 4	Isaac Jones	4 3 9
Matthew Rowan	2 0 0	Richard Morris	2 0 0
Do. per J. Wootton	5 8 0	John Threlkeld	2 10 0
William Parry	1 0 0	Thomas Clarke	5 0 0
William Cartwright.....	3 10 0	James Farmer	2 0 0
Gilbert Clements	2 0 0	William Cook.....	15 0 0
David Bona.....	4 13 0	John Copley	5 0 0
Carried forward	£46 7 4		£97 1 1

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The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 17.—Vol. XIII.

SEPTEMBER 1, 1851.

Price One Penny.

QUOTATIONS FROM PRESIDENT B. YOUNG'S SERMON, AT THE BOWERY,
SUNDAY, DECEMBER 29, 1850.

(From the Frontier Guardian.)

The saints met in the Bowery at 11, A. M., the meeting was called to order by Daniel Spencer—Singing, &c.

President Young said,—“I will preach from my old text, ‘Truth.’ My subject is salvation; and my circuit is the world. If I continue to preach the truth it will do for to-day. I wish you to consider the nature of the human mind that is connected with the divine Spirit, and while that spirit is in the tabernacle, they act so conjointly in all their operations that the division cannot be made, even by the philosopher, although he can discover the organization—when the spirit enters into the tabernacle they are not to be separated. We can discover the weakness of this organization; for instance, the child, as soon as it can use its hands, wants to handle that which does not belong to it; such as the looking-glass, or the razor. This spirit, or mind, or disposition, is manifested in every character on the earth. As soon as the child can stand on its feet, and can travel, it tries to obtain something it should not have. Its disposition is to grasp after that which is not good for it. I can find some in this congregation, who have arrived at manhood, they can analyze it; when they come to riper years they discipline the mind as it is called. The best plan is to discipline the child in the beginning, and when the child is brought into subjection to the rod, it soon learns not to reach beyond itself. The secret of these remarks I can tell you.

“In this place, here are the Elders of Israel, many of them have forgotten the the depths of misery they have been in, and they want to go again into the bowels of wickedness, and they cannot discover the difference between a peaceable society, and those that love not God. If there are but few, there are enough to raise a stench in the whole community. The Elders are for ever wanting that which they should not have; and ever desiring to do that which will mar their peace; and this is applied to all kingdoms that now are, or ever will be organized to enjoy immortality and eternal lives; yet it is destined for all to know the bitter and the sweet, and have the knowledge of good and evil.

“The child is crazy for a fork or knife, any thing that will hurt it; this seems foolish to you, and some children when they grow up, think they can dictate the father—the old proverb, ‘young folks think old folks fools, but old folks know young ones to be so.’ I apply to the Elders of Israel; you think I am foolish, and I know you are; their eyes are after things that do not belong to them; but do they contemplate the walk they should be in for their highest happiness? No. Yet there are some as good people here as any on earth. You can behold this folly in the child, in grown people, and even in societies, eternally grasping after that, which will make them unhappy and

miserable. I can give you the key,—if there is no conflict I cannot gain a victory, if I cannot gain a victory there is no crown of reward. We should do those things which we ought, and not do those things which we ought not; for instance, I will take the luxuries of life, tea, coffee, tobacco and spirits—they are all alluded to in the Word of Wisdom. Why do you use them? You may reply, it is a habit. I tell you it is because they are narcotic poisons, which operate on the nervous system and cause watchfulness, or sleep—they relax and stimulate, and in the end tend to death; if it were not for that, you would not be attached to them, you would not like them, if they did not hurry you to your graves. They operate on the spirits also; if they did not, you would never desire, through their influence, to do wrong; when the poisonous article comes in contact, it revolutionizes the system to a certain degree, and that is the reason why men are inclined to do wrong. We ought to overcome this propensity and gain the victory, not only in temporal things but in spiritual things also. If you hate a thing that is good you are inclined to do evil, and that is a great luxury to the wicked, as the bottle is to the drunkard. Whenever the time comes that you hate an object, or a thing, try and heap blessings on the object, and it will be well for you; for it will take away those feelings, and it is certain that ‘out of the abundance of the heart the mouth speaketh.’

“I am looking at a people who have been driven from their homes and firesides, sacrificing their goods to a wicked mob—seeking to find a place where they can be at peace, and when they get common sense enough they will enjoy it. If you ask the people to pay their tithing, some of them answer they are too poor; or if you ask them to pay their taxes to help build bridges and keep them in repair, they are too poor even to do that; and some cannot even go to Utah when they are wanted—but they can go very well to the gold mines, because that is their god. If I cannot put away tobacco or spirits, it proves that I am a slave to lust which tends to death.

“I behold goodness and kindness in a majority of this people, yet there are a few gars and sharks that have been caught in the net, that are a disgrace to the whole. I do actually see men and families, who

have not had raiment to wear, or a house to be in, in a sickly country—and now when they are well clad and are living in good houses, they want to leave them and go to California. I say unto them go your way, you are welcome, I am glad of it, and I do not care how quick they go, for they are corrupt, and want to hear blasphemy from Sunday morning to Saturday evening—to see card tables and drunkenness; many of them are bound to go to hell, where they will see, and hear, and feel the torments of the damned, and the time will come when they will be glad to come out again.

“Look again at the child with the fork, it may put out an eye with it; or when it has the razor, it may cut itself. Many of you, Elders of Israel, are just as foolish; I tell it you in the name of the Lord God Almighty. Am I merciful to the weakness of man? I am! I realize it! Were it not for the mercy of my Father in Heaven, I should have been cut down like many others. When I see a man commit folly in his weakness, am I to stretch forth my hand to destroy that man? No! But I will pull him out of the pit if I can; my heart is open, and would as soon you could see it as my face. My Father in Heaven gives me the privilege of life and death, and if this privilege were taken from you, you would be mere machines, and cease to act on your agency.

“This people is addicted to, and it is a fault, to be always searching after doctrine, and never improving upon what they have; they want something new, something that they never heard. I doubt you have not heard all I have said this day. Get up here, ye Elders of Israel, and tell what is in you! It is hard work to get a man to come on this stand, to feed the flock; how dormant you are. But many of the Elders say they want to go away and preach to the people in the world. Is there any bigger folks than we are, that would hear you? Yes there is. Ye Elders of Israel, ye men of God, how much do you know about the Kingdom of God? and yet ye are always wanting to know something more, when you ought to improve upon what you have.

“The Prophet Joseph said to me, about sixteen years ago, ‘If I was to show the Latter-day Saints all the revelations that the Lord has shown unto me, there is scarce a man that would stay with me, they could not bear it.’ What is there so

horrid, that you cannot bear it? Every trait in character that has been infused into man, since the fall, is as diametrically opposed as light is to darkness.

"Ye Elders of Israel, do you know the ways of God? If the Lord himself was to speak, to tell the Latter-day Saints what to do, he would come in the capacity of an Elder in Israel, and he would preach to you—you would hear precisely the very things that you do now. You may think I do not know, but I know you do not. Let me reveal a little of the will of the Lord. If you do not believe that I tell you the very truth as the secret of the heart of God, you never will be nigher to him than you now are. If he were to come in his power and glory you would dissolve away and go down to hell. He will either appear, and you dissolve away, or he will come in the capacity of a man.

"Many men think ten times more of a foolish, untimely dancing party, than of a prayer meeting. The man that knows the things of God, can say as the old Prophet did, 'I would rather spend one day with the Lord, than ten thousand days elsewhere.' One good Conference, one evening spent in this manner is sweeter to me than all the frolics that can be got up. Dancing is only to exercise the body, to enable it to attend to things of greater importance. When eternal principles are carried out to every portion of human life, from the birth to the grave, they bring peace and joy in the Holy Ghost.

"I will now refer to the Seventies as a body,—suppose I should appoint a meeting for to-night, about a dozen would come, without any candles—but if I were to say—level this stand for the band that we may have a dance, they would bring the stoves from their wives' bedsides, and would dance all night, and the house would be filled to overflowing. Oh foolish Elders! you are like the foolish child, you want the fork to put out your eyes. I make the same application to the High Priests and Elders. I feel sometimes that I could cuff every Elder's ears—at other times I could cry over their follies. I have good reason for these remarks.

"Elders, ask yourselves this question—'am I not an Elder, am I not to preach to all, Saints and Sinners?' The proof of your choice is in your conduct. Now appoint your meetings, and if you want a partner, the Lord will go with you, and the next meeting you appoint you will have a third person with you. As for myself, I would rather sit down in the poorest house in this place, and converse on the things of God, than go to ninety-nine out of one hundred parties that are got up,—and these are my real feelings. I go to please my brethren. There is no sin in all the acts of mankind, only to him that makes it a sin. There is no evil in anything, only to him that makes it so; we ought to do all things that tend to building up the Kingdom, and to the glory of God."

DIALOGUE ON AMERICA.

BY ELDER G. F. A. SPILLER.

Mr. —, I have been given to understand that you teach that America is the gathering place of all nations, and also a land of promise. Having a desire to converse with you upon this subject, I have embraced the first opportunity of enquiring into it.

Elder —, If truth is your object, and the scriptures your standard of appeal, I will enter into the investigation with you; but before we proceed, allow me to inform you "that no prophecy of the Scripture is of any private interpretation" (2nd Peter i. 20.) That is we are not to transform, spiritualize, or give our private or uncertain views on prophecy, but take it in its

literal sense, as it was spoken by the prophets. Will you accede to this?

Mr. —, Yes; what you prove from scripture I will believe. Truth is my object, and if this doctrine is true, I will embrace it, though education, popularity, and national character were opposed to it.

Elder —, Then, sir, we will begin with Micah (iv. 1 to 7), "In the last days it shall come to pass, that the mountain of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." According to this prophecy, the house of the Lord is to be established among the

mountains, and people will gather to it, and "many nations" will have a desire to gather to the "mountain of the Lord," to be taught the ways of the Lord in the "house of the God of Jacob," that they may walk in the path of holiness "for the law shall go forth of Zion." Then will the Lord "judge among many people, and rebuke strong nations afar off;" after which the inhabitants of Zion, instead of learning the art of war, they will "beat their swords into ploughshares, and their spears into pruning hooks," and cultivate the ground, and every man will enjoy the fruits of his own labour, and sit under his own vine and fig tree, and "none shall make him afraid." And while other people are walking, "every one in the name of his God," the inhabitants of Zion "will walk in the name of the Lord their God, for ever and ever; and the Lord shall reign over them in mount Zion from henceforth, even for ever." This accords with the Psalmist, "when the Lord shall build up Zion, he shall appear in his glory." From this we learn that Zion is to be established on one portion of the earth, and that people will gather there previous to the Lord's second coming.

Mr. —, But do you not think that Micah was speaking of the spread of Christianity in the last days? for instance, there is hardly a place but where a missionary is sent from one of the many religious societies, and many do believe and receive the word that is taught them.

Elder —, Micah is so explicit about this latter-day work, that it cannot be confounded with modern Christianity, for it has not the least proximity to the Gospel any more than a coat with many patches has to a coat without seam. "The house of the God of Jacob" is to be established in a place "sought out" in the "top of the mountains," where "a city of habitation" will be built for the "redeemed of the Lord," who will be gathered from the east, west, north, and south, after they have been wandering in the wilderness in a solitary way (Psalm cvii.) This evidence is sufficient to prove that the gathering of the people will be to a certain portion of the earth, and the Lord's house will be established there.

Mr. —, Well, certainly, I must agree with you, for it is very explicitly foretold that a portion of the earth will be set apart for the gathering of the people,

though I could not see it at first from being taught that it was to be taken in a spiritual sense. But the next important subject is, what portion of the earth are we to gather to; does the Bible inform us?

Elder —, Yes, the Bible unfolds to us what part of the earth the Lord has promised to gather his people to in the last days, even Zion on the western hemisphere, and Jerusalem on the eastern. America is our subject, and I would ask you to throw aside prejudice, and give the same amount of credence to the prophecies on this subject, as you would to those concerning the first coming of Christ. The patriarch Jacob or Israel, when blessing the children of Joseph said, "let them grow into a multitude in the midst of the earth, and let my name be named on them," Manasseh shall be great, "but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude of nations" (Gen. xlviii.) Then "Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you *in the last days.*" (Gen. xlix.) And in speaking of Joseph and his seed he said, "the blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac), unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the head of him that was separate from his brethren." Moses also blessed Joseph, and the land promised to him is most remarkable (Deut. xxxiii. 13 to 17.) "And of Joseph, he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof; and for the goodwill of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." In these prophecies we find that the blessings of Joseph and his descendants were to be much greater than

those of Jacob's progenitors, which embraced Palestine; but Joseph's blessing was to be far greater than Palestine, even to extend to "the utmost bound of the lasting hills," where he would become a "multitude of nations." The question now is, where are these "lasting hills," where the descendants dwell as a "multitude of nations?" Hosea, speaking of Ephraim says, "they shall walk after the Lord, who shall roar like a lion; then the children shall tremble *from the west*." Zephaniah says, "from *beyond the rivers of Ethiopia* my suppliants, the daughter of my dispersed, shall bring mine offering." Isaiah says, "Ho to the *land shadowing with wings*, which is beyond the rivers of Ethiopia." According to these descriptions we have to find out a land, west of Assyria, beyond the rivers of Ethiopia, in the form of wings. We will now take the map: from Jerusalem we pass through Barbary to Morocco, beyond the rivers of Ethiopia or Africa, which are called Niger, Senegal, Grande, and Mesurada, we now have to cross the Atlantic ocean, and by going direct west, we land in North America, near or at Charleston, which exactly answers the descriptions given by the prophets; it is in the west, and beyond the rivers of Ethiopia, and in the form of wings, north and south. Then America is the place the prophets speak of.

Mr. —, Truly all this applies to America, and I almost wonder how it was that I could not see it before. When I have asked our ministers about these passages, they would or could not tell me, and if I did force an explanation from them it was an ambiguous one; but there was to be a "multitude of nations," are there such in America?

Elder —, Yes, in America there is a "multitude of nations," evidently of the same origin and race—from the same stock and seed as Joseph. According to De Witt Clinton's discourse, there are many nations. Speaking of their eloquence he says, "you may search in vain in the records and writings of the past, or in the events of the present times, for a single model of eloquence among the Algonkins, the Abenaguis, the Delawares, the Shawnees, or any other nation of Indians except the Iroquis," intimating that there were more nations than what he had mentioned. Montaigne, in his essays, speaks of them as "nations;" the Rev. J. Heckewelder, a Moravian Missionary

in America, speaks of them as "many nations." James Buchanan, Esq., in his "Sketches of the North American Indians," page 155, gives the names of fifty-two Indian nations that were known in the year 1780; and so we might quote from different travellers in America, but the above is sufficient to show, that in America there is a "multitude of nations." "These Indians evidently sprang from the same source, as is indicated by their colour, features, customs, dialects, traditions, &c. That they are of Israelitish origin is also evident from their religious ceremonies, their languages, their traditions, and the discovery of Hebrew inscriptions," &c. That they were once an enlightened people, living in numerous cities of great magnitude; and that splendid edifices, palaces, towers, and forts were reared in all directions is demonstrated by the discoveries of Messrs. Catherwood and Stephens, and other travellers and antiquarians in America. The aboriginal nations of America are a very religious people. Lockiel says, "the prevailing opinion of these nations is, that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature;" also "they believe in good and evil spirits" (Part 1, chap 3.) Charlevoix says, speaking of the American Indians, "all agree that he (God) is the Great Spirit, and that he is the master, creator, and governor of the world. He is, with them, the god of war. His name they invoke as they march. It is the signal to engage, and it is the war-cry in the hottest of the battle" (Journal, page 343.) They believe that God was more favourable to their forefathers than to them now, and that their forefathers received revelations and the ministering of angels. That they have an idea of angels is corroborated by Heckewelder—"it is a part of their religious belief," says he, "that there are inferior Manitto (Spirits or Gods), to whom the great and good Being has given the rule and command over the elements; that being so great, he like their chiefs, must have his attendants to execute his supreme behest; these subordinate spirits see and report to him what is doing upon the earth. But amidst all these superstitious notions, the supreme Manitto, (God) is the great object of their adoration, to him they address their prayers," (p. 205.) Bartram informs us that they have a

"Seer," who, they believe, "has communion with powerful invisible spirits," and presumes to have the same powers as the Seers that we read of in the Bible. Bartram further says, "there is in every town, or tribe, a high priest, with several inferior or junior priests." (Travels, 1792.) Adair corroborates this in his history of North America. He says that they "have their high priests, and others of a religious order;" "Ishtohoolts," he observes, "is the name of all their priestly orders, and their pontifical office descends by inheritance to the eldest." They also have their prophets who would predict future events, and "their predictions were sometimes so surprisingly verified, that Charlevoix seems firmly to have believed, that they had a real intercourse with the father of lies." (Journal p. 361.) S. F. Jarvis, D.D., A.A.S., says, that they "offer sacrifice as an expiation for sin," and observes "that the practice of sacrifice, as an expiation for sin, formed a part of the patriarchal religion is evident; and that it must have been of divine institution will, I think, be admitted after a very little reflection." This every reader of the Bible knows to be true (Lev. iv, v, vi.), and that Moses offered a sin offering as the Lord commanded him (Lev. viii. 14—17.) And to find these same practices prevailing among all the Indian nations of America, deriving their origin solely from the positive institution of God, affords the most triumphant evidence that these "multitude of nations" are the descendants of Joseph. I hope enough has been said to shew the analogy which their religion bears to the religion of the patriarchal ages, and its wonderful uniformity, when considered as prevailing among nations so remote and unconnected, nothing can be more positive than that America is the land of promise,

"In all its parts, times, ministry, and laws,
Bespeaks a land, once christian, fallen and
lost."

And all persons that will believe the Bible with an unprejudiced mind, and will give credence to the evidence derived from travellers and antiquarians, must admit the same. If America be not the promised land, can you tell me where the land is that will answer these descriptions of the prophets?

Mr. —, I have been listening with profound attention to what you have said,

but really I cannot bring one argument against it. It is explicitly proved that America is the land of promise, its inhabitants the descendants of Joseph, and that it is to be the gathering place for all nations in the last days. How often I have read the Bible, but could not understand these passages through the ambiguous and false teaching of a perverted priesthood, but now I begin to understand the doctrine of the Bible through the teachings of an authorised priesthood. How beautiful to contemplate that America is the land designated for the building of Zion, and where Christ shall reign!

Elder —, Yes, the contemplation and anticipation of these inestimable blessings, causes a beautiful and serene sensation to pervade my soul, knowing, as I do, that God has set up his kingdom which will break all other kingdoms to pieces, and that all scattered Israel will be gathered. For as God has scattered some of Israel, and sifted them among the nations, can you tell whether there may not be some of the blood of Ephraim in our veins? And the Lord has promised that not only the scattered and remnants of Israel shall be gathered, but the outcasts also shall return and find favour in his sight. And then there will be rejoicing in Zion, "then shall the virgins rejoice in the dance, both young men and old together, for I (God) will turn their mourning into joy," "and they shall not sorrow any more at all." "In the mountains of his holiness beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north the city of the great King." "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night," "thy people shall all be righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified." These ineffable truths are of the most thrilling interest to every Latter-day Saint—the future glory of Zion, and the certain hope of "a habitation among heaven's kings—a seat in the councils of the just, where the fairest among the sons of men shall sometimes minister in his own person," enabled them to rejoice in the midst of tribulation, persecution, sword and flame; and in view of this they took joyfully the spoiling of their goods, and gladly wandered as strangers and pilgrims on the earth.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

The superiority which the man gained over the woman by the decree of God, "And he [the man] shall govern thee [the woman]," must have brought, as early as the first family was constituted, all the members of the family under immediate subjection to his will. For if we consider that "Honour thy father" is a law of nature as well as of revelation, it cannot appear strange to us when we suppose that the sons—or in other words, the male children—learned from their mother and sisters to subjugate their will unto their father's even when grown up. And thus was the patriarchal life established. The father of a family became at once the head or monarch of the whole family, and as such he gave orders for their different occupations during the day, decided in cases of contest and dispute, and at last gave his children in matrimony; and if it happened that the object of his (the patriarch's) choice was at a distant place, he often despatched his most trustworthy servant thither. Thus we read in the history of the first Jewish patriarch (Genesis xxiv.), "And Abraham was old. . . . And Abraham said unto his senior servant, . . . Put, I pray thee thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites. . . . But thou shalt go unto my country, and unto my kindred, and take a wife unto my son Isaac."

A similar fact to this we are told in Grant's "Nestorian Marriages," p. 197. He says, "Among the Nestorians no young man thinks of making a marriage for himself. In case the father is dead, the eldest brother takes the father's place. Where the intended bride lives at a distance, the matter is sometimes entrusted to some faithful servant or agent, as was done by Abraham in relation to his son Isaac. This event was remarkably illustrated by the history of a marriage that took place a short time since among the Nestorians. Indeed, there was such a coincidence of names and circumstances, that it seemed

like acting over again that most interesting part of Sacred Scripture. The Nestorian patriarch *Abraham*, . . . who was in place of a father to his younger brother, *Isaac*, being desirous of procuring a wife for his foster son, sent his most trusty steward to a distant part of the country to obtain one from his own people. The servant took with him jewels and raiment for the future wife of Isaac, and presents for her near relations. He was no less prosperous than the servant of his namesake, the ancient patriarch Abraham. Only let the reader substitute *mules* for *camels* (which are not used in this mountainous country), and I may refer to the close of the 24th chapter of Genesis for the sequel. The damsel was brought to the house of this modern patriarch, and Isaac took her, and she became his wife and he loved her."

We also read (Judges xxiv. 1—10), "And Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines. And he came up and told it to his father . . . and said . . . get her for me to a wife. So his father went down unto the woman."

The father of a female however, did not choose a husband for his daughter, but he gave her in marriage, when she was asked of him, and then only when the person who asked his daughter's hand was satisfactory to his choice. Thus we read (Gen. xxiv.) which is the concluding part of the above mentioned sacred history; "And he said, I am Abraham's servant . . . And my Master made me swear, saying, Thou shalt not take a wife unto my son of the daughters of the Canaanites . . . But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son . . . And now if you will deal kindly and truly with my master tell me; if not tell me. . . . Then Laban and Bethuel answered, and said . . . Behold Rebecca is before thee, take her and go, and let her be thy master's son's wife."

Yet neither the son nor the daughter

appeared to have been asked by the father who gave them in marriage according to his own will. Thus we do not find that Abraham consulted Isaac, nor Laban Rebecca; nor do we find it any where else.

The marriages, also, were chosen as near as possible among their immediate kindred; for these marriages were considered the best. Thus did Abraham send to obtain a wife for his son Isaac amongst his kindred; and thus did Isaac also send his son Jacob to his kindred to obtain a wife for himself, as we read, Gen. xxviii. 1—2 “And Isaac called Jacob . . . and said to him . . . Go to Padan—Aram, to the house of Bethuel, thy mother’s father, and take thee a wife . . . from the daughters of Laban, thy mother’s brother.” Again, Gen. xxix. 18—19, “And Jacob loved Rachel, and he said I will serve thee . . . for Rachel And Laban said, *It is better that I shall give her thee, than that I should give her to another.* Also, Abraham himself was married to his sister, Gen. xx. 12. And among the Boudouin Arabs, at the present day, a man has the exclusive right to the hand of his first cousin (See Burckhardt). The reason that they did prefer marriages between kindred may be, because they thought that the ties of blood cemented them closer together.

The authority, however, which the patriarch exercised in giving his children—both male and female—in marriage, was of a different nature, and issued from a different source, according to the different sex.

He disposed of his son in matrimony; for marriage, regarded as a moral institution established by the Lord for the regeneration of the human race, has ever been considered by the Jews as not permitting any other reason for the contracting of it than the one whose stamp it bears, that of regenerating children under a

moral institution **פִּנְיָן אִשָּׁה** (פִּנְיָן) **אֵלָּא לְכַנִּים (מִשְׁכָּת)**. But a marriage entered into for the sake of satisfying any carnal desire, or for the sake of augmenting property by a dowry from the bride, such a marriage has ever been regarded by the Jews as an immoral one, as one that receiveth not the sanction and the blessing of the Almighty God. Thus the Talmudical sages teach, **קִדּוּשִׁין**

מִמּוֹן סוּפָה לְנִרְשָׁה (שֶׁעַ אִתָּה הֵ
כָּל חֲמִשָּׁא אִשָּׁה לְשׁוּם “He that marries a woman only for the sake of her dowry will at last divorce her.” Again: “Every affection that depends on some sensual worldly cause, if that cause ceaseth, the affection ceases. . . . Where do we meet with an affection dependent on a sensual cause? Such was the love of Amnon to Tamar” (*Ethics*) Also *Joseph. cont. Ap. b. ii. sect. 25*): “But then what are our laws about marriage? That law owns no other connexion of sexes but that which nature has appointed—of a man with his wife—and that this be used only for the procreation of children. . . . It commands us also, when we marry not to have regard to portion, nor to take a woman by violence, nor to persuade her deceitfully and knavishly; but to demand her in marriage of him who has the power to dispose of her, and is fit to give her away by the nearness of his kindred.”
* * * *

And now, in order that the marriage should retain its purity and its morality, that the man might not contract a marriage for himself out of any sensual cause, &c., the patriarch, as the natural guardian and superior of his child, received the authority to dispose of his son in marriage.

For the same reason it was no doubt adjusted that the female should wear a veil, so that the bridegroom may not obtain a glance at the features of his future wife till he is in full possession of her; as was also the case when Rebecca came to our patriarch Isaac: “And Rebecca lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master. Therefore she took a veil, and covered herself.” (Genesis xxiv. 64, 65.)*

* This also may be the reason why Laban was able to practice a deception on our patriarch Jacob, in giving him Leah instead of Rachel as a wife (Gen. xxix. 22); for the bride was no doubt veiled all the time, so that the patriarch could not discern her features. A *fac-simile* we find in Hartley’s “Researches in Greece” (pp. 207, 208). He says: “The Armenian brides are veiled during the ceremony, and hence deceptions have occurred in regard to the person chosen. I am informed that, on one occasion, an Ar-

Yet if it happened that a son wished to choose a wife for himself, he had the power to do so, even when the marriage was contrary to the patriarch's wishes. Thus we read, "And Esau was forty years old when he took to wife Judith, the daughter of Beeri, the Hittite . . . Which were a grief of mind unto Isaac and to Rebecca" (Genesis xxvi. 34, 35.)

menian, at Smyrna, solicited in marriage a younger daughter whom he admired. The parents of the girl assented to the request. . . . When the time for solemnising the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her."

He (the patriarch) also disposed of the hand of his female child in matrimony: for the female, by the authority of that Divine command, "And he [the man] shall govern thee [the woman]," was looked upon as a dependent, and regarded, as such, as the property of the patriarch. He alone, therefore had the power to dispose of her in marriage; and when he died, his son and heir, who ascended to the patriarchal throne after his father, became the party to dispose of his sister's hand in marriage (comp. *Joseph. cont. Ap. b. ii. sect. 25*). But no female had the right to dispose of herself in marriage; for it was the will of God that woman should be inferior to man in all things.

(To be continued.)

The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1851.

WEATHER AND AFFAIRS IN GREAT SALT LAKE CITY.—The month of May was unusually wet in the Great Salt Lake Valley, which saved the farmers much labor of irrigation, and allowed the people generally, more time to bestow upon the public works. Our latest intelligence is May 31st. Sufficient stone was quarried to wall three sides of the University lands, (which are one mile square), and several teams were engaged in hauling them. By resolution of the City Council the land lying between Emigration Creek and the road to Parley's kanyon, as far as Stony Point, had been appropriated to the herding and grazing of the teams engaged in drawing stone on the University lands.

The foundation of the Seventies' Hall of Science was completed on the 13th inst., ready for the basement story. It is situated on the west side of first East, between first and second South Streets, and not as represented in a previous number.

The city and mountain railroad has been commenced; the sleepers and rails contracted for, and a part of them delivered by the brothers Gardner. The river Jordan is found to be navigable from the city to Gardner's mill, and if no obstacle is found above the mill, its navigation from that city to Provo city will prove highly useful at no far distant period.

Last January, the citizens of Great Salt Lake City sent in a petition to the Legislative Assembly of Deseret, praying for the incorporation of that city, &c. The bill accompanying the petition was passed upon the third reading, and became a law. The officers of the city are—

The Mayor.—Jedediah M. Grant.

Aldermen.—William Snow, Nathaniel H. Felt, Jesse P. Harmon, and Nathaniel V. Jones.

Councillors.—Vincent Shirtliff, Benjamin L. Clapp, Zera Pulsipher, William G. Perkins, Lewis Robinson, Harrison Burgess, Samuel W. Richards, Jeter Clinton, and John L. Dunyon.

FROM Kanesville we learn that on the 24th of June two companies of the Saints had left for the plains, *en route* for the Valley, and the third was about to leave immediately. At that time President Orson Pratt and family were in tolerable health, just getting their teams across the river ready to start. Elders J. W. Cummings, Wm. L. Cutler, and George D. Watt, were going in the same company, which would consist of more than one hundred wagons. President Orson Hyde was expecting to leave in about a week for the Valley, and return this season. Among those who had left in former companies are mentioned Dr. John M. Bernhisel, delegate to Congress from the territory of Utah, Hon. B. D. Harris, secretary of state for the territory of Utah, Zerubabel Snow, one of the judges for the territory of Utah, Hon. A. W. Babbitt, the three latter gentlemen have their families with them, and Messrs. Day and Rose, Indian agents for said territory, with these gentlemen went out a company of about one hundred and fifty wagons. The very unusual heavy rains and high water have very much hindered the progress of the companies.

THE NEW HYMN BOOK—We are pleased to state that the number and size of the orders for Hymn Books are so large, that our binder is unable to finish so many as will supply the demand in time for this issue; but be patient, you will get them next time. In our last we gave the numbers of the several editions which had been printed in Liverpool; we have since ascertained that the first edition of four thousand was issued in Manchester, by order of a General Conference, in 1840; the second of two thousand in Manchester, by Elder Parley P. Pratt, in 1841, making an aggregate of fifty-four thousand published in England in the short period of eleven years.

Praise the Lord, O ye, his people! for the work which He hath done; praise Him for His excellent greatness, and for His wonderful works to the children of men, for He hath brought forth truth out of the earth, and caused righteousness to come down from heaven. He hath sent His Holy Angels to confer upon man authority to administer the forgiveness of sins—the gift of the Holy Ghost, and the promise of Eternal Life to as many as repent of their sins, and keep his commandments unto the end. Yea, He healeth the sick; He openeth the eyes of the blind; He unstoppeth the ears of the deaf; He giveth wisdom and understanding to the simple in heart, and openeth unto them the revelations of his will, that the poor and afflicted may be strengthened in spirit, to endure all their privations and overcome:—yea, even to all of his children. He commandeth His Elders, and they go forth, trusting in Him, from nation to nation, establishing the Gospel of the Kingdom among men for the last time. He maketh the illiterate and simple to confound their adversaries, and causeth the wisdom of the self-wise to appear very great foolishness. He openeth the way before His servants to accomplish His will in the earth, and will show unto all people that His wisdom is greater than the cunning of the devil. He causeth His Spirit to go before the face of His servants, and teacheth the just of their coming, so that they wait for them like Simeon for the coming of the kingdom. He maketh His power to attend their administrations, and will confirm their testimony with fearful signs and terrible judgments in heaven and earth. He will gather together all His people who covenant with Him by sacrifice. He hath already made them a people who were not a people, and though they are now but a small one, He will make them to become a great nation. He will establish them in His fear, and write His law upon their hearts, so that they shall become a nation of rulers. He hath appointed Zion, and will establish her in all her waste places of

many generations. Her lands shall be redeemed by judgment, and her converts by righteousness. Praise the Lord anew, for the set time to favor Zion hath come, and He delighteth to bless her people in all that pertaineth to them. He causeth them to spread abroad, and to flourish on the high hills, and in the fat vallies of Ephraim his first born. He will cause them to wax strong in his strength. He will establish in their midst every good thing, till they shall be accounted the excellent and honorable of the earth. He will cause them to excel in all knowledge and understanding, both of the earth and of the heavens, until their light and glory shall shine forth unto all nations under heaven. Peace shall be in their midst, among all their bulwarks, towers and palaces; while war and desolating judgments shall depopulate the earth of the ungodly. He will show unto His people in the Holy Courts of his Temples in Zion and her stakes, the powers of the world to come, by which they may overcome the evils of this world, and become fit for the society of Holy Angels, the Church of the First Born, the redeemed of the Lord; when the glorious Majesty of Heaven and Earth will bless them with his royal presence, and establish fully his dominion and glory on the earth. Then shall all the ends of the earth praise Him.

If there is any brother in the Kingdom who is acquainted with the working of precious stones, and who understands their value, we mean a Lapidary by profession and business, we would thank him to communicate with us, and forward his address; it may prove an advantage to him.

ARRANGEMENTS are now made, so as to enable any one who wishes to obtain the *Etoile du Deseret*, by addressing their communications to Philip de La Mere, 1, Green Street, Colomberie Street, St. Heliers, Jersey.

Elder Edward Frost, of Trowbridge, Wilts, is appointed to the presidency of the Dorsetshire conference.

Elder Robert Campbell is appointed to the presidency of the Glasgow conference.

Fellowship has been withdrawn from Elder Joseph Clements, late president of the Glasgow conference, for the highly disreputable course of conduct pursued by him on the eve of his unexpected and abrupt departure for America, the facts in the case will be forwarded to the Presidency of his Quorum in the Great Salt Lake City, for their consideration of, and action thereupon.

F. D. RICHARDS.

We are informed that Henry Kirk, who was cut off from the Church in St. Louis for his whoredoms and abominations, has returned to England, and is endeavouring to palm himself off as an Elder. Brother Thomas Wrigley, presiding Elder of the St. Louis Conference, informs us, that after persuading his wife's sister to leave her husband and interesting family of children, living a length of time in habitual practice of his licentiousness with her, he has at last abandoned her and his wife, leaving them among strangers to work out a miserable and infamous existence, as best they can. We should insert the communication referred to, but the detail of his brutal conduct is too dark and disgraceful to bedim the light of the *Star*, and to offend the eyes and ears of its readers by its insertion. Let the Saints take warning, and be not deceived by lies spoken in hypocrisy; shun the society of those who thus disgrace their species; their presence is as the Upas tree, their breath is pestilential, and the poison of asps is under their tongues.

HOT, COLD, AND STRONG DRINKS.

BY ELDER JOHN JAQUES.

Perhaps I shall not be deemed presumptuous in offering the following remarks upon that portion of the "Word of Wisdom" which relates to "drinks," more especially as the subject has been prominently held forth, and a general invitation to take it into consideration, &c., thrown out in the *Deseret News*, and endorsed in the *Millennial Star*.

The Bible informs us "that God hath made man perfect, but they have sought out many inventions." Eccles. vii. 29. And the experience of near six thousand years teaches that the only way in which mankind can overcome the evil effects of their multitudinous inventions, and be "restored" to that perfect state in which man was created, is to "live by every word that proceedeth from the mouth of God." And I conceive the "Word of Wisdom" to be a word proceeding "from the mouth of God," whereby those in pursuit of eternal life may destroy the injurious effects of the numerous inventions of men with respect to eating and drinking—the means ordained of God for the sustenance of the human race.

First, Hot and Cold Drinks, &c.—Hot or warm water used internally, or externally, exerts a soothing and relieving influence, when the system has been injured and irritated.

The epicure takes a cup of warm tea to soothe and relieve his irritated stomach, when he has injured it by overcharging from his favorite dish of food.

The drunkard takes a cup of warm tea, or a basin of warm soup, to soothe and relieve his injured system, after he has violated or defiled it by excessive draughts of intoxicating liquors.

The luckless schoolboy when he has bruised his shin against the bench, or his fingers by a clumsy catch at the cricket ball, soothes and relieves the irritated part by a warm fomentation.

But this soothing and relieving influence is nothing more or less than a relaxation of the natural energies. In the human system, when a law of nature is infringed, the natural energies take offence and rise in rebellion. Hot or warm water

relaxes and weakens these natural energies, disabling them from showing their revenge in so violent a manner as their natural strength and vigor would enable them.

Irritation of the system is produced by a violation of natural principles, and it dies away when the natural powers have spent their strength in indignation, or have been weakened and prevented from showing their indignation to the full, by hot or warm fomentations.

From the above it will appear plain that warm or hot liquids applied to the body, internally or externally, produce weakening, relaxing, enervating, and debilitating effects.

Cold liquids, used internally or externally, exert an influence diametrically opposite to the influence exerted by hot or warm liquids.

Many persons upon taking a journey in cold wintry weather, if they are given to drinking beer, prefer drinking it cold, upon the consideration that it will thus strengthen their powers of endurance. And every one knows the bracing and exhilarating effects produced upon the system by a vigorous plunge of the body into cold water. It cleanses the body, braces the nerves, favours the exhalation and circulation of the fluids, and imparts a free healthy tone and vigour to the whole system. The influence of cold water upon the system internally is strictly analogous to its influence externally. Yet this point must be conceded, that cold water is of a nature too powerfully bracing to be indulged in freely, either internally or externally, by persons constitutionally weak or debilitated, as in such cases it is apt to produce flatulence, cramp, &c.

Some of the sisters say, "But I do enjoy a comfortable cup of tea when I feel faint and sinking, it strengthens, refreshes, and enlivens me so quickly." Yes; and so do some persons enjoy a comfortable warm bath; but both "comfortables," although they afford temporary relief, are enervating and weakening when persisted in. And it would be well for the sisters to ask themselves whether they would feel "faint and sinking" as often as they

now do, providing their artificial hot and strong drinks were dispensed with, and nature left to more natural means for strength.

The pampered, petted, and spoiled lap-dog, whose food is the choicest the larder affords; whose bed is the thick warm parlour hearth-rug; whose only drink may be some warm milk; and whose only ablution may be performed perchance with soft flannel and warm water, would think itself exceedingly maltreated and abused if a sturdy youngster helped it to an uncere- monious ducking in the cool mill pond; but the lively spaniel, or the vigorous New- foundland would sportively revel in the bracing element in a perfect luxury of de- light; so is a cool plunge to the prac- tised bather, and a draught of pure cold water to a real abstainer from intoxicating liquors grateful and refreshing.

Strong Drinks. — Strong drinks are used in the world to an enormous and per- fectly ridiculous extent. Facts in these particulars are exceedingly humiliating to the boasted "march of intellect," "civi- lization," and "refinement" of the nine- teenth century. The workman cannot receive his wages; the employer cannot pay his men; the tradesman cannot pay his bills; the creditor cannot receive his dues; the tenant cannot pay his rent, and the landlord cannot receive it; the coach- man cannot drive his horses; the traveller cannot take a journey of two miles; the farmer cannot go to market; two friends cannot meet; a man cannot take to him- self a wife; a spirit cannot come from the unseen worlds and take a body; a spirit

cannot lay its body down and leave this world; nor can any kind of business be accomplished in this fuddling, muddling, world of ours, unless *the spirit of strong drink is invoked!* And where this de- basing spirit is omnipresent and omni- potent the Spirit of the Lord has little influ- ence. That Saint of God who indulges in public-house potations, though he conducts himself morally in other respects, so as to save appearances, will most assuredly lose the Spirit of God, and he will require more time to recover the lost measure of that Holy Spirit than he spent in the beer shop. And is this not a consideration of no trifling account to those whose desire is to be guided by the only Spirit that leads into all truth?

The appetite for intoxicating liquors is a craving appetite, continually crying "give, give." I know it. A person who prac- tices total abstinence from intoxicating li- quors told me the other day that he never feels thoroughly thirsty as other men do. And about two years ago, another total abstainer gave me his testimony to the same effect. And I can bear similar tes- timony. I can say that when I drink a draught of strong beer on a journey, I am thirsty all day after. But if I do not drink anything, or if anything, only cold water, I do not suffer from thirst the remainder of the day, in anything like the proportion that I do when I drink strong drink.

When the body of an healthy person is sustained by proper food, his natural powers will beneficially dispense with all stimulat- ing and intoxicating liquors.

MINIATURE VIEW OF THE DISASTROUS EFFECTS OF THE LATE RAINS.

(From the Frontier Guardian, June 27.)

A CORRESPONDENT OF THE MISSOURI REPUBLICAN, WRITES FROM ALEXANDRIA, CLARK COUNTY, MISSOURI, UNDER DATE OF MAY 31ST, AND SAYS:—

Our whole city is completely inundated, and both the Des Moines and Mississippi rivers are still rising. The water is in every dwelling house, with but three ex- ceptions, and a large number of our peo- ple have crossed the river and gone to Warsaw.

The water extends back to the Bluff, a distance of seven miles, and the crops are

destroyed and the fences swept away. In some parts of the town the water is five or six feet deep, and in the dwellings two or three feet.

Last evening the citizens of Warsaw held a meeting and appointed a committee of thirteen, of which Dr. William English is Chairman, to invite us to that town and partake of their hospitality until the water

subsides, and to-day a large number will go over.

We are deeply indebted to Dr. English, the proprietor of the Steam Ferry, for his liberality in transporting our citizens and their stock across the river, *free of charge*, and for inviting us to the house and offering to pasture our cattle.

In haste, Yours, L.

THE "DUBUQUE TRIBUNE," OF THE SAME DATE, SAYS:—

Mail communication and business intercourse between town and country are almost entirely suspended. Nobody can get in, and nobody can get out, unless it is by way of the river, or else swimming streams, and splashing through mud, to a greater extent than is agreeable, or, at all times strictly safe.

Another heavy fall of rain occurred last night and this morning. This will keep the earth saturated, and the streams up. The Mississippi is still rising, though not so rapidly as reported yesterday.

THE "BURLINGTON TELEGRAPH," SAYS:—

The Illinois is reported far above its banks, and a wide-spread desolation marks its course.

What is to be the effect of this great flood upon the lower country Heaven only knows, but present appearances would indicate that a dreadful fate awaits it. The southern streams are all reported at an unusual high stage, and when to these shall be added the mighty torrents now rolling onward from the northern streams, we shall probably hear of a deluge such as has never been known upon this continent.

THE FOLLOWING FROM THE "BURLINGTON HAWK-EYE," OF THE 2ND INST.,

The water in this part of the Mississippi is about as high as it was in 1844, and in what we learn from above—we mean all the way from Minnesota, with no allusion to the clouds which are still emptying their reservoirs—it threatens to be up to the mark of 1828, which was six feet higher than in 1844, and the highest on record. Already, many of the towns, situated as Marion City and Louisiana, on the Missouri side, are completely submerged. In passing down to Fort Madison on Thursday last, we saw several cabins, on both sides of the river, that were surrounded by water, which had already entered the first story windows.

THE "OQUAKA SPECTATOR," OF THE 3RD INST., CONTAINS THE FOLLOWING:—

The waters are upon us! We write amid a scene of confusion and excitement, seldom witnessed. All the business portion of our town, except one or two houses, is covered with water deep enough to afford passage for steamboats. The condition of affairs is beyond description, and can only be realized by being seen. The flood of 1844 was nothing in comparison with the present; and, as nearly as it can now be ascertained, the memorable rise of 1828 failed of reaching the present mark.

The accounts from below are gloomy enough. Through the politeness of Captain Beebe, of the fine steamer Dubuque, who stopped a while to give us the news, we are enabled to give our readers a few particulars. Captain Beebe tells us that he never witnessed such devastations as the flood is now making from Alton up; almost every place is partly under water. At Hannibal, and for seven miles above and for fifty miles below, the river was six miles wide. Marion City is entirely inundated, and all communication cut off with the back country. Several large rafts have been sucked out upon the prairies below, by the force of the current. At the Rapids Hotel, in Keokuk, water stood eighteen inches deep on the first floor on Sunday night. Capt. Beebe says that nearly all the wood has been washed away. And yet the bulk of the rise had not yet reached the lower towns. The Missouri is full, and the Illinois is still rising.

Great damage has been done along the river above. Several large mills have been swept away, and a number of warehouses inundated. The steamer, Kate Kearney went up on Monday to the relief of Port Louisa, which place was entirely submerged.

Captain Drew, six miles below, is surrounded by water, and has removed with his effects to Oquawka. An event which has long been expected, threatens to take place very shortly—we refer to the passage the river is now wearing away through the ridge that separates the river and the "Big Lake," at the lower end of Drew's farm. If this should be accomplished, there is a probability that the main channel will be on this side of a large Island between it and Burlington, and join the old current again at a point above Shokokon.

The Bridge across the Big Slough, on the road to Burlington, has been swept away.

The "Telegraph" says that in Burlington, the houses situated on the bottom were from six to eight feet under, Tuesday morning.

Keithsburg, Illinois, June 3, 1851.

Our town is flooded. Goods and household furniture on platforms and second floors. We share the fate of our neighbours.

FROM THE "MISSOURI REPUBLICAN" OF THE 6TH INST., WE GLEAN THE FOLLOWING:—

The Mississippi opposite this City continues to rise with considerable rapidity. Already the cellars on Front-street have water in them to various depths, and the merchants have, for some days past, been actively engaged in removing their goods from them. Sugar, molasses, and articles requiring a cool atmosphere, being kept in the cellar, much injury has been sustained in the removal of them.

Since arranging the foregoing, two gentlemen have arrived from St. Louis, who have informed us that on the day they left, there were two feet of water on the first floors of several warehouses on the Levee, and the river still rising. The proprietors were busily engaged in removing their goods to other places for safety.

Kanesville and the surrounding country received its share of the flood, though no particular loss has been sustained, except

that of bridges, and the roads being considerably broken up. No houses have been carried away that we have heard of; neither loss of life, with the exception of a young man named Webster, who resided in Stringtown, situated in this vicinity, who unfortunately was struck with lightning, which caused instant death. The circumstances connected with this case are as follows:—The father and son were in the act of driving a cow into their yard to shield her from the storm, and while the father turned round to open the gate, he was struck by the electric fluid on the back of the neck, laying him prostrate on the ground; upon recovering from the shock he arose and looked in search of his son, whom he found lifeless a few paces from the place where he fell himself.

The thunder and lightning during that night exceeded anything we ever witnessed before; the wide expanse at times appeared to resemble a caldron of molten brass, incessantly pouring its burnished contents in streams, promiscuously toward the earth; threatening, in aspect, demolition and utter destruction of life and property; but through the kind providence of a beneficent Creator and wise Ruler, the storm subsided between the hours of ten and eleven o'clock, without any further material damage.

Storms and tornadoes like these, are only forerunners of greater events, which the Saints of Latter-days have been publishing to the world for the last twenty-one years, although comparatively FEW believe them.

VARIETIES.

A SIGN OF THE TIMES.—A South Carolina Journal suggests that the feast of the independence of United States (4th July) shall be celebrated by each son of South Carolina in imitation of the old Roman, laying his hand upon the altar, and swearing, by the throne of God, to maintain an eternal hostility to the Constitution and Union of these States!

During the last two centuries, upwards of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid day. It seemed to be on fire, appearing at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale color. La Place supposed that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. How dreadful! a whole system on fire, the great central luminary and its planets, with their mountains, forests, villages, cities, and inhabitants, all in flames—consumed! And here we have a presumptive proof to the truth, and a solemn illustration of a singular passage in the Bible—"the heavens will pass away with a great noise, the elements shall melt away with fervent heat, the world also, and the works therein, shall be burned up."

Late advices from Bombay report that the cholera is raging there with fearful violence. Twenty-five hundred persons are said to have died with it in one month.

ADDRESS TO EARTH.

BY ELIZA R. SNOW.

Thou, earth, wast once a glorious sphere
Of noble magnitude
That did with majesty appear
Among the worlds of God.
But thy dimensions have been torn
Asunder piece by piece;
And each dismember'd fragment borne
Abroad to distant space.
When Enoch could no longer stay,
Amid corruption here;
Part of thyself was borne away,
To form another sphere.
That portion, where his city stood,
He gain'd by right approv'd;
And nearer to the throne of God
His planet upward mov'd.
And when the Lord saw fit to hide
The "ten lost tribes" away;
Thou wast divided to provide
The orb on which they stay.
The curse of God on man was plac'd—
That curse thou didst partake;

And thou hast been by turns disgrac'd,
And honor'd for his sake.
The vilest wretches hell will claim
Now breathe thy atmosphere—
The noblest spirits heav'n can name
Have been embodied here.
Jesus, the Lord, thy surface grac'd
And fell a sacrifice!
And now, within thy cold embrace!
The martyr'd Joseph lies!
A "restitution" yet will come
That will to thee restore,
By the grand law of worlds, thy sum
Of matter heretofore.
The hosts of Satan overcome—
The princely martyr'd race
Will claim thee their celestial home—
The royal dwelling place.
And thou, O earth! will leave the track
Thou now art doom'd to trace—
The gods with shouts will bring thee back
To fill thy native place.

ADDRESS.—Robert Campbell, 41, Charlotte Street, Glasgow, Scotland.

LIST OF MONIES RECEIVED FROM THE 6TH TO THE 21ST OF AUGUST, 1851.

John Parkinson	£5 18 3	Brought forward	£40 15 11½
George P. Waugh	4 7 10½	John Taylor	5 0 0
James Walker	15 0 0	William Soulsby	5 0 0
James Lunney	0 2 10	John Godsall	20 0 0
William Eddington.....	9 0 0	Richard Tilt	8 10 2
John Lyon	2 0 0	David Bona	2 0 0
J. Preece per J. Lyon.....	0 15 0	James Linforth.....	6 0 0
George Bywater	2 0 0	William Allen	4 0 0
Richard Morris.....	1 12 0		
Carried forward	£40 15 11½		£91 6 11½

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MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 18.—Vol. XIII.

SEPTEMBER 15, 1851.

Price One Penny.

TOUR OF PRESIDENT YOUNG AND SUITE.

(*From the Deseret News.*)

EXPLORATION OF SEVERE VALLEY—RECEPTION AT MANTI CITY; ORGANIZATION OF A HIGH COUNCIL—ARRIVAL AND RECEPTION AT PAROWAN CITY, IRON COUNTY; ELECTION OF THE MUNICIPAL COUNCIL; DISCOVERY OF AN ANCIENT RUINED CITY—RETURN TO GREAT SALT LAKE VALLEY; WELCOME OF THE BRETHREN.

Tuesday, April 22, 1851. — President Young left his home to visit the saints in the southern settlements, and to explore the valley of the Severe and other places; tarried at South Cottonwood over night.

23rd. — Continued to the mouth of Utah valley, where he remained for several brethren to join him.

24th. — Proceeded on to the east side of Utah fort, which was miserably muddy from the effect of the slough water spreading over the land.

25th. — Arrived at Springville, and tarried over night.

26th. — Proceeded on to Summit creek, where the camp was called to order to organize ourselves for any emergency that might occur on the journey, as follows:—

Brigham Young was elected president of the company.

H. C. Kimball, W. Woodruff, E. T. Benson, J. M. Grant, and John Young, his counsellors.

T. Bullock, clerk of the company.

D. H. Wells, captain of the company.

G. D. Grant, captain of the night guard.

Ira Eldredge, engineer.

L. Young, D. Carns, S. Taft, B. Brown, J. L. Heywood, and A. O. Smoot, bishops.

N. H. Felt, chaplain.

S. H. Goddard, chorister,

R. Burton, musician.

Elijah Ward, Miles Weaver, and G. Bean, interpreters.

Evening spent in singing, prayer, and exhortation.

27th. — The camp took up the line of march in order; passed over a small valley without any water, but good feed, then over a rocky ridge into Jewab valley, which is regular in form; has several springs in it, amongst them one named by the Indians the "Punjun spring," which their traditions regard as bottomless, and in the evening they report the slight wailing of an infant is often heard to proceed from it. The west side of the valley is nearly destitute of timber; on the east, old Mount Nebo raises his hoary head, covered with snow; in the ravines of the mountain large timber is seen. Salt creek runs through pretty near the centre of the valley. We entered Salt creek canyon at half-past 4 P.M., which we crossed five times; its banks are steep, the stream is rapid and muddy; on its sides are willows and brush and many cedars interspersed to beautify the landscape,—halting for the night, spent the evening in singing and prayer. Near this place on the west bank is a deep cave, exposing to view a mountain of salt, where samples were gathered. About four miles further up the creek, is a salt spring

where several of the brethren went to view, and returned with over half-a-bushel of pure salt.

We left this place on the 28th, going up by the side of a creek, until we crossed over the divide leading into San Pete valley, which is full of sage brush, and rabbit weed; we continued our travels until we found a patch of grass on the banks of the San Pete creek; which is about 20 feet wide, and 2 feet deep, having perpendicular banks of about ten feet high. The valley is generally level, filled with sage and rabbit weed, except a strip on the immediate banks of the creek, and a few marshy places. The hills are low and are well studded with cedars and other timber, which can be procured with but little trouble in comparison to Great Salt Lake Valley.

29th.—Ice on the water on rising; warm day; continued our journey down the valley until we came near the settlement, when our ears were saluted with the roaring of cannon from the mountain side, the waving of banners, and the shouts of a joyous people. On entering the main street of Manti City, the people met us, and the whole camp was distributed among the friends. The afternoon was spent in visiting, and in the evening the school house was filled by the citizens, to hear addresses from Presidents Young and Kimball.

Wednesday, 30th, was spent as a day of rest; in the morning the Presidency proceeded to organize a High Council for this place, as follows:—Artemas Millet, Gardiner Snow, Freeborn Demill, Jezreel Shomaker, James P. Brown, John Lawson, Welcome Chapman, George Pectol, Edwin Whiting, Joseph S. Allen, Elijah Everett, and John Carter, who were ordained to that office by Elders Wilford Woodruff and Ezra T. Benson; who also ordained Jezreel Shomaker, Welcome Chapman, George Pectol, and Elijah Everett, to be members of the High Priests' quorum. The congregation was then addressed by Elder John Young.

In the afternoon the assembly was addressed by W. Woodruff, E. T. Benson, and J. M. Grant; and in the evening both places were occupied by the saints in singing, prayer, and dancing, until about ten o'clock, when all retired to their homes highly gratified with the manner which the day had been spent.

Tuesday, May 1st, was spent in visiting

the brethren until evening, when the camp moved south over a saleratus plain, about six miles to Pine creek.

2nd.—Travelled through barren sage land over an uneven road, to the Severe valley, which is a desert waste; we turned to the east about a mile and a half in order to find feed for our animals, having travelled about twenty-seven miles.

3rd.—Cold night; continued travelling over a barren road; passed some mountains with Isinglass, which, when the sun was shining, reflected like diamonds, putting every object into the shade by its reflected brilliancy. This day's travel was over a desolate road, and by the immense quantities of flood-wood laying on the ground, it is certain that very heavy rains are frequent; not a blade of grass to be seen until we again arrive at the Severe, (after travelling nineteen miles,) which is about seven rods wide and two feet deep, having in many places perpendicular banks, from six to twenty feet high; nothing larger than willows growing in this day's journey. This day we passed a chain of beautiful mountains of vermilion, green, yellow, white, black, and grey colors, in the most beautiful and variegated form. One of the mountains was appropriately called "Vermillion Mountain;" the next one south being like a temple or fort, was called "Brigham's Fort;" and are the most lovely mountains that have been seen.

4th.—The rising of the sun was a most lovely sight, on account of the peculiar cupola shaped mountain in the east; the rays of the sun were thrown all round it in a most beautiful manner, and when it rose it was on the summit, and was like rising behind a mountain of blazing light, and could only be equalled by the mount of glory, or the mount where our Saviour was transfigured before the eyes of his disciples.

The animals were sent about three miles to graze. The camp started in a circuitous route, passed through some good grass where grain can be raised. The remainder of the journey was through sage and rabbit weed; bore round to the south-west, where the river forms four small islands, where we waited for the signal, to learn whether it was possible to pass over the low mountains into the west side of the range.

At four o'clock P.M., D. H. Wells made two large fires to notify us that we must

again cross the river, as it was impracticable to take the wagons over at that point; accordingly we hunted a ford, dug down the banks, and crossed the river where it run very rapid, and pioneered in a straight line to the east side of the valley, where we came to a halt at half-past six P.M., on a beautiful little stream of cold water; but had to send our animals about four miles to feed, at the foot of the mountain.

President Young killed a scorpion at this place. D. H. Wells returned to camp after sundown, bringing a specimen of beautiful chalk which he picked up on the mountain, and reporting a large quantity.

5th.—Cold night; camp takes nearly a straight line up a rough rocky hill, then through a pretty little dry valley; went round a hill, up a lovely sweet flower garden; the camp had to dig a road up the ravine; passed over the hill, when we had a clear view of a beautiful vale filled with cedars and firs; descended through a romantic country of scenery, to a patch of green grass on the Severe, having travelled fifteen miles.

6th.—Ice on the water, clear sky. In a short time after starting had to pass over a mountain as steep as the roof of a house; after being safe over this, came to a sideling bluff, where the brethren had to pass the wagons by attaching ropes to them, to prevent upsetting into the river; then went over a level bottom covered with deep dry grass; in about four miles further, had to dig a road up the side of a hill which we passed over. After dinner Presidents Young and Kimball superintended the digging of the banks of the Severe, in order to ford it again. The camp crossed over in safety, and ascended a steep hill, where the wind was blowing a gale; continued on our journey until we came to a small rivulet, surrounded by a heavy growth of sage, but very little grass. The wind blew up a heavy cloud of dust, which was very keen and chilly, and the wagons were rocked like so many cradles.

7th.—Severe windy night; ice on the water; keen air; animals scattered in all directions, glad to find all safe; camp moved down a decline, then through sage and grease wood, over a saleratus plain, then turned to the river to save several miles' travel, dug down the banks of the river on each side in order to cross it;

when each wagon arrived at the opposite side, had to attach a rope to it to pull it out. We then proceeded on our journey in a circuitous route over a saleratus desert and sage plain; and it was amusing enough to see men on horseback dodging round the large sage bushes which reached as high as the middle of a man's back while sitting on his horse; then took a straight line to the kanyon, forded the river in a wide place, turned round a bold rocky point, and commenced ascending a rough rocky hill, which was covered with rough stones; we had to descend a ravine by attaching ropes to the hind end of each wagon, and pull them out by ropes, (in addition to the teams.) The sun set before we found a place free enough from rocks, where the wagons could be camped in order.

8th.—Severe frost last night. The camp starts up the "Rocky Run," (named by President Young as the most rocky place this side of New York State,) and ascend over a very steep mountain by doubling teams; then had a succession of rough hills and ravines until we came to a place named * * * *, being decidedly one of the ugliest places ever descended by wagons; it was a regular hard scramble to get down, and heavy to pull out; travelled over a very rough rocky hill; the Lone Tree valley; afterwards wound round through some narrow ravines, when we beheld the Colorado valley, passed through a large prairie-dog town, and camped on the summit of a hill, having to drive our animals to water about a mile and a half.

9th.—Raining and snowing all night; the ground covered with snow; the camp start without breaking fast, and glad to leave the last glimpse of the truly named Severe valley; ascended the mountain, when a heavy hail and snow storm descended which continued without intermission until nine A.M., during which we descended by a narrow kanyon to a dry valley about six miles wide, and ten long, full of sage brush; on leaving this valley by a deep gulch J. M. Grant upset his wagon, breaking the tongue, and damaging his load; in about half an hour, damages were repaired, and we pursued our way down the gulch, (the sides of which were covered with cedars,) amid a hail storm; on emerging we entered Iron county, and beat a straight course through the sage to some springs, when it was de-

cided to roll on to Red creek, where we camped for the night in good feed and plenty of willows.

10th.—On waking, found the ground covered with snow, from ten to fourteen inches deep, some of our brethren completely obscured from any trace of their whereabouts, until they awoke and shook the snow off them. At noon gather up teams to resume our journey, and were soon met by G. A. Smith in his carriage, and the light horse company, who received the Presidency and company with martial honours, and escorted the company to their fort, amid the roaring of cannon, and saluted by the stars and stripes from their liberty pole, and received the joyous welcomes of the inhabitants.

Sunday, 11th.—Snow two inches deep on rising. A meeting was called for 11 o'clock, but it was too cold to continue it over an hour, but there were several small meetings held through the day.

12th.—The Presidency and others ride out in carriages to view the farming land, of which 1031 acres have already been planted with small grain and garden vegetables.

At five P.M., there was a meeting in their bowery, when President Young preached to the people on the nature of the mission.

The first job of blacksmithing with stone coal was done by Bringhurst and Frost, by welding an axle-tree. The coal is of a first rate quality, and answers all the expectations of the people.

13th.—Meeting in the bowery at half-past ten A.M., when Elder E. T. Benson preached, and at two P.M., when John Young, J. M. Grant, W. Woodruff, and President Young preached.

14th.—The Presidency visit the ruins of an ancient city, where are found immense quantities of broken burnt earthenware, painted according to their taste; arrow points, adobies, burnt brick, a crucible, and every color of flint stones. The ruins are about two miles long and one wide; one of them appeared to be the remains of their temple, and covered about one acre of ground; in digging into one of the ruins found pottery, adobies, a fireplace, and the burnt embers of the fire. Some of the brethren visit the Salt Lake for bathing.

15th.—Visiting with the brethren; boisterous wind.

16th.—A meeting in the Council House,

when Wm. H. Dame was elected chairman and James Lewis clerk; G. A. Smith made a short speech; after which, Wm. H. Dame was nominated for mayor of Parowan city; carried: Richard Harrison, Tarleton Lewis, John D. Lee, and Matthew Carruthers were severally nominated to be the aldermen of said city; Andrew A. Love, Joel H. Johnson, Wm. A. Morse, Wm. Leany, Priddy Meeks, Elijah Newman, Robert Wiley, John A. Wolfe, and John Dolten were severally nominated councillors of said city.

After speeches by G. A. Smith, President Young, D. H. Wells, H. C. Kimball, and N. H. Felt, the meeting dismissed.

Preparing for return journey; at five P.M. leave the fort, under a salute of cannon, and rendezvous on the Red creek.

17th.—Camp travels over a level road for several miles, passes "the springs," ascends a hill by a winding ravine, some of the places being very steep; and descends through a pine and cedar forest, to the Beaver valley; crosses the Beaver creek, which is high, camps on the north side in good grass; travelled twenty-nine miles.

This valley is one of the best watered that we have visited, and the sage land can be brought into good cultivation, and has delightful scenery.

18th.—Ice on the water; camp passed over a hill to Sage creek; thence through a deep narrow gully, and along a level road for several miles; then entered a splendid grazing country where is feed for great herds of cattle. A heavy hail storm descends, when we arrive at Sage creek in the Mound valley; then went over a beautiful level road through a field of short grass for about three miles in the midst of cedar groves, which may truly be called "the park;" then through sage brush to Cedar creek, and camp at the foot of a bluff, from the top of which is a beautiful view of the surrounding country. Travelled twenty-seven and a-half miles.

19th.—Camp winds round a hill into the "Dry valley," and passes out by a very narrow cut for several miles; when we leave it, we have an unlimited view to the northwest of the Parvan valley; we passed by a rough ledge of rocks over a bed of sand; soon came to Prairie creek, where there is good light loam for farms, and plenty of water from this and another creek two miles distant; the banks of the

last creek were miry; and we had to make a pontoon bridge to cross it; we then had a rough sage country until we arrived at Chalk creek, a rapid stream five yards wide; plenty of grass and fuel; travelled thirty-five miles.

20th.—The President sends D. H. Wells and four others to the reported bed of chalk, who return with several samples; camp passes over a rolling country, through cedars and some good grazing country, to several springs on the east side of the road; then over a level road for some distance, when we ascend a long hill by a gentle inclined plane, through a good grazing country; on leaving Parvan valley and arriving at the top of the hill, we had a fine view of the mountains in the north, covered with snow; descended a narrow ravine about three miles into "Clover valley," where is growing the greatest quantity of white clover that we have seen on our journey; came to a halt on the banks of a streamlet about four feet wide; travelled twenty-one and a-half miles.

Presidents Young and Kimball discover another little Cache valley about three miles in length, with a stream in it.

21st.—Raining night and morning; camp travels on the east side of Clover valley, through good grazing land for about four miles, then sage brush the remainder of the valley. On the summit of the ridge is the appearance of three quarries of rock, that have been worked by some persons in days gone by; descended to the Severe river, which is six rods wide, and about four feet deep; had to raise the wagon boxes with rocks, &c., and even then the most of them took in water; passed round the foot of a sand bluff, over a level barren road, then a rolling country for several miles, and descended into Jewab valley to a creek with very miry bottom; travelled 21½ miles. In the evening all the brethren were busily employed rolling down rocks from the mountain, carting gravel, and cutting sage brush, under the superintendence of Presidents Young and Kimball; when we made a first-rate good ford, which was called "Union ford," and which will save several miles' travel.

22nd.—Sharp frost in the night; camp travels on the west side of the valley, for about ten miles; then cross over to the mouth of Salt creek, where is an excellent location for a settlement; then turn again to the west, making almost an oval route. (The road may be made perhaps six miles less than we travelled.) Then had a good road to Willow creek, passed by the Punjun spring to the rocky spot, where we removed many of the obstructions; then through the Dry valley to Summit creek; travelled thirty-six miles.

Nearly the whole distance travelled this day was through excellent grass; Mount Nebo was covered with his white mantle of snow.

23rd.—Cold night; camp starts for Payson, where we arrived at nine A.M., staid a few minutes, and proceeded by a new road over the slough to Spanish fork; then by a circuitous route to Springville, where we also tarried a short time; in the afternoon we went through the Slough of Despair at Utah, which is a miserable marshy place, capable of very great improvement; and continued our journey to Battle creek; travelled 32½ miles.

The road may be made eight or ten miles nearer between Utah and Payson, by very little trouble or expense.

24th.—Cold night; the brethren up early, to prepare for home; camp goes on to American fork, and see many improvements made by the brethren since we left; roll on over the long hill and down into Great Salt Lake Valley, to Dry creek, where we rested a short time; then continued our way to Chase's mill, where we were met by the Band, who returned in escort, and when we reached the city, the brethren were assembled in crowds, who followed the President to his home, where he blest the people in the name of the Lord God of Israel, for their reception and joyful welcome, and the multitude dispersed under cheers from the Band.

THOMAS BULLOCK, Clerk.

Great Salt Lake City,

June 2, 1851.

EPISTLE

TO THE SAINTS SCATTERED ABROAD THROUGH THE EASTERN STATES.

(From the Deseret News.)

Beloved Brethren.—It is with the best of feelings and governed by the Spirit of God, we have unitedly addressed you through the medium of the "Deseret News" and the "Frontier Guardian," believing that it rests upon us as brethren in the common cause of Israel, to encourage you onward and to give you a little of our humble advice; which, if taken with the spirit given, will result in good.

In February, 1846, we separated from you on the banks of the Mississippi river; our course was west, and your prayers followed us; you then wished to be with us.

Since that period we have broken the slumbers of the wilderness, and made the "desert blossom as the rose." The plains where the wolf, the fox, and the grizzly bear roamed at will four years ago, have now become fenced cities, where health, peace, prosperity, and the Spirit of God abound; we have been blessed by the God of our fathers, and now feel more determined to press forward in the great work than ever.

Inasmuch as it has pleased God to fill our granaries with food for man and beast, and bless the labour of our hands in all things, we ask you to arise as one man, and come and partake with us in the blessings which the Lord has heaped upon us.

Come to the fountain where truth flows from the lips of the Prophet of God; and where true liberty can only be enjoyed by the saints.

We have made homes for our families, and farms to raise food; we ask you to come and partake with them, and assist in raising food for others as well as yourselves, and let us go to the nations of the earth to preach the Gospel of Jesus Christ; or as elders of Israel, we feel the responsibility resting on us, and the Lord requires it at our hands; and as long as you hold back, our hands are tied.

It is beneath the Spirit of God to grovel in the low things of this world, when they have enough and to spare, to enable them to gather with their brethren.

It is the duty of the saints to come, and also assist those brethren who are too poor to make a fit-out for themselves, and the Lord's blessing will rest on them who do so.

It is as much a duty binding on every saint to build up the valleys of the mountains, as it is to be baptized for the remission of their sins, or any other commandment given through the servants of God to his people; and, as fast as the Lord opens the way for individuals, and there is put into their hands a sufficiency to reach this valley, it is their duty to come, and fear not, for the same God is at the helm now as was when Joseph lived.

We were not afraid to trust our God when we launched into the trackless deserts, followed the trail of the pioneers, and came and ploughed the land where the mountaineers said we could not raise a spear of wheat; and its altitude was so high above the level of the sea, as to warrant their assertion; but, trusting in the God who fed the children of Israel, in these the latter days, same as in days of old, with quails and manna in the wilderness, and knowing that he who is our Prophet and leader is led by that same God, we had no fear, (for we had proven him in days gone by;) why, then, should you have any, when we have tried and proven it?

When the valleys are pouring their rich treasures into the laps of the saints; when the Lord has placed us in rich pastures, girt round by mountains capped with perpetual snow, where health abounds, and every blessing which ever was heaped on man is conferred, shall we neglect our duty; and because every luxury is accumulating around us, forget that we were brought here that we may forward the work? Shall we sleep, and let the world not hear the glad sound of the Gospel? No! we will arise and fulfil our part, for we have no excuse. God has placed us where we can find none.

Come, then, brethren, to the valley of the mountains, that we may be enabled to go and magnify our calling as elders in

Israel; for there rests on the shoulders of every faithful elder in this church the burthen of bearing the Gospel to the nations of the earth; and for any man to sit down and content himself after he has made a comfortable home, &c., shows that he has not learned "Mormonism" as we have; and we know that if we do not go and preach the gospel, when the way opens, that we are under condemnation.

Feeling an interest in your welfare, we wish to suggest that you cast politics to the dogs, for it is not any part of an elder's mission to dabble in such dirty work. We have tried politicians and politics of every grade, in days gone by, sufficient for us to know that they don't belong to us; for we have suffered sufficient in Missouri and Illinois, to learn the maxim that "a burnt child dreads the fire."

Sell your farms and houses, and let Kanesville be in the hands of strangers, for you can do more good here; let the cry be that a saint cannot be found, the cities are vacated, for God has work for His people; and do not permit the sons of strangers to come here and take up the lands of your inheritance, while you are trying to speculate out of them for a mess of pottage.

Shun the man who would counsel you not to come to this place as you would a rattlesnake; for the gathering of the saints is as true a doctrine now, as it was when the prophet Joseph lived; and when a man is possessed with the Spirit which fills the bosom of our beloved President, and all the brethren in this valley, he will immediately make all the exertions he can, and will counsel others to come to this place, and he who has not the spirit of gathering "is not of us," and we say, avoid such, for they have not the Spirit of God abiding in them.

Let speculation in farms, houses, &c., alone—your duty is to gather to the Salt Lake Valley, to prepare you to go and

preach, and to release us, when we have filled our missions.

We wish to call your attention to the last General Epistle of the Presidency, where it says, that "it is wisdom for the saints to gather where they can do more good in one year than they can in ten where they are; and if they hold on to farms, &c., for speculation, that they may expect to have to get help to come out." Why! Because, when the saints hearken not to counsel, they are scourged."

We look back and remember brethren who were well off, and had health and strength to make a dozen outfits since we left; but alas! they are not amongst us, we hope that there will not be a man who once lived in Nauvoo, and has had five years already to make an outfit, but will have energy of character to fit himself, and some poorer family who have been sick or unfortunate.

We have made things comfortable, so that no man need suffer.

The road is easy for an industrious man to accumulate comforts around him; and we now wish to say, that if there be any who cannot leave the "leeks and onions of Egypt," they had better forward their licenses to their respective quorums, so that those who make covenant with God by sacrifice, may reap the reward which is for the just steward, who put his talents to usury.

We conclude, praying God the Eternal Father to bless you with His Spirit, which will enlighten you in all things, and that we may see you next season by thousands flocking to this place, bringing peace and joy in your bosoms, which we ask in the name of Jesus Christ. Amen.

We subscribe ourselves your brethren in the everlasting covenant,

JOSEPH CAIN,	THOMAS BULLOCK,
A. O. SMOOT,	WM. C. STAINES,
EDWD. HUNTER,	LEVI JACKMAN,
WILLARD SNOW,	DANIEL SPENCER.
J. M. GRANT,	

Great Salt Lake City, Deseret, June 8. 1851.

Who has a right to ordain to the office of a Seventy?

As the above question has been propounded to us, we propose to answer it in this public manner, that all who may be interested in it may have it at once. It is the prerogative of the First Presidency, the Twelve Apostles, or the Presidency of the Quorums of Seventies, to ordain men to the office of a Seventy, if they shall be dictated by the Holy Ghost to do so; but it is not according to the order of the Church, for the Presidents, or Counsellors, of the different Quorums of Seventy, to ordain men into the several quorums, unless instructed to do so by some one of the above mentioned authorities.

The Latter-day Saints' Millennial Star.

SEPTEMBER 15, 1851.

FURTHER NEWS FROM GREAT SALT LAKE VALLEY.—Since our last we have received "Deseret News" and letters up to the last of June. A general state of health prevailed in Great Salt Lake Valley. The favourable state of the spring weather had allowed them to put in quite as much wheat as they would be able to irrigate. The greatest activity and energy seemed to prevail throughout. The commencement and completion of dwelling houses were matters of daily occurrence. We are informed the Pottery had commenced operations. A kiln of wares was in process of burning. The public works, preparatory to the commencement of a Temple, were being urged forward with great diligence. The enclosing of the University grounds was not quite completed. A building three stories high, for a Seminary, is in process of erection in Great Salt Lake City, which will require about eighty-five thousand *adobies*, equal to about one hundred and sixty thousand common bricks, above the basement story; together with the erection of other public buildings, and the general improvements of the city evince a good spirit and feeling of enterprise among the people, which is creditable to a community of Saints.

Elder Samuel W. Richards writes that a committee of six had been appointed, and arrangements made for the celebration of the fourth of July by an extensive pic-nic party and pleasure ride to the Salt Lake. The procession would leave the city at nine o'clock, a.m., led by a military escort, and the Band in their mammoth carriage drawn by fourteen horses. They were to spend the night and return on the fifth. The time to be spent in hearing orations, feasting, bathing, and other amusements for the entertainment of the company. A splendid boat had been engaged for aquatic excursions.

Brother Samuel continues, "I suppose that many of my acquaintances both in England and in Scotland while there, have since left, and are on the road to this place; but to those who still remain I desire a kind and faithful remembrance, for I entertain the same regard for their welfare now as ever; desiring them to preserve their integrity before God, and keep their holy covenants with Him unto the end. For, as I have done before, I could labour day and night for them, and would love to administer the ordinances of the Lord's House unto them here, even as I have done the ordinances of his Kingdom abroad."

WE are informed by Elder John Davis, of the Welsh Presidency, that the Doc. and Cov. "*Athrawiaeth a Chyfammmodau*" is now out of press and ready for sale. Also, that he intends to engage with the translation and publication of the Book of Mormon immediately into the Cambrian language.

It is pleasing to contemplate the faithfulness and energy of our brethren in Wales, not only in the publishing department, but in all the general measures in vogue for the spread of the truth, and not only in the Welsh tongue, but in the English and all the various languages in which the Book of Mormon is now being published.

The letter of President Phillips contained in *Star* No. 16, manifests a liberal spirit towards the circulation of the books of the Church in other languages, among the Saints in the Principality, a spirit and feeling which is noble, generous, and God-like, which is worthy of emulation by all the British conferences. We hope the brethren

in the various parts of the kingdom will feel generously to reciprocate the liberal feeling of the Welsh Saints, and thus help each other and the work of the Lord in each others hands, to move on cheerily in the cause of mental emancipation from error's bondage. Let the Latter-day Saints put away the unworthy and worn out maxim of the world to *live and let live*, and adopt the nobler maxim, which is worthy of their profession, *LIVE AND HELP LIVE*, and thus in a holy bond of brotherhood

"Strive to build each other up
In our high calling's glorious hope."

We have just received a parcel of one hundred copies of the Book of Mormon in Danish "*Mormons Bog*;" and expect soon to have the same work in the French and Italian languages, and not long after in the German and Welsh languages. Every Elder who expects to continue his labours in the vineyard, and become familiar with the Saints of the various nations of the earth, will not fail to secure copies of the standard works of the Church in the different tongues in which they are published. Thus a trifling effort all around renders an important aid just at a time when the young missions are struggling for existence, and most of all other times need the encouragement and support thus afforded. Brother Davies may please to send us one hundred copies of "*Athrawiaeth a Chyfammod*," as the orders from the English conferences can be more conveniently and economically executed from this office in the *Star* parcels than to order directly from Wales.

It will be cheering to the Saints to learn by Elder Joseph Richards' letter to Elder Savage that the power of the Gospel has begun to be felt in the Oriental Indies. The call for books, &c., indicates a feeling in Calcutta encouraging to the work, a spirit of inquiry and desire to know the principles of everlasting truth. About a year and a half since we received a letter from a gentleman of the name of Shepherd, which appeared in the *Star*, ordering various of the publications of the Church for a class of persons who met habitually to search the scriptures; some of those persons have since corresponded with us, and signified their entire conviction of the truth of the work in which we are engaged, and of their intention to gather with the Saints. The books, tracts, and *Stars* then ordered were forwarded, and their perusal has, doubtless, been accompanied by the convincing influences of the Spirit to some good degree; indeed the Spirit of the Lord seems at work preparing the way for Elder Lorenzo Snow to go and establish the Church in the far off nation of Hindostan, and also preparing for him a reception when he shall arrive. The Lord prosper his work in the hands of his servants, and cause it to move on in glorious triumph until its light illuminates the righteous among all nations.

WANTED FOR THE KANESVILLE MUSEUM.

(*Frontier Guardian.*)

A link from the chain of an argument,
A lock of hair from the head of a stream,
Butter from the cream of a joke,
A toe from the foot of a mountain,
A knife used by the wind in cutting,
A tooth from the mouth of a river,
Cheese from the milk of human kindness,
An Eagle coined from a golden dream,
Quills from the wing of the wind,
The gun of a shooting star,
A spoke from the wheels of time.

For which the highest market price will be paid, if delivered soon.

AMICUS.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

*(From the Jewish Chronicle.)**(Continued from page 265.)*

Females, in the patriarchal period were given in marriage for certain sums; for as the services which the female rendered the patriarch were equivalent to those of a female domestic or a slave, he sustained a loss through her marriage. The suitor gained her services by contracting that marriage, and for this he was bound to compensate the patriarch for the loss he suffered by acquiescing in the marriage, as she was his property, as already stated in the preceding chapter. Thence the custom arose of purchasing a wife, or in other words, of paying a stipulated sum to those who had the power to give her in marriage.

The amount the suitor had to pay for his future wife was generally agreed to and ultimately settled between the respective parties in the presence of both the parents' and the bride's near relations, when their respective residences were near to each other, and this at the residence of the bride's father. But if the parties lived far from each other, either the messenger to whom the matter was confided—as was the case with Eliezer, who espoused Rebecca for Isaac (Gen. xxiv.)—or the suitor himself—as was the case when Jacob espoused Laban's daughters for himself (Genesis xxix.)—finally settled the whole affair.

Besides the portion the suitor had to pay for his future wife, he was also bound to give presents to the bride and her near relations. The presents to the bride were of costly female ornaments and wearing-apparel, and those to her near relations of other precious things. The amount of presents was also agreed upon, as, in the preceding case, the purchase money was. The matter was conducted in the following manner:—The suitor's father went, in company with his son, the suitor, to the house of the bride's father.

The father of the suitor opened the matter for investigation, and communed with the father of the bride, and with the other portion of her near kindred, upon the subject. This done, the suitor himself came forward, and offered, in a complimentary man-

ner, to give purchase money for the bride, and other presents. The father of the bride, or her near relations, named the conditions and when agreed to by either party the matter was ultimately settled. Thus we read in sacred Scripture; "And Dinah the daughter of Leah, . . . went out to see the daughters of the Land. And when Shechem, . . . the prince of the country, saw her, he took her . . . and his soul clave unto Dinah . . . And Shechem spoke unto his father Hamor, . . . saying get me this damsel to wife . . . And Hamor, the father of Shechem, went out unto Jacob, to commune with him . . . And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.* Ask ever so much purchase-money† and presents,‡ I will give according as ye shall say unto me. And the sons of Jacob answered Shechem and Hamor, . . . and they said unto them . . . But in this we will consent unto you; if ye will be as we be, that every male among you be circumcised. Then will we give our daughter unto you. . . And their words pleased Hamor and Shechem," &c. (Gen. xxiv. 1—18).

But the custom of making presents to the bride and her near relations is still more fully illustrated in the history, where Eliezer espoused Rebecca for his master's son Isaac. There we read, "And the servant [of Abraham] brought forth orna-

* The reader will bear in mind that it was not customary to give the price and presents asked by the bride's father and relations; but Shechem offered to give all that should be asked, because of the love he bore to Dinah.

† The Hebrew for "purchase-money" is given in the text with מָהָר. Comp. 1 Sam. xviii. 25.

‡ "Presents" is given with מִתָּן in the text—a verbal noun, from נָתַן. Comp. Prov. xix. 6.

ments § of silver, and ornaments of gold, and wearing apparel, and gave them to Rebecca. He also gave precious things || to her brother and mother" (Gen. xxiv.

§ The text reads כסף וכלי יהב, a designation for female ornaments. Comp. Exod. iii. 22; Numb. xxi. 50.

|| In the text מגדנות, plur. fem. demon., from מנר "a precious gift," particularly from nature. Comp. Deut. xxxiii. 13; Cant. iv. 13, 16; vii. 14. This is Rashi's opinion, who explains מגדנות by "precious fruits from Canaan;" but Kimchi observes, that מנר is a collective term for every precious thing. Of the same opinion are Gesenius and Luther. This signification is also evident from 2 Chr. xxiii. 1.

The history of Rebecca's espousal does not relate any agreement made between Eliezer and her parents as to the purchase money and the presents. The reason is, because the parents of Rebecca and her relations recognised the visible hand of God in the matter, and so asked none, but accepted only of that which Eliezer freely gave them. Thus it is that Scripture says, "Then Laban and Bethuel answered . . . The thing proceedeth from the Lord; we cannot say unto thee bad or good. Behold, Rebecca is before thee, take her . . . and let her be thy master's son's wife, as the Lord hath spoken" (Gen. xxiv. 50, 51).

53). Yet if it happened that the suitor was not able to pay in value the price and presents asked by the kindred of the bride, he was obliged to make up the amount at which the bride was rated by his own servitude for a fixed period. It must be understood that this depended upon the will of the bride's kindred who possessed the power to dispose of her in marriage. Thus we read, "and Jacob loved Rachel, and he said, I will serve thee seven years for Rachel . . . And Jacob served for Rachel seven years" (Gen. xxix 18.—20).

The custom of purchasing a wife is still prevalent in the east, as it was in the time of the patriarchs. The suitor must still pay a large amount to the kindred of his future wife. Buckingham, in his "Arab tribes" (pp. 49, 143), tells us that the amount varies from five hundred to one thousand piastres, according to their connections and beauty. The price descends, however, he says, as low as one hundred, and even fifty among the labouring classes. But we shall have reason to refer to these customs in other chapters, and I will merely, for the illustration of this chapter, cite the following statement from Shaw's "Barbary" (vol. p. 431): Likewise as in the time of Abraham, is, in the marriage contract, express mention made of the several changes of raiment, the quantity of jewels, and the number of slaves that the bride is to be attended with . . . These likewise are her property ever afterwards.

(To be continued.)

LETTER FROM ELDER JOSEPH RICHARDS TO ELDER SAVAGE, LONDON.

INTRODUCTION OF THE GOSPEL TO CALCUTTA.—BAPTISMS, &C.

Brother Savage,

After a prosperous passage of five months, I am, by God's blessing, arrived in Calcutta. The Lord manifested his power to heal in three different cases on three different individuals; this stayed, in a measure, persecution which was before manifesting itself. The reception I met with in Calcutta was from the first, and is still, very kind. I have spoken and shook hands with different ministers of sects. Some would like to hear more about it, others positively say we are the

Agra, June 24th, 1851.

false prophets. I am so bound and tied by my engagement to the ship, that I have only the evenings to come on shore, yet God has indeed opened a door, for there have four submitted to go down into the water and be baptized; we have, therefore, by the blessing of God, obtained a footing in Asia. The four were baptized in a tank at Agra Farm; so we term this part of Asia the Wanderer's branch. There are doubts with many here with respect to the priesthood, while some say we are

the false prophets, many look for great signs and wonders to be wrought before they will believe. My prayers have been for you all always, and now it is our prayers for you and all God's saints. Do not forget that you now have brothers and a sister in India to pray for you, and hope you will ever pray for us. Brother Savage, I call on the church for the printed word, as we have very few books—15 Books of Mormon, 20 Hymn Books, 20 Voice of Warning, 10 Doctrines and Covenants, 10 Spencer's Letters, pamphlets many, and the *Millennial Stars*, from the first or at least the earliest possible period; in all, the amount at present not to exceed £6, and I will be responsible for one-half should there be any failure. This I say hoping you will do it as soon as possible, that many may be called out of darkness into the light. Brother Shepherd is up the country, but I am in hopes of seeing him soon, as I am told he is on his way down

for Calcutta. I cannot help but notice to you one brother White, who has been a great help in bringing forth the Gospel of our Lord and Saviour in these parts. All friends wishing to hear from me will accept of this communication, as I have no other way. I have been entreated by wicked counsellors to destroy the books and come out from "Mormonism," but my answer is, nay it is the Lord's work. Fear not little flock, the kingdom is ours. You will read this in the Church, brother, and if possible obtain its insertion in the "*Millennial Star*." More when we meet again, and may God strengthen the Church universally.

From a brother and servant of the Lord Jesus Christ.

JOSEPH RICHARDS.

P.S. When you send the books, please direct to J. P. Meek, who is a brother, at Agra Farm, near Calcutta.

MIRACULOUS CASE OF HEALING.

Dear President Richards,—I have been requested by a brother in the district where I am travelling, to give you a statement of facts, concerning his children, which have been afflicted with that foul disease, small pox, of the worst kind. The name of the brother is Thos. Banks, his residence Common Side, Kingswinford, Staffordshire. The circumstances of the case are simply as follows:—On the 24th of March last, his youngest daughter sickened, in three days the small pox broke out upon her body, but on the 30th she was completely covered, from the crown of her head to her feet; two other of his children had also the disease coming upon them. This being on Sunday, the father, who is a priest, in the church of Jesus Christ of Latter-day Saints, (in the week engaged in the coal mines), went to two small branches, in order to find an elder to administer to his children, walking some sixteen miles, but could not find an elder at liberty to accompany him, but the brethren at the two branches, viz., Wordsley and Blakeley, engaged to pray for him and family at 10 o'clock, p.m., the time he, (the father), was to adminis-

ter to them. He returned home, anointed his children with pure olive oil, according to the scriptures, laid his hands upon them, rebuked the disease, in the name of the Lord Jesus, and they were healed from that very hour. The child whose body was a mass of sores, at ten o'clock at night, on the following morning had not one discoverable; had slept soundly during the night, fits and all other symptoms of the disease had resigned their claim upon the children, and left the house, to the great joy of all dwelling therein, the father and mother desiring to ascribe all glory and praise unto God—thus testifying of the ruling power of his Spirit displayed upon the bodies of their children, which, if you consider worthy insertion in the columns of the *Millennial Star*, is at your service.

Witnessed by

THOS. & ELIZABETH BANKS.

Also by two persons not in the Church lodging in their house, viz.:

HENRY & JANE HEATH.

Yours truly,

JAMES HART.

A COMPARATIVE TABLE OF THE CENSUS OF THE POPULATION OF THE UNITED STATES OF AMERICA, FOR EVERY TEN YEARS DURING THE LAST HALF CENTURY.

(COMPILED FROM THE "NEW YORK TRIBUNE.")

STATE.	1850	1840	1830	1820	1810	1800
New York*	3090022	2428921	1918608	1372812	959949	586756
Pennsylvania*	2311681	1724033	1348233	1049458	810091	602365
Ohio*	1977031	1519467	937903	581434	230760	45365
Virginia	1421081	1239797	1211405	1065379	974622	880200
Tennessee	1023118	829210	681904	422813	261727	105602
Kentucky.....	1001496	779828	687917	564317	406511	220955
Massachusetts* ...	994271	737698	610408	523287	472040	423245
Indiana*	988734	685866	343031	147178	24520	4875
Georgia	877635	691392	516823	340987	252433	162101
North Carolina ...	868870	753419	737987	638829	555500	478103
Illinois*	858298	476183	157455	55211	12282	—
Alabama	771659	590756	309527	127901	20845	—
Missouri	684132	383702	140445	66586	20845	—
South Carolina ...	668469	594398	581185	502741	415115	345591
Mississippi	592853	375654	136621	75448	40352	8850
Maine*.....	583232	501793	399955	298335	228705	151719
Maryland	582506	470019	447040	407350	380546	341548
Louisiana	500762	352411	215739	153407	76556	—
New Jersey*	488671	373306	320823	277575	249555	211949
Michigan*	395703	212267	31639	8896	4762	—
Connecticut*	370604	309970	297665	275202	262042	251002
New Hampshire* ..	317831	284574	269328	244161	214360	183762
Vermont*	313466	291948	280652	235764	217713	154465
Wisconsin*	304226	30945	—	—	—	—
Arkansas.....	209641	97574	30388	14273	—	—
California*	200000	30000	—	—	—	—
Iowa*	192122	43112	—	—	—	—
Texas	187403	150000	—	—	—	—
Rhode Island* ...	147555	108830	97199	83059	77031	69122
Delaware.....	91528	78085	76748	72749	72647	64273
Florida.....	87387	54477	34730	—	—	—
TERRITORIES, &c.						
New Mexico*	61632	50000	—	—	—	—
Dist. Columbia* ...	51687	43712	39834	33039	240023	14093
Utah*	25000	—	—	—	—	—
Oregon*	20000	2000	—	—	—	—
Minnesota*	6192	1000	—	—	—	—
	23267498	17339970	12866920	9638131	7239814	5305925

The States, Territories, &c., marked thus * are *Free*: the remainder *Slave*.

DIGEST OF THE CENSUS FOR 1850.

Whites	Free coloured	Slaves	Total
19668736	419173	3179589	23267498

Grand total in 1850 . . . 23267498

Ditto 1840 . . . 17339970

Increase in ten years . . . 5927528

The Statement for 1850 is merely an approximate one, as the returns are still incomplete at the census bureau in Washington.

It will be seen by making an addition of the columns of figures, that the results disagree with the totals given; but as we presume the difference is caused by typographical errors in the columns, we have concluded to let the totals stand as we find them in the paper from which we quote.—Ed.

CENSUS OF GREAT BRITAIN AND IRELAND.

1851.

(COMPILED FROM THE "LIVERPOOL MERCURY.")

ENGLAND AND WALES.

COUNTY.	POPULATION.	COUNTY.	POPULATION.
ENGLAND.		Berkshire.....	199154
Lancashire	2063823	Cumberland	195487
Middlesex	1895710	Cambridgeshire	191856
Yorkshire	1788767	Dorsetshire	177597
Surrey	684805	Monmouthshire	177165
Staffordshire	630506	Hertfordshire	173963
Kent.....	619207	Oxfordshire.....	170286
Devonshire	572207	Buckinghamshire	143670
Warwickshire	479979	Bedfordshire	129789
Somersetshire	456237	Herefordshire.....	99112
Norfolk	433803	Huntingdonshire.....	60321
Cheshire	423438	Westmoreland.....	58380
Gloucestershire	419475	Rutlandshire	24272
Durham	411532		
Hampshire	402033	WALES.	
Lincolnshire	400266	Glamorganshire	240132
Cornwall	356662	Cardiganshire	97667
Essex	343916	Denbighshire	96820
Sussex	339429	Carnarvonshire	94668
Suffolk	335991	Carmarthenshire.....	94663
Northumberland	303535	Pembrokeshire	84456
Nottinghamshire	294438	Montgomeryshire	77129
Derbyshire	260707	Brecknockshire	59162
Worcestershire	258762	Merionethshire	51242
Shropshire	245019	Anglesea	43248
Wiltshire	241003	Flintshire.....	41053
Leicestershire	234938	Radnorshire	31416
Northamptonshire	213784		

SCOTLAND.

COUNTY.	POPULATION.	COUNTY.	POPULATION.
Lanarkshire	532114	Dumbartonshire	44923
Edinburghshire.....	258824	Kirkcudbright	43310
Aberdeenshire	214658	Wigtonshire	43253
Ayrshire	189286	Elginshire	38671
Forfarshire	174731	Caithnessshire	38542
Renfrewshire	159064	Haddingtonshire	36396
Fifeshire	153011	Berwickshire.....	36287
Perthshire	139216	Kincardineshire	34743
Invernesshire	96328	Linlithgowshire	30044
Argyllshire	88567	Sutherlandshire	25771
Stirlingshire	85726	Clackmannanshire	22985
Ross and Cromartyshire	82625	Buteshire	16576
Dumfriesshire	78057	Peeblesshire	10582
Orkney and Shetland	62313	Nairnshire	9966
Banffshire	53935	Selkirkshire	9797
Roxburghshire	51570	Kinrosshire	8913

IRELAND.

PROVINCES AND COUNTIES.	POPULATION.	PROVINCES AND COUNTIES.	POPULATION.
LEINSTER.		ULSTER.	
Dublin	402356	Antrim	358503
Wexford	180170	Down.....	317778
Kilkenny	160217	Donegal	254288
Meath	139706	Tyrone	251865
King's	112875	Armagh.....	196420
Queen's	109747	Londonderry.....	191744
Louth.....	107921	Cavan.....	174303
Westmeath	107510	Monaghan	143410
Wicklow	99287	Fermanagh	115978
Kildare	96627		
Longford	83198		
Carlow	68157		
MUNSTER.		CONNAUGHT.	
Cork	637637	Galway	322826
Tipperary	323829	Mayo	274716
Limerick	256887	Roscommon	173798
Kerry.....	238241	Sligo	128769
Clare	212720	Leitrim	111808
Waterford.....	162503		

ISLE OF MAN.

Total population in 1851.	Ditto in 1841.	Increase in ten years.
52116	47975	4141

SUMMARY OF THE POPULATION IN 1841 AND 1851.

	1841	1851	Increase.	Decrease.
England and Wales	15914148 ...	17922768	2008620...	—
Scotland	2620184 ...	2870784	250600...	—
Ireland	8175124 ...	6515794	— ...	1659330
Isle of Man.....	47975 ...	52116	4141...	—
	26757432	27361462	Total increase	604,031

NOTE.—This Statement may not be altogether correct, in the absence of the official Statement, which has not yet been issued from Somerset House, but it will be found an approximate one.—Ed.

FREAKS OF THE PEN.—Do not consider me as sneering at the ambition of man to outdo his fellows, to surpass all previous knowledge, to wrest nature from herself to fulfil his purposes—it is of the eternal law of progress. Man can no more stop, and be contented, than the worlds which are revolving in space, can rest and shine on. Each age makes a giant's stride onward. The past is strewn with theories toppled down, and with systems exploded. The monuments of philosophy, the labor of ages, are the marks now for the child's finger of scorn. The voyage of Columbus is now the work of a week. Work, did I say?—his toilsome and desolate path over the waters, is now the holiday ramble of all nations. Thought itself leaps a continent in a second, and by means of cipher, is communicated to minds thousand of miles distant, putting the speed of steam, the glory of an age just gone, to shame; accomplishing its purpose, even while the sonorous steam-whistle is but giving its note of departure. The press, in a night, performs the labor of a year, in multiplying printing thought, and a Commonwealth, a Nation is shaken in the time requisite, formerly, to ink the

rollers for Franklin's heavy edition. Who will say that man himself shall not yet be shot into the air like a rocket, and diverge at pleasure to any point of the compass, in defiance of the caprices of air currents? That if he can now snatch from the sun a likeness of himself in an instant of time, he shall not, one day, look the sun itself in the face with unblinking eyes, take his observations from the horn of some remote planet, and return to earth to record his discoveries. "Philosophy," you will say. But how much is philosophy herself learning daily? How much of her previous knowledge is shown daily to have been worthless? The chemist, the geologist, the astronomer, torture nature continually for her secrets, but the provident mother is chary. It is but by a step at a time that her children are allowed to enter into her mysteries, lest the full blaze of her awful truths should suddenly strike them blind.—*Graham's Magazine*.

THE BLESSINGS OF THE GATHERING.

I long to breathe the mountain air Of Zion's peaceful home, Where free from sorrow, strife, and care, The Saints of God may roam.	Till every mountain, hill, and dell, Shall vibrate back the sound.
Where hearts may glow with feelings warm, Nor fear suspicion's blight, To chill each thought with worldly form, And shade affection's light.	Where unity and peace shall blend In prayer and songs of praise; And where one object, aim, and end Shall strengthen all our ways.
Where <i>want</i> and misery's pitious strain Shall ne'er an echo find; And where <i>oppression's</i> icy chain Shall cease to crush the mind.	Oh! God of Israel, look down, And bless thy faithful band, Who fain would win a glorious crown, And in thy presence stand.
Where Truth shall reign with Godlike pow'r, And shed its heavenly ray, To brighten up each passing hour, And sanctify each day.	In mercy light each honest mind, That strives to do thy will; And grant that all who seek may find A home on Zion's hill.
Where voice with voice shall sweetly tell The joys in Zion found,	Then, hail! thou land of freedom's birth, Beyond the boundless sea! Of all the gems that grace this earth, Give <i>me</i> sweet Liberty!
Birmingham.	MARIE LOUISE JOHNSTONE.

The Book of Mormon is out of print, except a few copies in Morocco.
ADDRESS.—James McNaughton, 4, Scott's Close, Brown Street, Dundee.

LIST OF MONIES RECEIVED FROM THE 21st OF AUGUST, TO THE 2ND OF SEPT., 1851.

W. G. Mills	£10 0 0	Brought forward	£10 0 0
Thomas Chamberlain	2 0 0	George P. Waugh	2 0 0
John Price	2 0 0	Henry Smith	10 0 0
James Linforth	1 0 0	George Frazer	1 0 0
David James	5 0 0	Henry Naish	10 0 0
William Cartwright	4 0 0	John Parkinson	4 10 0
Thomas Kirkwood	11 0 0	William Cook	20 0 0
John Taylor	5 0 0		
Carried forward	£40 0 0		£87 10 0

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 19.—Vol. XIII.

OCTOBER 1, 1851.

Price One Penny.

TO PARENTS.

There is no parent possessing even good moral feelings, who does not desire to see his children become good, great, and useful in society; and admitting the position that the better children are trained or brought up, the more interesting they are, and the more useful they are prepared to be in their sphere of action through life, the parent has liberal ground to hope for the consummation of an object so desirable. The minds of children are susceptible of cultivation, not only for the growth, but also for change, or improvement of the will or disposition, if needful; and every mother and father of children, and especially the "Saints" may be able to judge by the common results of the works of mankind, and to understand by divine revelation and experience, what general habits or ideas should be found, or instilled into the minds of their children, that they may be inclined to lead an honorable and a useful life; and few, if any, who have the care of children, can, with all the vocabulary of information before them that history, divine revelation, and experience have spread over the world, be ignorant of the responsibility that rests upon them to train up their children in the way they should go. Children are not accountable for the deeds of their parents; but if through neglect, or example, they are encouraged in vice, they will grow up, perhaps, to pierce the heart of the heedless father and care-worn mother, with shame; and bring their grey hairs down with sorrow to the grave; for the child becomes, perhaps a vagabond, to regale

himself upon the sneers and universal disgust of a virtuous community, until he finds a pauper's end; or a criminal, to atone under the penalty of his country's laws for the work of his guilty hands: or a tyrant in power, to make the people mourn under the dread sway of his sceptre, in the cruel exercise of the poisonous principles that were fostered in his heart while dandling upon his mother's lap, or sporting in wanton strife under a father's heedless eye.

Thousands are brought to these varying and disgraceful points of character with all their attendant train of evils, where the very essence and power thereof is first planted, or suffered to grow in the mind of the offspring through the neglect or example of the parent, until the current becomes of such force and magnitude as to defy the power of human skill to prevent its desolating march.

But, is there no remedy for these things? If, then, we hope or look for a remedy, where shall we go? Surely to the parent; to the tribunal where all the inflictions of the human mind can be corrected while it is in the milk of formation, and weighed while in the mould of habit; for

"Just as the twig is bent, the tree's inclined,"

So early habits lead the human mind.

Could parents only appreciate the ceaseless round of good that would result from the proper cultivation of the human mind while in the infant or juvenile state, the grand bane of virtue and happiness, the

web of fashion and indifference, is probably *not* so perfectly interwoven with all sense of the duty and privileges of our race, as to cause them to forego the use of any lawful means for the consequent prevention of an almost incalculable amount of shame and needless suffering. But even while in consideration of so desirable an object as the universal honor and happiness of mankind, the necessity of the proper cultivation of the youthful mind is admitted. It would be impossible to organize a complete system to apply successfully, as the rule of action in all particular cases in the government of children; for as children differ in temper or turn of mind, so must the rule or particular mode of government differ also. Nevertheless, there are some general rules that will apply in all cases; and such was the apostle Paul's manner of instruction to parents; hence he says: "Fathers, provoke not your children to anger, lest they be discouraged." This rule will apply in the government of all children, and accordingly, no child should be punished for a crime, until he is first made sensible that he has done wrong, otherwise he will be angry, believing he had been punished without a just cause, and if such a course should be persisted in, the child would soon become discouraged, or weary of trying to please or obey, and even resort to deceit and treachery, to revenge or shun his parent's power.

In order to avoid this and other difficulties, the parent should never suffer himself on any occasion, however trifling or however important, to deceive or to lie to his children. This rule, although it is almost universally violated, can easily and reasonably be pursued, for there is no occasion wherein falsehood or deception is needful to make any requisition or permission profitable for children; and it will be found much easier to amuse and please them without the use of any false means whatever; in fact, this is the only way by which children can be made *always* to delight in your voice and presence, or in your precept and example; and there is no danger of the discouragement or anger of your children, under your corrections or requirements, if they find that they always meet with truth in your words, and justice in your conduct towards them, but on the contrary will consider themselves guilty in the violation of your orders, and worthy to be punished accordingly. This is a

just principle, and children are not so ignorant of the nature of right and wrong, as to confide in those who trifle with them, or lean upon the arm that deceives them, but will struggle to the extent of their knowledge and power to be free from such influences.

The parent who contemplates the honour and happiness of his children, and hopes to seal through them a reflection of glory back upon his own name, will first, not only learn the most judicious rules to apply by way of precept in his purpose, but also study to know himself virtuous and upright, as far as human liability will permit, and the nature of the case requires; for a man must be able to govern himself, before he can rule well even his own house. But notwithstanding the excellency of example in the government of children, it could not be duly appreciated by them without corresponding precept or commandment, but may be rendered doubly effectual with children, if it is connected with some circumstance to make it interesting to them; for instance a gift, to confirm the sincerity of your anxiety in their welfare, or a promise of gratification in some favorite and innocent amusement. But this course would not serve to establish the confidence necessary for success in the line of parental duty; if the example did not follow in the fulfilment of the promise made, or a want of constancy and virtue should betray a lack of interest in their welfare—no matter how just the requirement, and necessary for the cultivation of pure principles; for the child finding himself again and again disappointed, will listen with reluctance, or turn with disgust from the voice of command, and nothing encouraged in his faithfulness, will comply from necessity and fear, if at all, and not from the sense of duty, pleasure, or respect.

With feelings thus alienated, there is not therefore, at least so great a probability of the children reflecting honor back upon the head of the parent; for, if even after the child comes to the years of maturity, and finds that in consequence of bad example he has imbibed a wrong turn of character, he should at last conscientiously or advisedly embrace the principles and practice of virtue; and independent of parental influence become great, and useful; he could not with propriety, arise and ascribe to the parent the blessing of his accidental transition from the gloomy

cells of shame and contempt, to the temple of honor and fame.

There is therefore a double inducement for the parent to exercise the necessary means for the faithful government of his children—the most sacred trust that heaven has placed in his hands—which is not only the rich harvest of virtue and bliss that shall crown their heads, but also the perpetuation of a good name among a posterity of good and great men to the latest generation. See to it then, ye fathers, and ye Mothers in Israel; ye saints of the Most High. Arise in the dignity and authority of your place and calling, and watch over your sons and your daughters with a faithful and a jealous eye; and while the attributes of truth and love hold dominion in your hearts; swaying their sceptres with cleansing influence in all your borders. Gather up their wandering affections, if any such there are, and by patient perseverance both in precept and example, seal them to yourselves with more than angelic fondness and purity, and prove that the fear of God is verily before your eyes; for who, that lives in the light and blaze of gospel truth and liberty as it is poured down upon the saints in these days, and traineth not his children in the path of virtue, can say: ‘The fear of the Lord is with me!’ Let not then, those who have named the name of the Lord, submit to furnish ground for even the counsels of the just made perfect, to find one single trace of treachery or deception in the motives connected with the performance of a duty of so great an importance as the government of children; that the hope of the blest may shine forth in your lives, and your works continue.

Having now spoken in general terms of the importance of this subject, it may not be amiss to give some reflections that are more directly in relation to practice—not aiming however, to any thing more, than if possible to encourage the more faithful performance of a duty so much neglected among men.

Children are generally strict observers of the words and actions of mankind, even before they are able to understand their meaning, and not unfrequently attempt, innocently to imitate what they see done, or hear said, no matter how poisonous in its character, or loathing in its influences over their minds. This relates more particularly to the earliest period of life,

when children are more directly under the care of the mother, and which is the very time when the most permanent formation of character takes place. So, at least, the Phrenologist would say. But it is not here the intention to follow that channel, neither is it necessary;—for the position is abundantly supported by each day’s experience, that the ruling features in the character of man, are formed by the age of about twelve years. This gives the mother almost an entire sway over the destinies of our race. What then, that is virtuous, and amiable, and refining should not the mother possess to be duly qualified for so important a trust?—Nor is the father in any wise exempt; for, as he is the head to direct, and the chief to command, and the prince to reign in the lovely empire of his family; and naturally possessing a deeper research of mind, a more profound judgment, and a more skilful understanding; let him apply his wisdom to control, and according to the principles of virtue, every influence that shall pass in all the realm of his own house. This brings to view a faint glimmer of the beauties of a well regulated family authority, or order by which each one may know their rightful power, and the channel of their duty, whether of instruction, or of counsel, or of obedience. But to return.

Finding that the mother holds so important a stand in the government of children, there is no source of information, whether it is by counsel, or by instruction, or by obedience, that she in wisdom could neglect, so long as she is able thereby to attain to one single spark of the fire of virtuous influence to administer in the court of her little family.

One grand principle in the government of children is, for the parent to have equally as much or more interest for the welfare and happiness of his children, than they themselves have. Another is, to convince them by an example of virtue, and the display of superior wisdom, that he is competent to stand as their counsellor, and worthy to rule in their conduct; and a third is, to administer justice and judgment with an even temper and an equal hand in all cases under his parental jurisdiction and power. These are three important principles in the administration of all governments where the good of mankind is contemplated, but more particularly in that of families—and by the

exercise of which, children may begin to be influenced to willing obedience, due respect, and living pleasure, in parental authority, even before they are able to lisp their own mother tongue; and thus the more safely led on, in the practice of virtue and to tread the pathway for usefulness in riper years.

The minds of children are more flexible and attractive, while in infancy, and may then be more easily and successfully influenced to the love and practice of correct principles; and no time need be lost for want of age, for all their infant sports and amusements may be made so many instruments of instruction to their tender minds; and their toils and disappointments, and their numerous changes and mischievous experiments to which they often resort, are no less than so many *opportunities* to begin to plant in their minds the deeds of true nobility and greatness; for it is by the convincing power of experience, in connexion with appropriate instructions in every passing incident that comes under their notice in these early hours, that their character and notion of things begins to be contracted. The parent, therefore, whose mind is well fortified against the powers of fashion and indifference, by a true sense of his obligation, and a proper understanding of his duty, will in nowise let the golden moment of infancy pass from the head of his offspring without sealing to their minds every possible token of the faithful discharge of the same.

Parents should therefore not only possess an interest for their children, but let it be *manifest* sufficiently to secure their confidence that no good thing will be withholden that is possible for them to have. The performance of this part of parental duty calls for a liberal exercise of the attributes of love and kindness which awaken a spirit of affection and forbearance in the mind, and overlooks the errors and faults of children, and also gives patience and pleasure to listen to their numberless little inquiries, and to serve their innocent demands. The faults of children, however, should not always be overlooked, neither should they be put to the whip for encouraging a reckless and petulant disposition, and punished when they cannot otherwise be rendered faithful and obedient. When children are punished, it should always be attended with a perfect subjection of the will: and when forgiven, with counsel and reproof; and no fault should be forgiven

that the child will not confess, nor punishment inflicted without a sense of guilt; and thus children will be always penitent when punished, and grateful when forgiven, while the tie of parental love and kindness will serve, not as abusing it, to kindle the flame of vanity and dissipation, but as a mighty engine to bind their affections more closely to the arm of correction and the sound of reproof.

Hence appears the necessity of the principle of virtue for example, and of wisdom to direct, without which parental kindness and love could not secure the end intended, for no counsel would be given, however productive of good, and no pleasure refused, however productive of evil. But when the lenient feelings of the heart are directed by the exercise of wisdom, and polished by the practise of virtue, this danger subsides, and true merit and excellence is seen springing up on every hand. Where then is wisdom, and where the virtuous life? Open the doors and come in ye pearls of purest lustre, and shake terribly the powers that bind the understanding of the sons and daughters of Adam's line; and break the fetters from their feet. Arise, ye children of the blest; ye parents, awake; behold, the Lord hath crowned you with blessings, and treasures fill your borders; for lo, children are an heritage of the Lord, and blessed is the man whose quiver is full of them. Awake, then; rise up and shake off the trembling power of the fashions, and the binding chains of indifference, and listen to the voice of wisdom; for she crieth in the gates, and her voice is unto the children of men. Hear, for she speaketh excellent things, and the words of her mouth are truth and righteousness, and there is nothing froward or perverse in them. She dwelleth with prudence, and virtue is her companion, and length of days are in her hand. Wisdom hath builded her house, and her habitation is in the midst of the treasures of knowledge. Blessed are they that walk in her ways, watching daily at her gates for instruction, and refuse it not. Lay hold upon her munition, ye fathers, and resort to her stronghold, ye mothers, that your children may see it, and fly to your arms for safety, and seek your power for protection; that justice and judgment may bring forth—that your labours may be crowned with success. For notwithstanding that in love and kindness is possessed the spirit of indul-

gence and forgiveness, and virtue and wisdom is able to direct and reprove, yet without judgment and justice all the reproofs and counsels, and the forgivenesses and indulgences that may be given to children, would fall fruitless to the ground, so far as their willing obedience and faithfulness, and their happiness and welfare, is contemplated; for the reproofs of the virtuous, and the counsels of the wise, would be trampled down with impunity; and the excess of indulgences and pardons, that mercy and affection would lavish out, could find a consummation of their work only in dissipation and ruin. But, by the additional and united exercise of justice and judgment, all the evils consequent from the want of power would meet with a deserved end; and the judicious allotment of a proper degree of love and kind-

ness, and the counsels and reproofs that virtue and wisdom dictate, be aided by the just and legal enforcement of every requirement, until by patient endurance in the faithful exercise of every principle in the line of parental duty, the father may gain the unspeakable reward of living to see his sons rise up and fill their different places of honour and usefulness in society; and the mother to behold her daughters shining like the polished stones of a palace, fitted and adorned with virtue and intelligence, to shed forth the cheering rays of civil and religious prosperity and happiness over the face of the whole earth; and the name, and the glory, and the honour thereof shall roll onward for ages, and ages, and ages to come.—*Times and Seasons*.

LEGITIMATE AUTHORITY.

BY ELDER JOHN HYDE.

Legitimate authority to teach and administer the principles of truth, will be felt and regarded, when closely and carefully considered, as one of the greatest blessings that could be conferred on humanity. To point out a few of the reasons that make the truth of this proposition manifest, is the object of the following essay.

Looking upon men, they are found to possess affections, that they may love and hate; faculties, that they may ponder and cogitate; bodies, by the medium of which these affections and faculties may attain developement by action; and by action, if divinely directed, realize perfection and happiness.

Some men of enlightened minds, but without legitimate authority, have endeavoured to ascertain principles, by which they have thought, if men would be regulated, happiness might be attained. Other men, of minds equally enlightened and cultivated, have disputed the correctness of such principles, and denied their efficiency to produce the desired result. Other men, of genius equally acute, and with minds equally enlightened, have not only disputed the correctness of such principles,

but have utterly denied the right or authority of any man, or number of men, to set up their principles or opinions as a standard by whose decisions to require, or by whose penalties to enforce obedience. The absence of legitimate authority to teach and administer the principles of truth has, therefore, been most painfully felt and irrefragably proved.

Men without "legitimate authority" have originated and multiplied rules, plans, and systems by which, if possible, to secure human happiness. Thus, in heathen countries we see men and women performing ceremonies the most abject and degrading, and observing rites the most cruel and inhuman. In Roman Catholic countries we find them believing doctrines the most unreasonable and atrocious, and perpetrating persecutions the most ruthless and barbarous. In Protestant countries we find them engaged in strifes, splits, and divisions the most childish and ridiculous, terminating oftentimes in alienations, hatreds, and persecutions.

Such ceremonies, rites, doctrines, strifes and persecutions we find taught, defended, and enforced by men of genius the most acute, intellect the most comprehensive,

and eloquence the most captivating. Such are the means by which men without legitimate authority have endeavoured to secure human happiness; and with what success, let the history of the oppressed bodies and enslaved minds of men declare! — a history whose horrors, blood, and groans creation utters and re-echoes in tones of terrible woe! — a history whose detail is a bitter and burning demonstration of the curse that an authority that is *not* legitimate must ever inflict!

Questions as to authority now deeply agitate the minds of men, and stir their souls to the centre, awakening new powers of thought, suggesting dark principles of action, combining new elements of change, and arousing fierce spirits of revolution; the result of whose disastrous operations will ere long baptize earth's bosom with the blood of her slaughtered sons!

Men without legitimate authority and divine direction form a thousand different opinions as to what principles are true and right; and in carrying out and acting upon their various and conflicting notions, form a thousand coteries and sects; and in all this are truly sincere. So far from being satisfied with either their opinions or systems, they are perpetually engaged in correcting and changing their opinions, and remodelling and reforming their systems. The most perfect bewilderment and Babylon is the sad and sorrowful result. Sincere men, collapsed with confusion so relentless, invent and put into operation various plans and "evangelical alliances," by which, if possible, to harmonize those jarring elements, and confusion worse confounded is the sickening issue!

Sincere men, it may be, have been oftentimes charmed by the spell that the eloquence of theologians and preachers has thrown around their feelings; but returning reflection brings with it the returning consciousness of the panic that the iron of *uncertainty* has lodged in their souls. They may be told of gifted preachers, of profound commentaries and beautiful churches, but in the anguish of their spirits, thirsting after truth, they sigh for the blessings that can only flow from the lips of men having '*legitimate authority*' to teach in certainty what the children of men must do "to be saved."

Action, as before proved, can alone give developement and perfection to the affections and faculties,—can alone secure hap-

piness. But while men are uncertain as to the truthfulness of their principles, they can never be hearty and decided in action; — while men are compelled to spend their time in endeavours to ascertain what principles are true, the time for action is being wasted; and the inevitable result, human experience being the judge, is uneasiness and unhappiness. Groaning humanity, whether knowing it or not, utters its sigh and its prayer for the restoration and establishment of a "legitimate authority" to teach and administer principles of truth, that men's lives might be lives of action, and consequently lives of happiness.

How shall such authority be restored? who are the men to wield its power—expound its principles—administer its ordinances—and enforce its penalties? God is alone the fountain of power and the source of authority; with Him it therefore remains to make choice of the men, whom it may please Him to invest with this authority. To Him it belongs to enjoin, through such men, what shall be practised, and prohibit what shall be avoided, to decide what shall be the objects men's affections shall love, and what shall be the subjects by which their faculties shall be engaged and absorbed, this "legitimate authority" God in times past conferred upon men approved by Himself; either by direct revelation, or by the ministration of angels—these men were known by the name of Patriarchs, Prophets, Apostles, Pastors, and Teachers—men whose knowledge being certain, their lives were lives of god-like, noble, and ceaseless action: consequently, they realized great perfection and happiness—these men had to discharge high duties, and without high endowments they could not have done so. By such Apostles, Prophets, Pastors, and Teachers alone, could "Saints be perfected, the work of the ministry done, and the body of Christ edified and baptized by one Spirit into one body;" take away from these "Apostles, Prophets, Pastors, and Teachers, their "Legitimate Authority" to teach and administer the principles of truth and the work of perfecting the Saints, &c., they could not have done. It is admitted that such "legitimate authority" is not now among men; without it the Apostles, &c., could not have done their work; therefore, without the same qualification now, the same work cannot be done: take from the Apostles, &c., their "legitimate au-

thority," and you reduce them to the imbecile level of ancient rabbies, whether pharisee, sadducee, or essenee, or to the still lower level of modern doctors of a thousand discordant notions, and hardly pronounceable names.

Jewish apostacy was demonstrated in the days of our Lord by its numerous sects; all admit this, if sectarianism gave the brand of apostacy to the Jews. Much more so in relation to modern christianity! Sectarian christianity thy name, thy nature is *Babylon*, and the curse of confusion is upon thee. To withdraw from the church of apostles, prophets, &c. was to withdraw from "legitimate authority," to "draw back to perdition." Sectarians are continually withdrawing from the "authority" of each of their sects without apprehension or fear. How clearly this fact manifests the great destruction and difference existing between the Church of Christ and modern sects. If a sovereign was as unlike a sterling coin as modern sectarianism is unlike the Church of Christ, no man of common sense would be imposed upon by a counterfeit so glaring.

As, therefore, the absence of "legitimate authority" to teach and administer gospel laws and ordinances, has filled the earth with divisions and confusion, so the restoration of "legitimate authority" can alone restore the Church of Christ, and exhibit to the world that "Oneness" for which our Lord prayed; then, and not till then, will it learn and admit "that the Father sent the Son."

Sincere men look with distress upon the multiplying sects and divisions around, and feeling the absence of the kingdom and Church of Jesus, pray "thy kingdom come," a kingdom in which there are no Michaelites, Raphaelites, Gabrielites, Peterites, or Paulites. Will God ever answer their prayer, and restore apostles,

prophets, pastors, and teachers, invested with "legitimate authority" to teach and administer the gospel—the everlasting gospel? Yes, oh, yes! He will answer the anguishing prayer, and in the last days, according to the prediction of prophets and seers, raise up a kingdom never to be removed; that will break in pieces all other systems; become from a little despised stone a mountain, and fill the whole earth. What if that "little stone" and kingdom "be the Church of Latter-day Saints!" How very like the Church of Christ she is in principles, officers, ordinances, and blessings! and how altogether unlike the churches of sectarianism! the uncharitable "little stone," threatening "to break in pieces all other systems!" and no marvel for systems divided against each other must soon devour and demolish each other and come to nought—such are the words of Him who "spake as man never spake."

One fact is very striking, that whenever God invested men with "legitimate authority," such men were ever regarded as "troublers in Israel," fools, traitors, and impostors, they were harrassed, hunted, stoned, crucified and burned;—men "of whom the world was not worthy!" Blood of ancient apostles and prophets—of *Joseph Smith*, *Hyrum Smith*, and many others say are not these things so!

Be it known to all men that Latter-day Saints, being taught principles of truth by legitimate authority, their lives are lives of action—action that results in happiness, and thus know for themselves the principles to be true and efficient; illustrating and proving the verity of our Lord's words, "if any man will *do my will* he shall know of the doctrine whether it be of God:" To God, even the Father, be all honour and glory, through Jesus Christ, Amen.

Truth is a strong citadel. However often besieged it remains invulnerably secure. The arrows of falsehood may often assail it; but unharmed and unshaken, it stands out in serene majesty, immutable as its author, imperishable as eternity.

HEALTH UNDERVALUED.—Such is the power of health, that without its co-operation, every other comfort is torpid and lifeless as the power of vegetation without the sun. And yet this bliss is commonly thrown away in thoughtless negligence, or in foolish experiments on our own strength; we let it perish without remembering its value, or waste it to show how much we have to spare; it is sometimes given up to the management of levity and chance, and sometimes sold for the applause of jollity and debauchery.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1851.

PERPETUAL Emigration Fund treasurers are requested to send in their receipts, which they have received from us for funds remitted to this office, as we wish to supply them with printed forms instead.

THE presiding Elders, who were present at the Special General Conference on the third day of June last, in London, and who subscribed at that time for a certain purpose, are now respectfully informed that we are prepared to receive and appropriate the said funds for the purpose contemplated. Brethren: please send them in!

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(*From the Jewish Chronicle.*)

(*Continued from page 283.*)

The damsel having been asked in marriage, and her parents having consented to the proposal—the agreement having been made, and the price and presents fixed, in the manner we have described in the preceding chapter—the named dowry and presents, also, having been paid by the bridegroom into the hands of those who disposed of the damsel in marriage—the parties became betrothed to each other, and from that time the damsel was considered the espoused *wife* of her future husband. Thus we read in sacred history, when the patriarch Jacob had completed his seven years' servitude for Rachel, which servitude was instead of the purchase-money due to her parents from him (comp. ch. v.), "And Jacob said unto Laban, Give me *my wife*, for my time is completed" (Gen. xxix. 21). The same we read in Grant's "Nestorians" (pp. 197, 198): "The dowry having been settled, the parties are betrothed, when the damsel becomes the espoused wife of her future husband. . . . The espousal is regarded as a solemn rite; and although there is not so much as an interchange of conversation between the bride and bridegroom, they are nevertheless considered and spoken of as husband and wife."

An interval, however, was allowed between the betrothment and the marriage, in which time the bride's relations prepared household furniture for her, and sent it to her future home. That interval lasted generally ten days; in some cases, however, a less or longer time, according to the agreement made between the respective parties. Thus we read, when Eliezer, Abraham's servant, had received the consent of Laban and Bethuel for Rebecca to become his master's son's wife, and when he begged to be allowed to depart with her, "And her brother and mother said, Let the damsel abide with us for some time, or for *ten days*."* (Gen.

* The text reads ימים או עשור. Rashi translates it "a year, or ten days;" Onkelos translates it the same. The Septuagint translates it, ἡμερὰς ὥ σέι δέκα (ten days or so). The Samaritan reads ימים או חרש (some time, or a month.) I have followed the translation of the Septuagint, as it seems to me to be the most correct. For ימים, when absolute, indicates a time without limits (comp. Gen. xl. 4;

xxiv. 55). The following from Lane's "Modern Egypt" (vol. i. ch. 4), will farther illustrate this custom. He says, "The giving of a dowry is indispensable; and after the amount of this payment is settled, the marriage contract is made at the house of the bride between the bridegroom and some relation appointed by the former. The contract is very simple. The two parties sit upon the ground, face to face, with one knee upon the ground, and grasp each other's hand, raising the thumbs and pressing them against each other. The bride's deputy says, 'I betroth to thee such an one, for the dowry of such an amount.' The bridegroom replies, 'I accept from thee her betrothal to myself to afford her my protection, and ye who are present bear witness of this.' In general the bridegroom waits for his bride eight or ten days. Meanwhile . . . the bride's family occupy themselves in preparing for her a stock of household furniture, which is sent on a train of camels to her future home."

In some cases the interval lasted as much as years: "There is often an interval of years between the espousal and the

Numb. ix. 22; 1 Sam. xxix. 3, &c. ימים (Lev. xxv. 29), which Rashi cites, refers to שנת (year), in the same verse, and interprets the meaning of שנת, that it is to be a year from day to day, in contradistinction to the counting of other years mentioned in the Bible; as ערלה, the year of which was counted from the beginning of a new year to the completion of the same. Thus, a tree planted thirty days before the end of a year, was counted one year already at the completion of the same year השוב שנה שלשים יום בשנה; and thus the three years ערלה ceased after the expiration of two years and thirty days. But ימים by itself never signifies a year. Also, עשור is nowhere found to signify months; yet we find it signify days, when in connection with חרש "month" (Exod. xii. 3; Lev. xvi. 29). Besides the custom of the East, which I cite, is a sufficient reason for rendering עשר "ten days."

marriage." (Grant's "Nestorians," p. 177).

The interval between the espousal and the nuptials having elapsed, the marriage took place.

Marriages took place at night. They were conducted as follows:—When the time fixed for the marriage arrived, the father of the bride prepared a great entertainment, and invited all his fellow citizens to be present at the nuptials of his daughter. He then led her, veiled (comp. ch. iv.), in procession to the tent of the bridegroom. This done, the bridegroom went in unto her in procession. Thus we read, when the patriarch Jacob was married, "And Laban gathered together all the men of the place, and made a feast. And it came to pass, *at night*, he took his daughter Leah, and he brought her unto him, and he [Jacob] came to her." The bringing of Leah and the coming of Jacob mentioned here, no doubt refers to the custom of the bride's and bridegroom's processions.

The following statements of the Eastern customs will still more illustrate the subject: "It is customary in the East for marriages to take place at night" (Voice from Lebanon, p. 278). "On the wedding-day, the bride goes in procession to the house of the bridegroom. The procession is headed by a party of musicians . . . Arrived at the house, they sit down to a feast; and towards night the bridegroom's procession takes place, when he goes in state to the mosque . . . After his return, he sees the face of his bride for the first time, upon giving her a present of money" (Lane's "Modern Egypt" vol. i. ch. 6.). "We heard the sound of music and mirth, and, running to the window observed the glare of torches in the street. We were told it was the voice of the bridegroom and the bride. Some of us instantly set out to witness the spectacle of an Eastern marriage. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends all in their showy Eastern garb. Persons bearing torches went first . . . Two of the torch bearers stood close to the bridegroom, so that we had a view of his person. Some were playing an instrument not unlike our bagpipes, others were beating drums, and from time to time muskets were fired in honor of the occasion . . .

At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed, by the light of the torches, a company of veiled bridesmaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, 'Halil! Halil! Halil!' and music, both vocal and instrumental, commenced within. Thus the bridegroom entered in and the door was shut. We were left standing in the street without, in the outer darkness" (Narrative of a Mission of Inquiry to the Jews, pp. 56, 57).

When the bridegroom lived at a distant place from the bride, and the matter was entrusted to a faithful servant—as was the case respecting Eliezer, Abraham's servant, who was entrusted to espouse Rebecca for Isaac (comp. ch. iii.)—the feast was dispensed with (comp. Gen. xxiv.), and, instead of the bride's procession, a parting procession took place. Of such a parting procession mention is made in the Bible, when Jacob secretly departed from Laban, and Laban pursued and overtook him. Laban then asked Jacob, "Wherefore didst thou flee away secretly . . . and didst not tell me that I might have sent thee away with mirth and with songs, with taboret and with harp" Gen. xxxi. 27). Laban no doubt referred to a custom prevailing at that time. The bridegroom's procession, however, and possibly also a feast, took place at the bridegroom's residence. When the bride arrived her intended husband went out to meet her, and lead her to the tent appointed for her. This passed, the bridegroom's procession took place when she became the married wife of her husband. Thus we read, when Rebecca arrived at her destination, "And she said to the servant, what man is this that walketh in the field to meet us? And the servant said, it is my master. . . . And Isaac brought her into his mother Sarah's tent, and he took Rebecca, and she became his wife, (Gen. xxiv. 65—67). The latter part of this verse, "and he took her and she became his wife" no doubt refers to the ceremony of the procession which then took place, and by which she became his married wife.

It was also customary for the relations of the bride to bestow a blessing upon her at the

time she went in procession to the bridegroom's house; or in the other case, when she was espoused by a messenger, at the time she departed. Of this blessing, and the form of it, mention is expressly made when Rebecca departed from her father's house: "And they blessed Rebecca, and said unto her, Thou art our sister; be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those which hate thee" (Gen. xxiv. 60).

At the time of the marriage, or at the departure of the damsel, when she was betrothed by a messenger, the father gave her a donation of her wet nurse or her hand-maid. Thus we read, at the departure of Rebecca, "And they sent away their sister Rebecca and her wet nurse" (Gen. xxiv. 59). Again, when the patriarch Jacob was married to Leah and Rachel, "And he [Laban] gave Zilpah, his female slave [handmaid] to his daughter Leah." "And he gave to his daughter Rachel, Bilhah, his female slave" (Gen. xxix. 24. 29.)

The following will illustrate the difference between the handmaid and the wet-nurse mentioned above: "The rich hire a wet nurse for their children. If a boy, the father appoints a steady man, from the age of two years, to be his *laleh* (attendant); but if it be a daughter, she has a woman, called *gees safeed* (white head), attached to her for the same purpose as the *laleh*," (Morier's "Second Journey through Persia"). The *gees safeed* was the שפחה (handmaid) mentioned in the Bible.

The marriage over, the damsel having become the wedded wife of her husband, the rights which her father possessed and exercised over her ceased, and henceforth she was under the sole protection, guidance, and charge of her husband. But he, again, was her superior in accordance with the Divine command, "And he [the man] shall govern thee [the woman]" (comp. ch. ii.)

It behoves us, however, here to remark, that the superiority which the man possessed over the woman, amongst the ancestors of the Jewish nation, was by no means equal to that superiority which the other Eastern tribes exercised, and still exercise, over their wedded wives. Amongst the other Eastern tribes the wife has been, and is still, regarded by her husband as no more than a slave. Labours devolve

on her which, in civilized Europe, men only perform; and she must, besides preparing the meals, toil hard all the day, whilst her husband lies stretched out on the ground, or in his apartment, comfortably enjoying his indolence (comp. Burckhardt's "Notes on the Bedouins," vol. i. pp. 350, 351). But no such lot befell the female of the Jewish patriarchs. She had to perform no hard labour whilst in her father's house, and when she married, her station was a still more elevated one. She was regarded by her husband as his mate, his wife; and as such, she even exercised some authority in the house, though an inferior one to that of her husband. Thus we read, when Sarah had borne Isaac to Abraham, and when Ishmael, the son of Hagar, her handmaid, did one day scorn Isaac, she (Sarah) said to Abraham, with the authority of a wife, "Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac" (Gen. xxi. 10). The Jewish patriarchs also courted the advice of their wives; thus we read, when Jacob had resolved to depart from Laban, and to return unto his fatherland, "And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not towards me as before; but the God of my father hath been with me . . . And he said . . . I am the God of Beth-el . . . now arise, get thee out from this land, and return to the land of thy kindred. And Rachel and Leah answered . . . Whatever God hath said unto thee, do" (Gen. xxxi. 4—16). Also, the charges the Jewish patriarchs gave to their wives were given in a mild and affectionate manner. Thus we read, when Abraham departed from Caanan to go to Egypt, "And it came to pass, when he [Abraham] was come near to enter into Egypt, that he said unto Sarai his wife, Behold, now I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive. Say, *I pray thee*,* thou

* The text reads **כִּנְיָהּ** and **כִּנְיָהּ** signifies supplication or entreaty, **בְּקֶשֶׁת** **אֵין כִּנְיָהּ לָשׁוֹן** (comp. Gen. xliv. 18.; Judg. xii. 6; Ps. cxxiv. 1).

art my sister, that it may be well with me for thy sake" (Gen. xii. 11—13).

The wives of the Jewish patriarchs had, however, in common with the custom of the wives of other Eastern tribes, separate tents appropriated for their habitations, and they were secluded from their husbands, and particularly from the sight of a stranger. Thus we read, in sacred Scripture, of Leah's tent and of Rachel's tent (Gen. xxxi. 33). Also, when the three angels of God took the forms of men, and visited the patriarch Abraham in Mamre, "And they [the angels] said unto him [Abraham], Where is Sarah, thy wife? And he said, Behold, *in the tent*" (Gen. xviii. 9).

The occupation of the Jewish wife at that time was, as appears from Holy Writ, to prepare the food for eating. Thus we read in the above-named history (Gen. xviii. 6), "And Abraham hastened into the tent unto Sarah, and said, *Make ready* quickly three measures of fine meal, knead it, and make cakes upon the hearth." Also, when Rebecca persuaded Jacob to enter his father's tent with food, in order that he might receive his father's blessing instead of Esau, whom Isaac intended to bless after eating of the food he should prepare for him, she said, "Go now to the flock, and fetch me from thence two good kids of the goats, and *I will prepare them* savoury meat for thy father, such as he loveth" (Gen. xxvii. 9).

They were, however, debarred from eating with their husbands. Thus we find Isaac, in the above-mentioned history (Gen. xxvii. 9), eating by himself in his tent. The meals were always sent in to the husband by some one of the family, as Jacob was sent by his mother (Gen. xxvii. 6); or, when guests were present, the master of the house brought in the meals himself; * as we read in the above-cited history (Gen. xviii. 8), "And he [Abraham] put it before them [the angels]."

* The custom of the master bringing up the meals himself is still prevalent in the East; vide Jowett's "Researches in Syria," p. 281. He writes thus: "When we had finished our meal . . . the mother, daughter, and daughter-in-law, who had been standing at the door, came in and partook of what remained. Thus it is in Syria, and thus it has been, probably, since Abraham . . . when Sarah, having prepared an entertainment for the three divine strangers, did not present it, that being Abraham's office.

This latter disability of the wives of the Jewish patriarchs was also in accordance with the custom of the other Eastern tribes; yet the wives of the Jewish patriarch had, even in their disabilities, a fairer position than the women of the other tribes. They had not the privilege of eating with their husbands, yet they were at least spared the degradation of waiting upon them at meal-times; but the women of the other Eastern tribes had even to submit to this. Lane, in his "Modern Egypt" (vol. i. pp. 236, 237), tells us the following: "The wives, as well as the female slaves, are not only debarred from the privilege of eating with the master of the family, but also required to wait upon him when he dines or sups, or even takes his pipe and coffee in the harem. They frequently serve him as menials, fill and light his pipe, make coffee for him, and prepare his food."

The elevated condition of the women amongst our Jewish ancestors, as described in the preceding chapter, was, however, not accidental. The Jews, who have preserved the word of God in its purity through centuries of persecution, have also retained the pure idea of marriage. The husband, among our predecessors, was aware that the woman was the counterpart of himself, and that he, together with her, exhibited the total of human nature **לִבְשֵׁר אָחֵר**

וְהָיָה. He knew that God made woman of a part of man, on purpose to indicate to him that he should cherish her as a part of himself. He knew that the woman was given to him as a mate by God (comp. chap. i.); he therefore permitted to his wife a superior condition than did the husband of other tribes. He knew that although God had made him superior to woman, yet it was not the Divine will that man should abuse her who was created in a form so majestic, gentle, and amiable, with feelings so innocent and pure (comp. *Joseph. cont. Ap. b. ii. sect. 25*).

The chief object of marriage was to regenerate children under a moral system (comp. chapters i. and iv.); in other words, marriage was contracted for the purpose of the procreation of a man's own self in those which come forth from his loins. To raise children, however, was not only the chief object in marriage, but it was regarded as the chief mission of man in this world; for to regenerate

children was the first Divine command given to the parents of the human race: "And God created man in his image . . . male and female created he them. And God blessed them, and said to them, Be fruitful and multiply, replenish the earth and subdue it" (Gen. i. 28).

Now, therefore, if it happened that a man died childless, it became the duty of the eldest brother of the deceased to accomplish the intention of his brother in marriage, to raise children instead of the deceased brother by his widowed wife; in other words, the brother was bound to raise seed for his deceased brother, in order to procreate his brother's name, wherefore the children he raised were called after the deceased brother. And thus we have another kind of marriage, the marriage of a brother with his deceased brother's wife, when the deceased died childless.

The marriage of a brother with his deceased brother's wife took place shortly after the bereavement occurred. Till then she wore mourning, and was under the charge and protection of her father-in-law, as the nearest kin of her deceased husband, and as head of the family; and it was he (her father-in-law) who gave her in marriage to his other son, for without his consent she could not marry him, much less any other man. Sacred Scripture gives us a full account of such a marriage; it is as follows: "And it came to pass . . . that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shua, and he took her, and went in unto her. And she conceived and bare a son, and called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son, and called his name Shelah.* And Judah took a wife for Er, his first-born, whose name was Tamar. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. *And Judah said unto Onan, Go in unto thy brother's wife, and marry*

* The reader will here observe, that it was customary at that time for the father to give a name to his first child, the mother to the second, the father again to the third, and so on; thus Judah named his first and third children, and his wife the second child.

her, and raise up seed to thy brother" (Genesis xxxviii. 1—8).

The duty, however, of marrying the deceased brother's wife did not cease here; for when he who married his deceased brother's wife died without raising children by her, it became the duty of the younger brother to wed her. Thus we read, in the concluding part of the above-cited sacred history, "And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed unto his brother. And the thing which he did displeased the Lord, wherefore he slew him also. Then said Judah unto Tamar his daughter-in-law, Remain a widow . . . till Shelah my son be grown. And Tamar went and dwelt in her father's house. And in process of time . . . Judah . . . went up to Timnath. . . . And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath . . . And she put off her widow's garment from her, and covered herself with a veil . . . and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be a harlot. . . . And he turned unto her . . . and said . . . Let me come in to thee . . . And she said, What wilt thou give me . . . ? And he said, I will send thee a kid . . . And she said, give me a pledge . . . And he said, What pledge shall I

give thee? And she said, Thy signet, and thy bracelets, and thy staff. . . . And it came to pass about three months after, that it was told Judah, saying, Tamar, thy daughter-in-law, hath played the harlot. . . . And Judah said, Bring her forth, and let her be burnt.* When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child. And she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I, because that I gave her not to Shelah my son;† and he knew her no more" (Genesis xxxviii. 9—26).

When the brother of the deceased was too young to contract a marriage, the bereaved widow left her father-in-law's house, and waited for him in her father's house till he grew up. Thus did Judah say unto Tamar, "Remain a widow at thy father's house till Shelah my son be grown. Yet, though she was in her father's house, she still remained under the protection and charge of her father-in-law, as we have already seen in the case of Tamar; for marriage dissolved all the rights her parents possessed over her for ever.

* This proves the authority which the father-in-law possessed over his deceased son's wife, when his son died childless.

† This shows that her father-in-law gave her in marriage to his son.

(To be continued.)

PROGRESS OF THE LATTER-DAY SAINTS IN ITALY.

LETTER FROM ELDER JABEZ WOODARD.

Italy, August 1, 1851.

Dear President Snow,—A tract of forty-six pages has been issued against us in Switzerland, and a plentiful supply has arrived here; there is the Spaulding story and nothing else, except the common cant of sectarianism, and some quotations from "The Voice of Joseph," and "The only way to be saved," for which I am very glad. I am happy to say that we now muster thirty-one members; I feel courage in the thought that you have taken the presidency of the Indian empire; and if there be royal blood within my veins, it

will roll with renewed vigour through every fibre of my frame, that with stimulated energies I may carry out your counsel; and if I know what honour and friendship, and gratitude require at my hands, you shall be in Italy at the same time you are in India, or elsewhere. I confess that when I found you laid upon me the solemn charge to gather Israel from among these nations, I felt the weight of the office, and at the same time new courage and new patience; my eyes are not closed to the difficulties of the situa-

tion, but I know where my strength lies. I feel as if I must fast and pray for every one of these kingdoms separately, and I see that I must pass through many strange scenes, but by the help of the Lord I hope to overcome.

I strive to acquire a knowledge of languages and customs, laws and regulations, and other things necessary among these nations. If it were possible I could wish to disburden your mind of all future anxieties concerning this mission.

I know by my own experience something of what you must have felt since the moment you were named for the president of such a stupendous undertaking. What thoughts have oft crowded your mind from morning to midnight! What weariness by land and sea! And now a still loftier enterprize engages your attention, or at least one which gives a wider sphere of action. But what can I say that will leave you at rest concerning Italy? Perhaps, now you are absent, it would ill become me to boast of my goodness, still I may hope that I advance a little; and if ever a firm resolve has taken

possession of my soul, it is now engraven there and registered in heaven; that by the grace of God; I am determined to tread all things beneath my feet that would militate against the accomplishment of the glorious work in which I am engaged. Yes: I would like to conquer but not for myself alone. I would render unto you that which is due from myself, and make thousands more to feel that which they owe.

The great thought which now occupies my mind is to put the *leaven at work*, as you say; but I do not yet see things open extensively, and I still stick to these vallies and mountains; I cast many longing looks and anxious reflections however towards other localities. Turin does not present any opening, but towards the Mediterranean it seems that amid the goings and comings of commerce, some of the seeds might travel far.

Elder Toronto joins with myself in love to you and all the Saints.

Yours affectionately

JABEZ WOODWARD.

THE SWISS MISSION.

LETTER FROM ELDER T. B. H. STENHOUSE.

Chez Mons. Dupraz, à La Servette, 492, Genève, August 26, 1851.

Dear President Snow,—Knowing your continued anxiety and interest over these nations, I take a few minutes before retiring to rest, to say how we have been, and how we are.

Since I wrote you, I paid a visit to Signor Reta, the translator; he was happy to see me—inquired after your health, and sent his compliments. I expect a visit from him in a day or two. I hope to make a more intimate acquaintance with him. I have had a violent cold which confined me to bed two days. I think I suffered more than in all my little afflictions put together. After being restored sister Stenhouse was taken badly, much the same as myself, but much worse. We are now, thank the Lord, better. In the midst of all, we have done our best. Elder Roulet brought an intelligent man to see us, who was connected with the Church, where the lecture was delivered against us. We had several in-

teresting conversations with him, at length on Friday night last, I baptized him. Yesterday we held our Sunday meeting, at which he was confirmed; we prayed, read, talked, and felt well. To-night he has brought his daughter to have some conversation. She is gone home to reflect.

To-day, I have received a very interesting letter from the brother I baptized at Lausanne. He says his wife wants to be baptized; and several others feel interested in the history of the Church by reading our publications. I feel as if the Lord had commenced to work among the people. I get on with the language pretty well. I hope when you pass through we will be thrilled by your own voice in this language.

Accept our united love,

As ever yours, very affectionately,

T. B. H. STENHOUSE.

THE DAYS OF TYRANNY AND WRONG ARE NOT FOR EVER.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?

The sun that rises, the seas that flow,
The thunders of heaven, all answer—NO!

Can ye drive young spring from the blossom'd earth,
Or the earthquake still in its awful birth?
Will the hand on Time's dial backward flee,
Or the pulse of the universe pause for thee?

The shaking mountains, the flowers that blow,
The pulse of the universe, answer—NO!

Can ye burn a truth in the martyr's fire,
Or chain a thought in the dungeon dire;
Or stay the soul as it soars away,
To glorious life, from this mouldering clay?

The truth that liveth, the thoughts that go,
The spirit ascending, all answer—NO!

O priest! O despot! your doom they speak,
For God is mighty as ye are weak!
Your night and your winter from earth must roll:
Your chains must melt from the limb and soul.

Ye have wrought us wrong, ye have brought us woe;
Shall ye triumph much longer? we answer—NO!

Ye have built your temples, with gems impearled,
On the broken hearts of a famished world;
Ye have crushed its heroes in desert graves,
And made its children a race of slaves!

O'er the future age shall the ruin go?
We gather against you, and answer—NO!

But ye laugh in scorn from your shrines and towers!
But weak are ye,—the strength is ours!
In gold, in arms, and in pride ye move;
But we are stronger,—our strength is Love!

Can ye slay Truth or Love with a curse or blow!
The beautiful heavens, they answer—NO!

The winter night of the world is past;
The day of humanity dawns at last!
The veil is rent from the soul's calm eyes,
And prophets, and seers, and heroes arise!

Their words and their deeds like the thunders go:
Can ye stifle their voices? they answer—NO!

It is God who speaks in their words of might;
'Tis God who acts in their deeds of right!
Lo! Eden waiteth like a radiant bride:
Humanity springeth elate to her side!

Can ye sever the twain who to oneness flow?
The voice of Divinity answereth—NO!

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 15TH, 1851.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London	T. C. Armstrong	£408 13 6½	Brought forward		£2251 6 10½
Birmingham	John Godsall	221 9 9½	Monmouthshire	G. Bywater	24 19 11½
Sheffield	J. Memmott	210 17 3½	Worcestershire	John Lyon	29 17 10
Glasgow	T. Kirkwood	154 6 5	Channel Islands	R. Tresseder	20 3 10½
South	W. G. Mills	122 5 4	Dorsetshire	E. Frost	16 4 9½
Bedford	H. Smith	103 3 11½	Carlisle	John Threikeld	15 19 8
Bradford	J. Taylor	91 19 9½	Shropshire	D. James	15 10 7
Manchester	James Walker	91 14 0	Belfast	G. Clements	8 17 3
Preston	John Parkinson	83 15 8½	Isle of Man	John Kelly	8 8 7
Newcastle-on-Tyne	W. Soulsby	52 2 6½	Pembrokeshire	John Price	7 15 1
Warwickshire	R. Tilt	70 6 9½	Denbighshire	John Parry	5 14 3
Staffordshire	M. Rowan	60 2 11½	Carmarthenshire	Isaac Jones	5 0 8
Norwich	William Wells	52 18 4	Flintshire	William Parry	4 1 0
Edinburgh	Geo. P. Waugh	51 3 2½	Anglesea	William Isaac	3 1 11½
Herefordshire	H. Naish	50 7 0½	Pembrokeshire north	Philip Sykes	1 0 7½
Liverpool	J. Linforth	49 14 6½	Brecknockshire	D. Williams	0 17 1
Leicestershire	T. Chamberlin	46 14 6			
Western Glamorgan	David Bona	45 11 2	BRANCH.	AGENT.	
Derbyshire	W. Cartwright	44 17 11½	Tedbury	J. Walker	5 0 10
Southampton	W. Eddington	42 10 2	Dublin	E. Sutherland	4 14 7
Cheltenham	T. Clarke	41 19 9½	Derry	G. Frazer	2 14 10
Lincolnshire	James Farmer	40 1 6½	Jersey	W. Ballan	2 5 2
Eastern Glamorgan	R. Morris	34 4 10½			
Hull	H. Findlay	27 17 10½	William A. Smith (Halifax, N.A.)		5 16 4½
Dundee	J. Copley	26 17 4	Thomas Braidwood		2 13 0
Worcestershire, for } a late part of Here- } fordshire	John Lyon	25 10 5	Charles Phelps		2 7 8½
			J. W. McLellan		0 11 9
Carried forward		£2251 6 10½	(Errors excepted.)		£2136 4 4

LIST OF MONIES RECEIVED FROM THE 2ND TO THE 15TH OF SEPT., 1851.

John Godsall	£20	0	0	Brought forward	£133	15	1½
William Cook	30	0	0	John Memmott	15	0	0
Eli B. Kelsey	9	6	0	Richard Tresseder	5	0	0
James Walker	15	0	0	David James	2	10	0
W. G. Mills	4	0	0	John Price	2	0	0
Richard Morris	6	0	0	William Wells	2	0	0
G. Bywater	4	0	0	Thomas Chamberlin	2	0	0
William Soulsby	12	0	0	John Copley	4	10	0
M. Rowan	5	0	0	James Farmer	5	0	0
John Taylor	10	0	0	David Williams	1	10	0
Thomas Clarke	5	0	0	William Cartwright	2	0	0
James Linforth	11	9	1½	Gilbert Clements	2	0	0
George P. Waugh	2	0	0	John Parry	0	18	0
Carried forward	£133	15	1½				
John Parry	£1	0	0				

ERRATUM.—For, "Expatiation," in Elder Spiller's article on America, in STAR No. 17, page 262, read Expiation.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

No. 20.—Vol. XIII.

OCTOBER 15, 1851.

Price One Penny.

THE CELEBRATION OF THE TWENTY-FOURTH OF JULY,

*The Anniversary of the Entrance of the Latter-day Saints' Pioneers, into the Valley of the
Great Salt Lake.*

JUDGE PHELPS' SPEECH.

(From the Deseret News.)

The preparation of the reporter's minutes for the press not being forthcoming, will necessarily delay our going into the detail of the proceedings of this glorious day, until our next number; but suffice it to say, never did a day dawn upon this valley more gratefully than that of Thursday last, take it in all its minutiae. The approach of the rising King of Day was hailed by the roar of cannon, and the stillness of the morning was broken by the moving of the mammoth Carriage of the Nauvoo Brass Band, sending forth on the wings of the morning its sublime strains of martial and cheering music; and the citizens of Great Salt Lake City shot forth from their domestic circles, dressed as in the robes of beauty, concentrating towards the scene of a congregated throng of life, where the ebullitions of joy, the rose of health, the glances of intelligence, and the combined feelings of an united and redeemed people, shed a lustre of glory through all the congregated saints of the Most High.

The order of the day was kept up by the firing of cannon 110 times; the organization and parading of streets by an escort, consisting of the Nauvoo Brass Band, the Military Band, the Pioneers of '47, the Regency, the aged fathers, young lads, followed by mothers in Isreal, young

girls, young men, and young women, the Presidency, with the officers of State, formed the escorted party. In their rear were the 24 Bishops, forming a phalanx of the combined wisdom and strength of the kingdom of God in the last days; the numerous flags and banners, the various emblems of art, agriculture, and industry, and the music accompanying the procession from the President's residence to the Bowery, could only be surpassed in the armies of heaven.

The bursts of feeling by music, singing, speeches, orations, toasts, the order of arrangement during the exercises in the Bowery, were beyond the most exquisite calculation of the most fastidious, and was unsurpassed by any preceding it among the most refined and civilized nation on the earth. Here was the power of truth, the literature of God's spirit, the eloquence of apostles, the laws of the kingdom of heaven, the songs of Zion, sung not in a strange land, and the harps hung not on the willows,—the beauty and ornament of the beau ideal of man's existence, the ladies of Deseret; the heroism of the valiant of the earth, and the enjoyment of the luxuries and productions of a consecrated land in all its richness and profusion, and the enjoyment of contentment.

The evening closed by a ball in the Lord's Store House, given to the Band and the men who work on the public works, though crowded, it did not detract from the enjoyment of the occasion, as the light fantastic toe tript, the buoyant spirits of the merry dance, and the loveliness of female beauty glittered forth in the pleasurable mazes of the dance. The musicians, always ready to take off the keen edge of the sorrows of a persecuted people, and pour into wounded hearts the healing balm of music's holiest strains, were present and participated in enhancing the joys of the builders-up of the walls of Zion.

The closing shades of evening came over the city without the alloy of any accidents to mar the proceedings of the hallowed day; no curses of a drinking rabble, no feelings of an ignorant or jealous bigotry, no effusion of party strife, but all that could elevate the mind of man and add to the enjoyment of a social and civilized community.

The following is the speech of Judge Phelps, and one of the hymns that were sung on the occasion in the Bowery.

W. W. PHELPS' SPEECH.

Beloved Regents and Citizens,—To-day we celebrate the victory of patience over passions—the dawn of light over darkness—the success of reason over madness—the reign of wisdom over folly—the prosperity of truth over error—the triumph of pure religion over strong persecution—and, what shall I say? It is a day of exultation—the pastime of the Lord's anointed—a holiday of bliss; for the achievement of this human happiness—this Mormon jubilee, was not won at the cannon's mouth, fighting for the laurels of fame; neither was it won by storming a fortress, and butchering men, women, and children, to satisfy a sovereign that we were heroes; the bloody battle-field and the crimson flag, have not told the world that we cope with our foes by the purse or the sword. The honor of plundering nations, if that is honour, belongs to the CHRISTIANS—not the Mormons; the trophies of war are the property of citizen soldiers—not the wealth of pioneer saints; no, we come not as the scientific world, with philosophy to-day, and devastation to-morrow; with a Bible in one hand, and a sword in the other; we come not as the hypocrites, with long faces and long

prayers to be seen and heard of men; but we come in the name of Israel's God, as the Church of Jesus Christ of Latter-day Saints; we come as the sons apparent of the sires of "'76;" we come as the heirs of the kingdom holding the keys of the Priesthood, to minister salvation where there is an ear to hear, and a heart to receive; and we come as a part of the people of the republic of North America, to rejoice because the Lord has led us out of bondage, and placed us among the mountains in this goodly valley.

Four years ago to-day, President Young, with the faithful pioneers, came into this valley by inspiration. The evil spirits from the "departed damned," which had wandered here for ages, "grinned horribly a ghastly smile," and fled: the Utah, in his degradation, skulked into the kanyon to slake his hunger on crickets: auspicious day! The destiny of the Church was hid in this unmissioned recess, like a pearl in the sea; but when a prayer ascended up to the Recorder of heaven, the spell burst; the angels shouted, and WE—WE! not the God-forsaken, but the WORLD-hated Mormons, had a home prepared in the desert. Yes, a home prepared, a thousand miles from the confines of democracy or freedom on the east, and nearly a thousand miles from the suburbs of hell on the west. Yes! the valley of rest in the tops of the mountains, where, as Isaiah wisely predicted, "No galley with oars, neither gallant ship shall pass by." Glory to God for his mercy; and thanks to the pioneers for fortitude.

And what has been done in four years? Let the public works bear testimony; then look to the east and the west, the north and the south, and behold the golden wheat fields smiling with abundance, and all this, too, where it rarely rains in summer. Success to irrigation and industry, what HAS been done can be, and what has NOT been done may be.

The valley teems with health and happiness, peace and joy, and like the star-spangled heavens after a storm, the Great Basin is sprinkled with the life glowing habitations of heaven's noblemen.

But this is not all; in the brief rise of this State, or as is now the case, Territory, to a place in the annals of the General Government, this Board of Regents, of which I have the honour to be a member, has been brought to being, to manage the

efforts of the newly-chartered University of Deseret, by the common consent of a generous great-hearted people. And what is expected of this board? will they walk in the tracks of the Literati of the old world? Tie up the philosophy, wisdom, researches, classics, and learned labors of six thousand years in a silken money purse? Fiddle for the pope, and dance for the devil? Hold the king's stirrups, and kiss the emperor's foot? Crape the regions of light in black? Write upon the priest's robe MYSTERY OF MYSTERIES? Motto the lawyer's mantle, and judge's ermine, with "Great is Diana of the Ephesians?" Teach the Jew, HAW ELOHEEM YERAH? The poor Greek, O SOPHOS MOROS? and give the learned Doctor a splendid diploma, written in these words, Oc-con-c-o-co-ge-co-co-cach-e-cach-e-co-dan-go? Then sell sheep skins at a fortune a-piece—wrap themselves up (like silk-worms in their cocoons) in the cob-webs of fame, and leave a night-caught world to FEEL their way to glory? No! no!! God forbid that these messengers of light shall ever blast their reputations, by stealing the sights from dead men's eyes, to mystify the truth with.

This is the sum of the matter: Up for heaven, down for hell. Look over this fame-spotted earth, carrying her eight or nine hundred millions to the grave, generation after generation; and how many, through the IM-proved philosophy, and AP-proved philanthropy of the learned nobility, and the superior light and tender clemency of the luxuriant clergy, have eaten of the fat of the land, partook of hidden manna, drank of the waters of life freely, and slid into power with the upper ten thousand, singing—

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number,
Gently fall upon thy head."

NOT MANY. NOT MANY!

But what can this Board do? Do! Yes; do! Do good, and revolutionize the science of a purse-proud generation. All the language, all the books, and all the philosophy of man must fall with Babylon the great, and like a bubble bursting upon the water, leave no trace behind. Of what use, to the great mass of mankind are the highest institutions of the civilized world? Of the same use that the net is to the spider, the gun to the hunter, and

the fire to the stubble. The prisoners of time and eternity, whenever they come to a knowledge of the truth, will learn that bogus philosophy, bogus religion, and bogus hopes, stole their reputations in life, and left them in poverty, death, darkness, and despair. In the like condition now groan the inhabitants of the Luciferean reign: THE VOICE OF THE PEOPLE, THE VOICE OF THE DEVIL!

Here then we stop, and turn to the University of Deseret for more light and better wisdom; beseeching this board, the Lord's anointed, the elders of Israel, and the whole church, with one consent, to pray the Lord, our heavenly Father, to send down some of the regents from the great University of Perfection, as he did to Noah, Moses, and others, to unfold unto his servants the principles of wisdom, philosophy, and science, which are TRUTH—while his elders gather the earthly crumbs of science, the mouldering specimens of art, the tarnished gems of fame, now buried among the tombs of fallen greatness, from the four quarters of the globe, that his people may prepare themselves for the great revelation and restitution of all things spoken by the mouths of all the holy prophets since the worlds began. We know there are pearls of great price, and diamonds of princely value among the rubbish and cinder heaps of this world's glory. But what will all the precious things of time, the inventions of men, the records, from Japheth in the Ark, to Jonathan in Congress, embracing the wit and the git, the fashions and the folly, which so methodically, grammatically, and transcendently grace the libraries of the elite of nations, really be worth to a saint, when our Father sends down his regents, the angels, from the grand library of Zion above, with a copy of the history of eternal lives, the records of worlds, the genealogy of the gods, the philosophy of truth, the names of our spirits from the Lamb's Book of Life, and the songs of the sanctified? About then, the wisdom of the wise (of this world) will perish, and the understanding of the prudent be hid—while the trump of God calls the kingdom to order for oral instruction. But I pause: the instruction of angels is too sweet for the air of the desert, yet.

Ho, earth, earth, bring in thy mites, that the combined knowledge of men may be used for suffering humanity while clo-

thed in flesh; to lighten the mind, to soften the heart, to brighten the eyes, to lengthen the life, to strengthen the body, and educate the spirit for eternity. And ye regents, and elders of Israel, bring the elements together; pile up the light wood of love; take a spark from under the altar, and kindle a holy fire; light the candles of the Lord, and illuminate the whole earth, for the wedding supper of the Lamb; make Deseret as famous as Eden: instead of the flaming sword to guard, hoist the ensign of truth on the lofty towers of her University, to guide the meek of the last days to the home of the blessed, the haven of peace, the Zion of God.

HERE let a nursery be sown with the seeds of understanding, that every family in the kingdom may transplant for themselves an orchard from the same; from the precious fruit of which, in a few years, the eyes of the world may be opened to see their nakedness, and kings shut their mouths; senators learn wisdom, and all flesh bow the head in humble reverence to these holy plants of renown. HERE let the filthy degraded Israelite of America, the poor Indian, come and unlearn his corruptions and errors, sip at the fountain of sense distilled from the flowers of Zion, till, by its life regenerating powers, he becomes white, delightful, and holy. HERE let the Jehovah smitten Canaanite bow in humble submission to his superiors, and prepare himself for a mansion of glory when the black curse of disobedience shall have been chased from his skin by a glance from the Lord. HERE let the Turk and the heathen break off the shackles of ignorance, and clothe themselves with the garments of humanity while they partake of the tree of life. HERE let the Asian, from the blighted regions of righteousness, while the fig trees are leaving, come and be washed from the blood-blotches of Juggernaut, or the death damps of Baal, that his eyes may be opened to see, and his heart softened to feel, "How good and how pleasant it is for brethren to dwell together in unity." HERE let emperors, autocrats, kings and courtiers, bankers and beggars, in flocks like pigeons, fly for refuge, when the wrath of God is poured out upon the wicked without measure, and taste how good the Lord is, exclaiming in ecstasy, "Our fathers have inherited lies and things wherein there was no profit." HERE let the boasting United States, as they pass, like wild geese

without a leader, to the "dreadful splendor" of golden California, with a printed revelation of their occupations sticking out of their pockets—"MONTE—HARK FROM THE TOMBS!" suddenly stop, dash down their little "aquafortis jars" of death, for the one taste from our great honey casks of eternal lives. HERE let judges, officers, lawyers, and politicians sit like patience on a monument, and learn that laws were made for transgressors; that righteous men live as much above the law, as the sky is above the plains of the west or the quagmires of the east; that they may deeply reflect, that the desert, enjoyed with virtuous liberty, has more charms than the boasted "asylum of the oppressed," boiling over with slavery, and vomiting up the putrid dregs of debauchery, profanity, treachery, bribery—murder and treason not excepted that they may lay their hands upon their mouths and groan over the degeneracy of the sons and daughters of the patriotic sires and discreet mothers of "'76"—conceived in sin, and brought up in corruption, the present generation flares before the face of the world, "a seed of evil doers"—politicians, bogus-makers, black-legs, whore-mongers, and bacchanalians, hell-bent on mischief and destruction, crying "UNION for the sake of office, and PEACE for the sake of plunder—verily, VERILY THEY HAVE THEIR REWARD! HERE, while the earth is preparing for her end, let children be taught to honour God and their parents from the cradle to the grave, and walk in the old paths marked out by Jehovah, before the foundation of the world, to bring the children of men into his presence, that their good deeds may shine before heaven and the holy angels, like the sun light upon the grass of the field and the leaves of the forest. HERE let the sacred rights of matrimony, like the pure love of God, "spread undivided and operate unspent," until the children of Abraham become as numerous as the stars above, or the sands below; that from the resurrection, the "joint heirs of Jesus Christ" may do the works that their Father did, till each in the centre of his own glory may reign in his own eternity—A GOD.

FATHERS IN ISRAEL! Deseret University speaks to you in the name of the Lord; train up your children in the principles of holiness, that they may take the kingdom from your shoulders and

bear it triumphantly before this generation with clean hands and pure hearts.

MOTHERS IN ISRAEL! A word to you may not be amiss. As knowledge was opened to the understanding of men in the flesh, through the first act of your own choice, so let the last one be, to TEACH children, and daughters especially, to watch, as well as pray, and beware of the leaven of the Gentiles! Let it be a sacred Motto: She that marries out of the Church, or without the Priesthood, marries for hell, for there is neither "marrying nor giving in marriage" in the resurrection! The light from the University will teach you better than to expect "figs from thorns, or grapes from thistles."

Sons of Zion! The world waits for your wild oats with pockets full of gold; go to the University, and there learn that union is strength, and knowledge is power, and that the glory of God as far exceeds the fame of this earth, as the light of the sun does the glimmer of a candle. Let your motto be, "Eternal lives."

Daughters of Zion! Let your virtue adorn you; and go into the house of the Lord, and receive the keys, which unlock a glory more precious than the world ever had; and prepare for an exaltation among the nobles of heaven. Let your names go down in the archives of the University as gems, for the sanctified to rejoice over in eternity.

And these little boys and girls shall not be passed without notice; the coming glory of Israel sparkles in your bright eyes; and the untold renown of Zion already perches on your flaxen heads. May God give you a double portion of His spirit to school your minds to live like men and women, die the death of the righteous and hear the welcome plaudit: "Well done, good and faithful servants, enter into the joys of thy Lord."

Pioneers of '47! You were the high hope of Israel; the well-favoured of the Lord, and the "glad you're gone" of hypocrites, savage, religious, and official; by the will of Jehovah you found this recess of righteousness; and may the saints be as liberal to reward your faithfulness, as you were diligent to find their happy home. Let me also connect with this great expedition, the forlorn hope of '46, the gallant 500, who went round by Mexico to gratify the capricious flesh-maw of the war-hawk; they opened the golden veins of California,

and let the treasures run like water, till the dissipated nations have nearly drowned their sense. Ah! ye goodly sons of both camps! you have the heavenly felicity to turn to the dreadful clemency of your governmental sponsors and say, what man having twelve sons, will say to the eleven, sit you here on velvet cushions, in the midst of splendour and ease; and to the twelfth one, go you out—"you must raise no more wheat and corn at home," leave for the mountains and deserts, and hunt for your living among beasts and savages—AND SAY I AM JUST? You, then, will help send light from this University to learn your brethren, of the old homestead, better manners and more filial affection.

President Young and Counsellors, with the Twelve, Chancellor Spencer and Regents—ye are the fountain heads of truth, salvation, and light to this generation, and shall I say, in support of the position I have taken, PROCLAIM the acceptable year of the Lord?—Yes! yes, let the royal proclamation go forth to the four quarters of the globe, come rich men, come wise men, come great men, come all—yea come to the feast of fat things which is preparing in the tops of the mountains, when the veil spread over all people, will be removed; come ye—the spirit says come—the bridegroom says come—and we, as heralds of peace, say, come Asian, come European, come African, come American, bring your mites together; and when the Lord comes and turns unto us a "pure language," we may all be one in love, light, liberty and union, preparing for eternities of perfection and bliss with the Gods.

OH COME, COME TO-DAY.

BY W. W. PHELPS.

Oh! come, come to-day, where plenty smiles
to please us;

Let labor cease, and joy increase,

When God says obey;

Come, come to praise the Lord awhile,

And here where faith and friendship smile,

Let not a sin defile,—

Oh! come, come to-day.

To feast and express our gratitude to Jesus,
Who gave us birth upon this earth,

And life-time to stay—

Oh! come where truth will gladden thee,

And lunate eternity,

And please hearts happily,

Oh! come, come to-day.

One spot on the earth, is "free" to Mormon
virtue,

And may it gain a wider reign,
As sin melts away;

Where happy men, and women, too,
With what the Gentiles never knew,
Can know just what to do,

Oh! come, come to-day.

All over the globe good deeds will never
hurt you,

But make you great, in church and state,
Where truth bears the sway;

Like as it were, at Noah's flood,
The prophet's voice, and martyr's blood,
By saints are understood,

Oh! come, come to-day.

While old Babylon the wicked world's be-
guiling,

With Lucifer to tickle her,

And drink—watch and pray;

In thrilling tones of harmony,

We'll manifest our constancy,

In God, truth, liberty,

Oh! come, come to-day.

The great day has come, with saints and an-
gels smiling,

With prophets true, and light anew,

To point out the way;

Come bring in tithing for reward,

From treasures you have freely stor'd,

And gain life from the Lord,

Oh! come, come to-day.

RESTORATION OF THE EARTH.

BY ELDER CHARLES DERRY.

Earth was created for the abode of man! Man was made to live for ever; hence, it was to be his *eternal* abode and inheritance. But man, through disobedience, forfeited his claim, and having violated the laws of that God, by whom he was created, became in consequence liable to eternal banishment. His inheritance was lost; and Satan, to whose power he had yielded, usurped the reins of government, and the sceptre of dominion, and is therefore styled "the God of this world," the prince and power of the air."

But the eternal and all-wise God, being filled with compassion for his creatures, and unwilling they should be cast off for ever; yet, knowing that restitution must be made, or they must perish eternally, the law having gone forth from his mouth; sent his only Begotten Son into the world, in order that he, as a mediator between God and man, might render unto the law that satisfaction which its justice and immutability demanded, that the Eternal might be glorified, his mercy displayed, and man be restored to his former glory.

The Son, in obedience to his Father, came forth in the appointed time, paid the debt incurred by the fall, and thus purchased the redemption of all that was lost; for surely it will be admitted that the amount which was paid to liquidate the debt was equal to the debt itself; or how could the demands of justice be satisfied, or the decree of Jehovah be fulfilled? But, if the ransom paid was a sufficient

one, then all that was lost, must in justice be redeemed, since through the disobedience of man the inheritance was forfeited; it must, through the obedience of Christ, be perfectly restored, and made fit for the abode of the righteous, otherwise justice is not done.

All Bible believers will admit that the sin of Adam affected the earth, and all things in and upon it; that is, its effects were universal. They will also admit that the atonement of Christ was equal to the transgression of Adam; if so, its effects must be universal too; hence, as *the Earth* is one part of the creation, it also must be redeemed from the curse, and be cleansed from pollution and decay. The desert must again "blossom as the rose," and the whole Earth "bloom as the Garden of Eden." To this bear all the prophets witness: Isaiah says, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice, for in the wilderness shall waters break out, and streams in the desert, the parched ground shall become a pool, and the thirsty land springs of water." He says, furthermore, "the spirit will be poured out upon us from on high, and the wilderness shall become a fruitful field, and the fruitful field be esteemed a forest, then shall judgment dwell in the wilderness, and righteousness in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness quietness, and assurance for ever; and my people shall dwell in a

peaceful habitation, and in sure dwellings, and quiet resting places." St. Paul, in writing to the Ephesians, speaks of the Spirit being the earnest of their inheritance, "until the redemption of the purchased possession." Now what is the inheritance of the Saints? David in his 37th Psalm says, "the meek shall inherit the earth," and this inheritance "*shall be for ever.*" Daniel, in his 7th chapter, says, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The Son of God declared upon Mount Olivet, that "the meek should inherit the earth." And John the Revelator says, that he heard a song of the righteous to the Lamb, and the burden of it was, that they were redeemed, and made kings and priests unto God, and should "*reign on the earth.*"

Now, as these things have not yet been fulfilled, we naturally look for their consummation in the future; but how could this be the case unless the Saviour had purchased the redemption of the earth, as well as that of its inhabitants? for, through Adam's transgression it lost its primeval glory, became corrupted and waxeth old as doth a garment; it is evident, that as the Lord will not bestow a corrupt inheritance upon his saints, it must be purified and perfectly restored to its wonted excellence, and this must be effected through the atonement of Christ.

But some may object to this, and say, does not Isaiah tell us that the Lord will create "*a new earth?*" I answer, yes, and also that he will make all things new. Admitting, then, that everything now in existence, is to be made new, it will still be *the same material*, moulded or fashioned afresh, and cleansed from all impurities; hence, when the earth has undergone this change, it may, with all propriety, be termed "*a new earth,*" and this is what is meant by the "*restoration of the earth.*"

But not only was the earth affected by the fall; but all things upon the face thereof, whether animal or vegetable. Corruption seized upon all things in the air, earth, and sea; hence the redemption was for them also. Isaiah, speaking of the restoration, says, "The wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and young lion, and the fatling together, and a little child shall lead them; the cow and the bear shall feed

together; their young ones shall lie down together; and the lion shall eat straw like the ox. The sucking child shall put its hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Now, it would be utterly impossible for the above to be fulfilled, unless some *miraculous* change took place; and in order that this may be the case, the Lord has declared that He will pour out His spirit upon all flesh. See Joel, second chapter, and Acts, second chapter. Some may say that "these passages have reference to man only." To this I reply,—man is not *all flesh*. St. Paul, in 1st Corinthians, 15th chapter, mentions four different kinds: "there is one kind of flesh of man, another of beasts, another of fishes, and another of birds;" hence, according to the predictions of Joel and Peter, "all" these will have the spirit poured out upon them.

The effects of this outpouring upon *mankind*, will be union, peace, and love. National wars, party strifes, and domestic feuds shall cease: swords shall be beaten into ploughshares, spears into pruning hooks, and the demoralizing practices of war and bloodshed will give way to the useful arts of husbandry and agriculture. They shall then have the visions of eternity unfolded, the knowledge of God shall stream in upon their understandings, the riches of heaven shall be theirs, and their felicity will be infinitely increased by frequent and familiar intercourse with the inhabitants of the eternal worlds. The change experienced by the lower orders of creation will be no less radical and marvellous, for they will entirely lose their ferocity and venom, and be restored to their primitive mildness and innocence. When this is the case, Satan will be bound, and the wicked will be swept from the face of the earth, while righteousness shall prevail in the place thereof. The curse shall be removed from the earth, so that in the place of thorns and briers it shall bring forth its fruit in due season, and so plentifully, that the ploughman shall overtake the reaper. In this manner it will be made meet for the inheritance of the Saints in light.

Then shall be fulfilled the prophecy of Daniel, that "the saints of the Most High shall take the kingdom, and possess it for ever and ever;" and then will be answered

that prayer, "thy kingdom come." The words of the Revelator, too, will receive their accomplishment, for he testified that he heard "great voices in heaven saying, the kingdoms of this world have become the kingdoms of our God and his Christ, and he shall reign for ever and ever." And again, "behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Behold, I make all things new." No sound of discord will assail the ear; no jarring string shall then be heard; but the song of Moses and the Lamb will employ the tongues of the righteous, and cause the hills to resound with melody.

The sea shall be rolled back to its place, and lands be re-united as they once were. No stagnant pools nor impure rivers will be seen, but they will again be pure, and sparkle in their pristine excellence. No

longer will the tyrant sway his sceptre, nor lord his authority over the heritage of God, but "the meek shall inherit the earth" in all its loveliness and purity, bask in the effulgence of the Eternal One, increase in knowledge, wisdom, and intelligence, until they become "perfect, even as their Father in heaven is perfect." This is the hope of the saints of latter days: this was the hope of the saints of former days. It was in view of this they suffered, bled, and died; or wandered about from nation to nation, city to city, and town to town, enduring privations hard to be told by the pen of mortals; scoffed at and persecuted by the generations among whom they laboured, while the armies of Hell were arrayed against them. It is for the same reason we also are determined to endure all things by the help of God; and by the power of genuine faith and truth to assist in putting down all evil and spiritual wickedness in high places, and establish in the place thereof the empire of the Son of God, that we may reign with him as kings and priests for ever and ever. Amen.

NEWS FROM THE PLAINS, SALT LAKE, AND SACRAMENTO CITY.

(From the Frontier Guardian, August 8.)

Two gentlemen from Sacramento City arrived in this town on the 26th ult. Mr. D. T. Nichols is a resident of Illinois, and passed through this place last season, on his way to the mines; he has all the appearance of a gentleman, and a good citizen, and says that he did very well during his brief stay in the great El Dorado of the West. His companion, Mr. Robb, is a citizen of Davis County, in this State. A few of their company left Sacramento on the 4th of May, the balance left on the 14th, by way of Salt Lake; and all met at the latter place about the 6th of June, and left on the 10th. They represent matters and things in the Valley to be in a very prosperous condition; the crops looked remarkably well, and as a general thing the citizens of that place enjoyed very good health; but money was rather scarce.

We glean from the "Sacramento Transcript" of May 1st, handed to us by these

gentlemen, that dry goods and groceries are at a very low ebb in that section of country. Pilot bread is sold at eight cents per pound; coffee, from fifteen to seventeen; mould candles, ten cents; raisins, three dollars per box; sheeting, from eight to eleven cents per yard; and other articles in proportion.

This paper, as usual, chronicles the full sweep that Judge Lynch has in that country. Lynching is the order of the day there, and rioting, theft, &c., the order of the night.

Mr. Livingston, of the firm of Kinkade and Livingston, merchants, Salt Lake, arrived at Great Salt Lake City between the 6th and 10th of June, well. Mr. Nichols states, that they met a company of Michigan emigrants near the base of the first mountain, this side of Salt Lake, getting along very well, — no sickness among them. A second company they met sixty miles this side of the Valley;

they also represented themselves from Michigan. Holliday's mule train was met by them at Greene River; the animals looked very well, and seemed to be improving. Kinkade and Livingston's they met about the second crossing of the Sweet Water; their cattle were very much jaded down and fatigued. This train had to get fourteen yoke of cattle from Fort Laramie; and besides, they expected an additional recruit from Weber River; after all, they only travelled from six to ten miles a day.

Hon. A. W. Babbitt's company were met twenty miles above Fort Laramie, on the north side of the Platte; Babbitt himself, and the officers of Utah, crossed at the Fort to the south side. Mr. Babbitt had one of his wagons broke down, and he was under the necessity of leaving four horses at the Fort.

Captain Smith, with a company of Saints comprising one hundred and fifty wagons, they met fifty miles above Fort Kearney. This company crossed the Loupe Fork on Saturday, the 12th June;—made but very little headway till then, in consequence of the bad roads, and their endeavouring to head some of the larger streams, which proved ineffectual. Mr. Smith's company were then six weeks out from Kanessville.

President Orson Hyde, and his express company, were seen at a distance on the same day that our informants met Capt. Smith and company, fifty miles above Fort Kearney, progressing on their journey with alacrity and speed. Monroe's train of merchandize for the Valley was only fifty miles this side of Fort Kearney, and

breaking down every day. They broke twenty axletrees on the way from Bethlehem, on the Missouri River, a distance only of one hundred and fifty miles. Mr. Monroe had gone ahead of his train, to procure if possible other wagons at the Fort. Here is another specimen of the wagons made, or rather *Man-u-fractured* in St. Louis. Whoever had the contract of making these wagons, ought to have his name and place of residence published to the world, so that a mark might be put on the CAIN, to distinguish him from the rest of mankind.

What can be more provoking than to be imposed upon? and the imposition made manifest at a time and place, when and where no redress can be had? We leave the injured parties to answer. It is rascality in the extreme, the manner in which the emigrants have suffered this season through the vile transactions of men who claim to have a little honour left, but whose works too clearly evince hollow heartedness, dishonesty, and fraud in their most obdurate form.

Emigrants hereafter should beware where they purchase their wagons. Our mechanics here say that they can furnish any number of wagons, if timely notice is given, and half the amount advanced, so that they can procure stock, and other articles necessary for the undertaking. They are known to be responsible men; and their capabilities stand undoubted.

Messrs. Nichols and Robb say, that the roads and grass are remarkably good this season on the plains, and that the streams, especially the Platte, are unusually low.

The Latter-day Saints' Millennial Star.

OCTOBER 15, 1851.

LATER FROM GREAT SALT LAKE AND THE PLAINS—INDIAN DEPREDACTIONS, &c.
—Before going to press we received a later number of the "*Guardian*" than the one from which we extract an article found on another page, giving us later information. Elder Hyde writes from the Platte river, 108 miles east of Laramie, July 22nd. He says, on the 11th inst., near a branch of the Loupe Fork, his party were assailed by about 300 Pawnee Indians, who robbed them of between seven and ten hundred dollars. He lost himself about eighty dollars worth of blankets, gun, clothing, camp furniture, and provisions, besides one of his horses. At the date of his letter, he and his party were well. The forward emigrants were nearly at Laramie. Captain

Smith's three companies of fifty each, were not robbed by the Indians, as they had passed before they had taken their position on the route. Elder Hyde fears the remaining companies will suffer much by their depredations. Brother Orson Pratt lost his horses after crossing the Missouri river, he supposed the Omahas had stolen them. On the 19th August, seven men arrived at Kaneshville from California, Salt Lake, and Oregon, via Salt Lake, which place they left on the 15th of July, making the entire distance in thirty-four days. The gentlemen from California say they were in the Sierra Nevada Mountains, in snow, nine days, during which time they fed their horses on one pint of flour per day to each horse. Mr. Langley, from Salt Lake, states that the inhabitants of the valley had lost by Indian depredations, cattle, horses, and mules to the amount of twelve thousand dollars. They also infest Little Salt Lake City, and Brown's settlement, stealing considerable, to the serious inconvenience and loss of the residents of those places. The crops in the Valley, more especially wheat are superabundant, and very heavy this season. The health of the citizens is very good, while peace, union, and harmony, are the prominent features in their social circles. This party met Phineas Young and General Brown five miles this side of the Valley, A. W. Babbitt and company fifty miles this side, President Hyde and his company thirty-three miles on the other side of Fort Laramie, getting along remarkably well, and enjoying good health and buoyant spirits. Captain Smith and his company, were met on the 1st. instant, four miles on the other side of Laramie; Stevens company five miles east of the Fort; Captain Day's was in sight, and Captain Cummings' company of 100 waggons were met ten miles on the other side of Ash Hollow. Shirliff's company of fifty wagons, were met five miles in the rear of Cummings' train, and Captain John Brown, with the emigrating poor, twenty-two miles this side of Ash Hollow. Wilkins' merchandize train, consisting of ten wagons, with a Scotch company in the rear, were met at, or near, the same place they met Mr. Brown's company; also Gordon's. Next day they met Father Allred's company the other side of Cold Springs, and Elder O. Pratt's company at the Springs, proceeding on their journey finely.

We observe that Col. D. D. Mitchell of St. Louis, Superintendant of Indian affairs, has been authorized by the Government to treat with the Indians occupying the territory along the base of the Rocky Mountains, on the South Side of Missouri, as far as the boundary of Texas. Col. Mitchell had left St. Louis for Fort Laramie, where an Indian Council of all the tribes within the above boundary was to be held some time in September. We hope some effectual measures will be taken, and arrangements made, to keep these Indians, the Pawnees, the Omahas, and Ottoes at bay, and prevent any further depredations to emigrants crossing the plains, for they are the most degraded of all the tribes on the plains. A strong escort of troops had accompanied Col. Mitchell, and were to remain with him during the sitting of the council.

ARRIVAL OF THE MAIL FROM GREAT SALT LAKE CITY AND VALLEY—CELEBRATION OF THE FOURTH OF JULY—ARRIVALS, &c. &c.—The mail from Great Salt Lake City arrived on the 24th of September, bringing us letters and "Deseret News" for July 12th and 26th. The "News" of the 12th says:—"The season continues very warm and dry; the mountain streams low; the winds brisk and frequent; much more so than last season." The 4th of July, the anniversary of American Independence, was celebrated with considerable enthusiasm, if we may judge from the proceedings. At break of day the inhabitants were aroused by the roaring of cannon, bidding them prepare for the enlivening scenes that were to characterize the ever-memorable—and

to Americans, dearly-loved—4th of July, which gave birth to the greatest Republic the world has yet seen. At nine o'clock the citizens left the city on an excursion to the Great Salt Lake, occupying one hundred and thirty carriages and wagons, preceded by the great Band and a military escort of sixty mounted men with their banner, commanded by General Wells. The Band carriage was drawn by sixteen mules, four abreast, with six mounted guards. After four hours' travel, the Liberty-pole at the Lake was neared amid the firing of cannon, guarded by eighteen artillery-men, under the command of Lieutenant Green. The Liberty-pole was surmounted by a new flag, made for the occasion, measuring forty-five feet by fourteen and a half, with the American Eagle stretching its wings on an area of ten feet square; within its beak the folding drapery bore the inscription, "*E pluribus unum.*" Under and above its left wing was the Utah arms, the BEE-HIVE AND RISING STAR; under the right wing a hundred and twenty-four pounder discharging its contents. After dining, the people gathered around the Band carriage to hear speeches, orations, &c.; after which they engaged in various recreations, such as scaling the steep and rocky mountains, bathing in the briny waters of the Lake, &c. At six o'clock speeches were made by Governor Young, President H. C. Kimball, O. Spencer, J. M. Grant, Willard Snow, James Ferguson, and John Kay, which "breathed the spirit of true patriotism, true liberty, and happiness unalloyed." Among the toasts given we notice the two following:—"Utah Territory: May her guardian during her non-age have a care for her education and accomplishments, that, when she becomes of age, she may be enabled to eclipse the glory of her older sisters in their matrimonial alliances, by forming a UNION which shall be inseparable, glorious, and perfect;" and one to our beloved President,—“Brigham Young, president of the people, governor of the country: may the evening of his days be as happy, peaceful, and prosperous, as the morning has been rough, tempestuous, but glorious;" to which we say, Amen. At two o'clock the following day the procession left, with three salutes from the artillery, for the city.

The "News" of the 26th contains "The Celebration of the twenty-fourth of July," which we give on our first page. Elder Phineas H. Young and General Brown arrived at Great Salt Lake City on the 15th July; and Dr. John M. Bernhisel, Almon W. Babbitt, Esq., Judge Snow, Mr. Secretary Harris, and Messrs. Rose and Day, sub-Indian agents, July 19th. Rain descended in torrents in the city on the 13th July, between four and five, p.m., after a drought of sixty-three days; since which the nights have been cooler.

We also learn from this number that Governor Young, as Superintendent of Indian Affairs for Utah, had allotted the sub-agents, Messrs. Day and Rose, their respective jurisdictions; and it is hoped before long arrangements will be made to prevent any further Indian depredations upon our brethren in the Vallies.

(From the Deseret News.)

The Saints of God should shun three things—
Slander, tattling, and hypocrisy;
They're like the Upas tree, which brings
Death and accompanying misery.

Three others they'd do well to own;
Truth, virtue, and integrity;
These, like the angels in their homes,
Bring joy, and peace, and harmony.

HOMER.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

*(From the Jewish Chronicle.)**(Continued from page 301.)*

Polygamy was at that time allowed, and the Jewish patriarchs married more than one wife, and in some instances as many as four. Thus, Abraham had two wives, Sarah and Hagar (Gen. xi. 29; xvi. 23); and Jacob had four wives, Leah, Rachel, Billah, and Zilpah. Polygamy arose in consequence of the two following reasons:

We have seen in the preceding chapter, that it was the duty of a brother to marry his deceased brother's wife, when he died childless, in order to raise children for his deceased brother by her. Now if it happened that the brother was already married to another wife, he was still bound to marry her also; for the duty of marrying his brother's widow when left without issue knew no distinction whether the brother was married already or not, but the brother next in age to the deceased was always bound to marry his deceased brother's wife when his brother died childless.

Again, if the brother of the deceased was not married already, he by marrying his deceased brother's wife did not accomplish the duty which God imposed upon mankind of regenerating the human race and multiplying it (Gen. i. 28), because the children he raised by her were not his, but were his deceased brother's (Gen. xxxviii. 9); he was therefore bound to marry another wife besides his deceased brother's widow, in order to raise children for himself by her, and so fulfil the duty which God had imposed on all the human race, by commanding them, "Be fruitful and multiply, and replenish the earth" (Gen. i. 28.)

2. The desire of raising children was strong in the breast of both man and wife, but more so in that of the wife; for the man generally showed more affection to his wife if she bore him children; so that it appears that their whole happiness was concentrated in this. Thus we read in sacred Scripture, "And Abraham said [to the Lord], Wherefore givest thou me riches, seeing that I go without children" (Gen. xv. 2). We read, again, of the pa-

triarch Isaac, that he and his wife, Rebecca prayed unto the Lord for children: "And Isaac prayed unto the Lord opposite his wife,* for she was barren" (Gen. xxv. 21). Also, Rachel, the patriarch Jacob's wife, not having children, said to her husband, "Give me children; but if not I will rather die" (Gen. xxx. 1). Now if it happened that a wife was barren, she gave her handmaid (שפחה, comp. chap. iv.) to her husband as a wife; and the children which the husband raised by the handmaid were counted as the children of the wife. This mode of raising children was parallel to the raising of children for a deceased brother by his widow (comp. chap. viii). Thus we read in the Bible, "Now Sarai, Abram's wife, bare him no children: and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold, now, the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that *I may obtain children by her*" (Gen. xvi. 1. 2). Again "And Rachel saw that she bare Jacob no children. . . . And she said, Behold my maid Billah, go in unto her: and she shall bear upon my knees,† that *I may*

* The text reads לנכה אשתו and Rashi explains the same by בווית זו בווית זו רמתפלל זה שמד (He [Isaac] stood in one corner and prayed, and she [Rebecca] stood in an opposite corner and prayed).

† The text reads על בדכי. This phrase must not be understood literally "upon my knees," but that she should bear instead of her. Thus Onkelos translates the same with ואנא איריבי. Rashi, also, follows the opinion of Onkelos.

also have children by her" (Gen. xxx. 1—3. Again; "When Leah saw that she had left off bearing, she took Zilpah her maid and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son.

And Leah said a troop cometh; and she called his name Gad. And Zilpah, Leah's maid, bare Jacob a second son. And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher" (Gen. xxx. 9—13). There is no doubt whatever that Leah named the children which Zilpah bare to Jacob, and rejoicingly said, "Happy am I, for the daughters will call me blessed," because the children which Zilpah bare to Jacob were regarded as her own.

Now because the children of the handmaid were regarded as those of her mistress, they had also an equal right and an equal portion in the inheritance with the other children. Thus we read when Sarah had borne Isaac to Abraham, and when Ishmael one day scorned at Isaac that she (Sarah) said to Abraham, "Cast off this bondwoman and her son for the son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. xxi. 10). Likewise, we do not find any distinction made between the children of Jacob; and each received the last blessing from their father without difference. Each of the children of Jacob formed also a separate tribe in Israel, and each tribe was of equal importance; and in after times, when the land of Canaan was divided amongst the children of Israel, the division of the territory was made with equal justice to each tribe—no tribe had any preference shown it.

The handmaid, also, having become the wife of her master, became, as his wife, of some authority in the house, though her authority was always inferior to that of her mistress.

The management of the household was entirely left to the first wife. Thus we read in Holy Scripture, when Abraham was visited by the three angels of God in the form of men, that he gave his command for preparing food to Sarah, though Hagar was at that time also his wife: "And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth" (Gen. xviii. 6). Again; Sarah asked Abraham to give her power over Hagar: "And Sarai, Abram's wife, took Hagar her

maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. . . . And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom, and when she saw that she had conceived, *I was lowered in her eyes*: the Lord judge between between me and thee. But Abram said unto Sarai, Behold *thy maid is in thy hand: do to her as it pleaseth thee*. And Sarai dealt harshly with her, and she fled from her" (Gen. xvi. 3—6).

Polygamy is still prevalent in the East. Lane in his "Modern Egyptians" (vol. i. c. 5, 6), tells us as follows: "The harem may consist, first of a wife or wives, to the number of four. . . . The one first married enjoys the highest rank, and is called 'the great lady.' The quarrels of fellow-wives are often talked of: if the chief lady be without children, and an inferior, either wife or slave, bear a child to her husband or master, it commonly results that the latter becomes a favourite, and that the chief wife or mistress is despised in her eyes, as Abraham's wife was in the eyes of Hagar."

Besides the plurality of married wives they also had concubines. A concubine* was a woman appointed to a man as a wife, but she was not legally married to him according to the custom of that time; in other words, a concubine who is called in Hebrew פִּילגֶשֶׁת, was a wife of inferior rank to the married ones, who are termed

* The Talmud, Treatise Sanhedrin, teaches us that a concubine was a woman אֶחָד אֵשֶׁת לְאִישׁ "appointed to one man" (compare the אֵשֶׁת הָאִישׁ אֶחָד (בֵּית שְׁמוּאֵל). Onkelos also translates פִּילגֶשֶׁת differently from אֵשֶׁת, to which class Hagar, Bilhah and Zilpah belonged; he translates the former with אֶחָדָהּ and the latter with אֶתְתָּהּ. Rashi states, that the wife, אֵשֶׁת, had a כְּתוּבָה, and פִּילגֶשֶׁת had none; but this is incorrect, as כְּתוּבָה is of later date. This distinction of Rashi's, however, may have been near the other, also applicable in later times.

in Hebrew by **אִשָּׁה**; wherefore the children of the wives termed by **אִשָּׁה** had a portion in the inheritance of their father, as we have already stated; but the children of the concubine had none. They were inferior to the other children, as their mother was inferior to the other wives. Yet the father, when giving over his property to his heir, which he generally did in his lifetime, when he had other children by concubines, in order to avoid contention, gave them presents before he sent them away.

Thus we read, "And Abraham gave all that was his to Isaac. And to the children of the concubines which Abraham had, Abraham gave presents, and sent them away from his son Isaac, while he was still alive" (Gen. xxv. 5, 6). It must however, be understood that concubines were not general; no one kept concubines but the patriarch. But even amongst the Jewish patriarchs there is none recorded to have had concubines but Abraham; for Bilhah and Zilpah, the wives of Jacob, were not concubines, they were his legal wives, and belonged to the term **אִשָּׁה**; wherefore their children had an equal share in the inheritance of Jacob with the children of Leah and Rachel

We will now once more sum up the different classes of wives which are included under the term polygamy. They are the following three:—

1. The first wife, called in the East the "grand lady," who was the head of the house, and had the charge of the household; a custom which is still prevalent in the East (vide Layard's "Nineveh").

2. The second wives, as Hagar, Bilhah, and Zilpah, who were inferior in authority to the first wife, but were legally married, and whose children were on an equality with regard to the inheritance with the children of the first wife.

3. The concubines, the lowest order of wives, who were not legally married, but appointed to their husbands, and whose children received no portion in the inheritance.

Some of the eastern tribes have concubines at the present day (vide Lane's "Modern Egypt," vol. i. c. 5); but they are no more than female slaves; and their task is the hardest labour of the house, and the greatest drudgery.

I cannot help expressing here the compassion I feel for the miserable women in the East; and O how thankful ought our females to be to Providence, that their lot is cast in Europe, and not in Asia!

(To be continued.)

THE SANDWICH ISLANDS' MISSION.

LETTER FROM ELDER HIRAM CLARKE.

(From the Deseret News, July 26, 1851.)

Honolulu, Oahu, Sandwich Islands, January 27, 1851.

Dear brethren,—Having an opportunity of sending a few lines to you, informing you of our whereabouts and prosperity, I embrace it with pleasure, thinking that it will not be uninteresting to you to hear from us. I arrived here in company with nine of the brethren on the morning of the 12th of December, 1850, after a passage of twenty days from San Francisco, all in the enjoyment of good health. We found affairs here a little different from what we had expected, not near as many whites as we thought there

would be, and the majority of those that were here were fluctuating population, composed of California gold diggers and sailors.

My first proceeding was to ascertain the situation of the different islands. — I found that there were five principal islands in this group, and that all had more or less whites upon them, with American Missionaries who preached to the natives.

On Sunday evening, after our arrival, I called the brethren together to select

partners and islands. I chose Brother Thomas Whittle to stay with me upon this island, the brethren having thought it best for me to stay here. We then, Brother W. and myself, selected four of the remaining brethren to select partners, and cast lots for the islands; Molokai fell to Brothers H. W. Bigler and Thomas Morris; Kanai to Brothers John Dixon and William Farrer; Hawaii to Brothers Hawkins and Blackwell, and Maui to Brothers Canon and Keeler. They all started for their different islands the next week. From their letters I learn that they have had no success with the whites, there being but very few on any but this; those of them that are staying, are endeavouring to learn the language as fast as they can. The natives are nearly all educated, so that they can read and write, and are very much under the influence of the missionaries; in fact, they seem, (the government and the missionaries) to be linked together to a considerable extent, and every thing is left to their management. The minister of public instruction for the nation is an ex-missionary, named Armstrong. They have issued three or four editions of the Bible in the native tongue, and books of nearly all kinds, together with a paper printed for the natives weekly. We will have the influence of the press to contend with, as well as their personal influence; but we have no fear, the Lord will open the way, and will confirm the work by signs following.

I went and saw an agent of the government who had charge of the market house here, to get it to hold meetings in; he let us have it free of cost; I preached several times; a few turned out the first time, but they discontinued and we gave up preaching. I am now trying to learn the language.

I have been blessed since I have been here by the Lord, and the signs have followed my administration. I have administered to several of the natives, who have been restored; this is in accordance with the blessing given me by Father Joseph Smith in Kirtland; he told me that I should be upon distant islands of the sea, and the power of God should be with me in administering the ordinances. I have had dreams and visions to encourage me

in my ministry. I felt impressed by the spirit to fast and pray three days. I accordingly went on to the highest point I could find, and marked my name with the dates upon a tree that was close by; I have felt a great deal more inconvenience from doing without a meal, than I did from doing without and fasting these three days. The Lord, in answer to my prayers, has opened the eyes of my understanding, and I have had light upon the Scriptures, such as I never had before.

I got hold of an old copy of the "Prophet," published by Samuel Brannan, dated July 24, 1844; notwithstanding the editor having gone by the board, yet it fulfilled the words of Brother Brigham, that we should be glad, and it would do us good to see one of the old papers published by our people.

If I were to consult my personal feelings about a mission, and the business of the kingdom to be engaged in, I should prefer to have charge of the emigration and the collection of means for the rolling forth of the kingdom of God, if it suited the feelings of those who are set to regulate the affairs of the kingdom on the earth; nevertheless, I am ever willing to bring my will in subjection to the will of the Lord in this, as well as every thing else.

I find the words of the Saviour in regard to the pains they would take to make a proselyte in his day, making them two fold more the children of hell than they were before verified here, for they are guilty of all kinds of whoredoms and abominations, and the more men the women can accommodate the greater they consider the honor.

The brethren are pretty much all young, and as this is the first mission they ever took, I have felt to exhort them to be faithful and prayerful, lest they should be overtaken by the tempter; feeling ever desirous of taking the same caution to myself.

Ever feeling to solicit your prayers in my behalf, as well as my brethren, I remain your brother in the new and everlasting covenant,

HIRAM CLARK.

President B. Young.

The wife is the Sun of the Social System. Unless she attracts, there is nothing to keep heavy bodies, like husbands, from flying into space.

LINES

INSCRIBED TO THE PRIESTHOOD.

In peril of the sword,
Peril of life and fame,
The servants of their martyr'd Lord,
His mercies still proclaim.

Fearless of human power,
With eyes on Jesus cast,
They stand unmov'd in danger's hour,
Undaunted to the last.

Oh! praise to those who dare
A scowling world defy!
They who the cross so nobly bear,
Shall wear a crown on high.

Soldiers of Jesus! On!
His banner proudly wave:
Rest not until the victory's won,
Though purchased by a grave!

Your's shall be Zion's tears,
Her sons shall mourn for you;

London.

And hail your names in after years,
The Noble and the Free!

Yet wherefore weep their lot,
Whose lives for Truth are given:
Their's is a crown which fadeth not,
And their's the praise of heaven.

Let idol nations boast
Their bulwarks and their towers;
Their warriors, a martial host,
Prepared for danger's hours.

Zion can boast her sons,
Whose trust is in the Lord;
Her prophets and her martyr'd ones,
Slain for that Saviour's word.

She asks no other power
Than faith beyond the grave;
No other help in danger's hour,
Than Jesus' might to save.

I. E. R.

LIST OF MONIES RECEIVED FROM THE 15TH OF SEPT. TO THE 1ST OF OCT., 1851.

William Wells.....	£5 0 0	Brought forward	£86 14 1½
G. Bywater	2 0 0	Phillip Sykes.....	1 0 0
John Godsall	35 0 0	Thomas Clarke	5 0 0
George P. Waugh	5 0 0	Isaac Jones	1 10 0
John Memmott	5 0 0	William Simms	0 5 0
James Walker	15 0 0	David Bona	3 13 0
M. Rowan	4 0 0	John Kelly.....	2 10 0
John Lyon.....	6 10 2½	Henry Smith.....	5 0 0
Richard Tilt.....	9 3 11	William L. Allen	5 0 0
Carried forward	£86 14 1½		£110 12 1½

ADDRESS.—George Kendall, at Mr. Richard Bradshaw's, Copeland Street, Derby.

ERRATUM.—In the Quarterly List of Debts, published in STAR, No. 19, read W. L. Allen for Hugh Findlay.

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A FEW HINTS ON THE DOMESTIC CIRCLE.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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A FEW HINTS ON THE DOMESTIC CIRCLE.

BY ELDER JOB SMITH.

Of all subjects which interest mankind, none can claim to be of more real importance to all, than the good management of this nursery of mankind—the domestic circle. In it we were brought up, our manners and a proportion of our tempers were formed there; in it we are now to be found, and none of us are exempt from its duties in some way or other. There are, also, some very important responsibilities connected with the management thereof. The abuse or neglect of these, is what commonly involves the rising generation in darkness, and implants in them the spirit of rebellion, not only against the counsels and rules of their earthly parents, but against the commandments and ordinances of God, which are essential to the salvation of every soul of man.

The responsibilities to which I refer, rest upon every individual who holds the title of husband or father, for with it is inseparably connected the responsibility to a great extent of the conduct of those individuals to whom he stands in the above relationship.

As in many instances in this country, there is a great neglect of duty in these points—some of those professedly holding the name of Saints, caring as little about the management of their little flock, as perhaps, they care about things that do not concern them; it is thought that a few remarks on the subject could not be inapplicable or untimely. Should they meet the notice of any to whom they may apply, they are most humbly inscribed for

their benefit, with a request that they should set their houses in order.

As, in most cases, the exterior appearance of a man is an index to what is contained within him, so when we behold the order which is kept in the private circle of any one's family, we may readily ascertain what class he himself belongs to, and what order there is kept within his breast. Where reason and Divine revelation guides the one, it generally does the other. But if he, himself, be not guided by good principles; if there is not *order* in his own habits, economy, &c., it is vanity to look for it in the province or family over which he presides. Besides, if all the propensities and appetites of his body are not governed by his will, it is utterly vain to suppose that his family will be, unless, indeed, the governed are more capable of governing than the governor. His *will* must be guided by the principles of reason, and (in the Church of Christ) Revelation, and these will make him perfectly master of himself, and of all those whom God entrusts to his charge. The *will* being guided by the *light*, it is qualified to lead every other compartment of his system and family correctly, but without this, the command of the man being in the dark, all that is led thereby must be in the dark also. And if when the mind is enlightened, it be not rendered potent by a subserviency of his natural propensities unto it, it continues to be unqualified for the business of governing anything that is around. Thus we may see, that

the first step to all governing projects—without which nothing good can be done—is the controlling of the individual called *self*. If disorder exist in the “unruly members” of his own body, he may very naturally expect the same result amongst all those who are under his charge; for the same spirit that guides the head will be sure to diffuse itself to a greater or less degree through all the system, let it be great or small, whether it be composed of only two individuals, or of a nation as large as the British. Many of the Saints and Elders in Israel may from this be able to form some slight idea where the fault is, when they find themselves unqualified to rule all that is under their care, in righteousness, or to set that in order which their senses tell them is out of order. I recollect well an expression made use of by Elder Willard Richards, when he first visited England, at a Conference, said he, “show me the President of a Branch of the Church, and let me know the spirit which he has, and I will tell you what the spirit of the Branch is, immediately.”

As we have found that a government of self is a necessary qualification for governing others, it follows that no man need undertake the latter task until he has accomplished the former, unless he wishes to meet with a failure.

Every individual who governs at all, should be as potent in his sphere as a sovereign upon a throne, and if he governs in righteousness should be accounted as noble. Be it otherwise, and anarchy is the result; confusion is there, and trouble follows in the train. His mandates, if righteous ones, should be strictly obeyed,—for they never will come in contact with any other righteous ones delivered by a higher sovereign,—and due respect be paid to him, and thus order, love, and goodwill, will prevail throughout his dominions, be they great or small. But he must adopt the principle of love, himself, and govern by it, or it cannot be said that he governs in righteousness. If he does not seek their interest as he does his own, nay, if their interest is not his own, perfectly and undivided, trouble, sin, and ruin must follow the steps he takes.

These remarks will serve to show, in relation to the family circle, that the man is to be the head in his own house, and that all parties committing themselves to his charge should be willing to abide by

his teachings and counsels, so far as they are in keeping with the laws of God—the Gospel of the Son Jesus Christ. Every family, if founded upon true principles, we may view as a kingdom in embryo, the foundation of a tribe, to be, for what we know, so extensive, that its members may be—like those of the family or tribe of Abraham—countless as the sands upon the sea-shore. It is needless to say that we believe these will all be governed by their first as well as last forerunner, because the Saints, at least, know it already; they should, therefore, always be obedient to him whose presence they enjoy, and the fruit of whose loins they are. The precept that, “obedience is better than sacrifice, and to hearken than the fat of rams,” is equally applicable here, as it is in the case to which it is most commonly applied. It is from small seeds that large trees grow, and out of a little neglect in the foundation of a family the whole structure becomes a wreck. For “the want of a horse-shoe nail,” we read that in the end, “the rider was lost;” so also for the want of order in a family the minds of the rising generation are untrained, their tempers uncontrolled, their habits unsettled, or evil ones acquired, and thus they are unfitted to carry out the measure and object of their creation, which is the great end which we all wish to carry out. I look forward to the rising generation to carry the principles of life and salvation to the children of men, with even more power than any of us are able to do, which they will if they receive that treatment which is due to them from the present mature generation of Saints. But if no care be taken to teach them right, to govern them right, but above all to give them a good example, we may expect to see from them nothing better than the spectacle of sin, misery, and poverty everywhere staring us in the eyes at present, which, when we are gone, will be enough to trouble and vex our departed spirits and make us miserable; letting alone the rod of the justice of God to be inflicted upon us for our abuse of the precious blessings entrusted to our care. Now is the important time for a change in the morals of society. The Kingdom of God again being upon the earth, and we being permitted to enter into it, let us arise and do what we can, as well in the reformation of our family arrangements, as in exposing the evil dogmas and prac-

tices of our fathers in relation to the Gospel.

We will now go in and take an imaginary look at the fireside circle of those who have not adopted the principle of self-government, as the starting point of their conjugal career. I do not expect to present a picture of *all* the evils and discrepancies found to exist in such places, but only such as have struck my attention the most forcibly in roaming through the world. In consequence of a lack of this accomplishment before referred to, we see the master out of temper at every little thing, and soon the contagion of anger is spread to each member of the household and the ready, though sorry, excuse becomes necessary should a friend come in, that they "have been having a few words." Disorder and a bad spirit have inflicted a wound which will require a long time to *thoroughly* heal up. It scarcely ever ends at "a few words." All the horrid features of the bad tempers of each individual now show themselves, and that which was all honey a short time ago becomes bitterness and disgust. To describe all that is to be witnessed by those who look into family circles, would be grating to the feelings of many of the readers of the *Star*, therefore I must not say much upon the subject. But for the lack of self-government the noble "lord of creation" enters into temptation, and is found to act worse than the beasts through the intoxicating influence of liquor. His gracious-hearted consort forgets the sweet affection which was and ought still to be cherished in their hearts, and breaks out into strains which in due time give her the hateful approbrium of a "scolding wife!" The man having given himself up to the evil influence of a foul spirit, no longer holds control over himself, and a scene ensues, embittering the cup of their happiness, which in some cases terminates in blows! Some time has to elapse before a wound thus inflicted can be healed; but we ask, is this all? If it were, there would not be as much cause for me to take up my pen on the subject, but the fact that it would require a volume to record all the evils which these kind of convulsions give birth to, induced me to write on this subject. The little children, if any are in the way, will be sure to take up one side or the other, not knowing which, if either, is right, and perhaps make vows, not to love their

father or mother again, for what they suppose (and perhaps justly) he or she has so maliciously inflicted upon the other. Frequently will this be encouraged in them by the one party prejudicial to the other, and in this way the seeds of rebellion are sown in the young and tender minds of those who before were innocent. They, doubtless, will follow the example, and when they grow up become like their parents—disorderly, wicked persons; at least, they may do for all that the parents have done to save them from it. Prejudices thus formed in childhood against either of the parents are not so easily rooted out, as many may suppose, for if it does not lead them to curse those against whom they have taken a dislike, it leads them to a disaffection which causes them to distrust their parents' ability to teach righteously, and act in sincerity towards them. And in this way disobedience is, or may be provoked, and the children made subject to *no rule*, until the laws of their realm lay hold upon them, and, perhaps the gallows ends their most unlucky career!

Should such things occur among those called Saints, the men of the world, of different denominations would take advantage to rumour abroad what a wicked people the Latter-day Saints are—judging all for one, forgetting that out of the religious world which they recognise as being all right, though of some hundreds of different societies and churches—there would be ten to one in the same proportion of numbers. But this is no excuse for us notwithstanding—our light ought to shine—we ought to "glorify our father which is in heaven."

Nor is this all which such a breach of the peace of a family inflicts, wounding the interests of those we have already named, hindering the honest from receiving the Gospel through bad example, but in such cases the parties become the servants of sin, the natural affection is marred, the sacred ties of the heart become broken, and oftentimes from one thing to another they become hateful in each other's eyes, and thus make for each other a hell, whereas they were sent to be the comfort and solace of one another's lives. Death, both of body and soul is hurried on in this way. If things be not driven into so desperate a condition as this, it is very frequently the case that no regard is paid by the female to "love, honour and obey"

her husband, and he neglects his duty, stipulated by the laws of nature—of the country and of God, and breaks the covenant he solemnly made to her, when he took her to be his wife. They having—both of them, broken their marriage vows—the bond of the covenant—live together under a broken covenant. What a broken covenant is, better than *not any covenant*, I will leave for the judgment of those better experienced in such matters to decide. But *I* do not conceive that their children will have anything to boast of their *honourable* or *legitimate* parentage! This generation may well say they were “born in sin, and shapen in iniquity,” for it is rare that a family is found among them, where the man stands in his place at the head and always is obeyed as such. But let the Saints cast away these remains of corruption—let every man stand in his house as the lord of that realm, and then those whom God has given him will own his power, will love him for his protection, and revere him for his justice and righteousness. But in all cases he must first of all govern himself, never putting

yokes upon others, which he is unwilling to wear himself, and thus laying a foundation in order, he will be qualified to build upon it, and if he continue his course, will, eventually, be the father of a people, who will rise up and call him blessed. He will be enabled to stand at their head, presenting them spotless to him, whom he has to give his account to; and thus, peace, joy, happiness, and heaven crown his labours of *love* in one of the “many mansions” prepared for the faithful. Having had a good pattern set before them, and good precepts taught them, his children will grow up and do likewise, and when the Saviour shall come, He will find a people prepared to meet him.

Young men and women should count these costs before they begin to lay the materials together to build the structure of their future happiness and that of their generations, lest they should find the obstacle of confusion and misapplication thwart their purposes, and bring down disgrace upon their heads at the very time they expect glory.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the *Jewish Chronicle*.)

(Continued from page 301.)

We have endeavoured, in the preceding chapters, to depict all appertaining to marriage from the time of the patriarchs; and it is now for us to lay before our readers the circumstances which dissolved a marriage.

A marriage was dissolved, firstly, when a husband died and left children. With the death of the husband the woman was again at liberty to marry another man.

We have no positive record in the Bible of the place of abode where the widow lived after her husband's death, whether she stayed in her husband's house or returned to that of her father. From the history of Tamar, it appears that the widow returned to her father's house; for we read in sacred Scripture, when Onan died, and Shelah was not yet of age to marry Tamar, his deceased brother's

wife, “And Judah said to Tamar his daughter-in-law, return *a widow* to thy father's house, till Shelah my son be grown” (Gen. xxxviii. 11); yet this may only have been the case when a man died childless.

Amongst the Eastern tribes, however the mother remains with her son. Lady Frances Egerton, in relating a visit to an Eastern harem, states, among other things, “In the East a mother always remains at the head of her son's house, whether he be married or single, and profound respect is paid to her; which considering the wholly uneducated state of the women, and that ninety-nine out of a hundred cannot read, is a curious and praiseworthy feature in the customs of this people.”

The second mode of dissolving a marriage was the divorce. A divorce was

connected with no ceremony; but when the husband sent his wife from his house, she was divorced, and set at liberty.

The authority for effecting a divorce however, was possessed only by the husband, and not by the wife. He, as her superior, in accordance with the Divine command, "And he [the man] shall govern thee [the woman]" (comp. chap. ii.), had the power of divorcing his wife from him—he could even force a divorce upon her—but she, as the inferior of man, could effect no divorce in any case whatever.

The husband, when divorcing his wife from him, had also the power to divorce her children with her, if he wished to do so. The divorce of her children was effected by sending them out of the house with their divorced mother, and had the effect of depriving them of the heirship to their father's property. Thus we read in sacred Scripture, when Sarah had borne Isaac to Abraham, and when she one day saw Ishmael, the son of Hagar, her bondwoman, whom she gave Abraham to wife, scorn at Isaac, that Sarah said to Abraham, "*Divorce* this bondwoman and her son;†* for the son of this bondwoman shall not be heir with my son, even with Isaac. But the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad. . . . in all that Sarah hath said unto thee hearken unto her voice . . . And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar . . . and her child,

* The text reads גֵּרֶשׁ which is synonymous with גֵּר "stranger" (comp. Exod. ii. 22). Moses called his son גֵּרְשֶׁם because he was a stranger (גֵּר) in Midian. גֵּרֶשׁ, therefore means "estrangle" or "divorce." This is also the opinion of Onkelos: he translates גֵּרֶשׁ here with תִּרְדָּ "divorce," but וַיִּגְרְשֶׁם (Exod. ii. 19) he translates וַיִּמְרְדּוּנִי (comp. Lev. xxi.). In the Talmud, likewise, a divorcement is called גֵּירוּשִׁין.

† Sarah told Abraham to divorce both mother and son; for by divorcing the mother her son was not divorced, except he divorced her son with her.

and sent her away." (Gen. 21. 10—14).

It behoves us here, however, to remark, that the mother stayed with her son in cases where both were divorced together from the husband and father, and she also replaced the father by giving a wife to her son. Thus we read, "And his mother [Hagar] took him [Ishmael] a wife from the land of Egypt" (Gen. xxi. 21.)

We now conclude the first part of our history, which comprises the time from the creation of the world to the close of the Jewish patriarchal period about 2245 A. M.

We have divided our history into periods, because we are not able to furnish especial dates in the history of marriage. We will not, however, fail to give especial dates wherever such can be found.

We have, with our last chapter, finished the Ante-Mosaic period of our history, and are now arrived in the course of our investigation at the second portion of the same, viz., the Post-Mosaic period.

Yet before we proceed with our history, we must preface that period with the following remarks:—

1st. The revelation—in other words, the Mosaic law—has not uprooted the foundation and the basis upon which the history of marriage among the Jews in the Ante-Mosaic period rested. It is true it has modified the same in some instances, added new laws, restrained and forbidden many marriages; yet it has wrought no positive change in the primeval statutes of the Ante-Mosaic period; on the contrary it has retained all the principal rites of the same. The reason why the Mosaic law has not overthrown the principal statutes of the preceding period is, because the history of marriage among the Jews is a peculiar one, and differs from any other history. The history of marriage among the Jews has not developed itself, like the history of nations etc., by natural and outward changes, which have carried their effects into the bosom of a particular nation, and thus transmuted the position of that nation into another one, and changed its political existence and form. No; the history of marriage among the Jews has developed itself in another way. Its origin is of God; God himself has established this great and moral institution of marriage. Its developement, from the moment of its establishment to the period we are now arrived at, was by God, and

through God, the founder of that sacred institution, and the Guardian of its moral rites. All its statutes issued from the living source, God, and his Divine command, as we have shown in the preceding part. The woman was subordinated to the man, because God ordained it to be so. After the fall of the first human pair, God commanded, "And he [the man] shall govern thee [the woman]." The daughter was under the command of her father; her services were his, and he alone had the power to dispose of her in marriage, because of the same Divine command (compare chapters iii. and iv.). And now, as God and his Divine will are unchangeable and unalterable, we cannot be surprised to find the principal statutes of the Ante-Mosaic period retained in the revelation. "The grass dries, the flower withers, but the word of God remains for ever."

2nd. As the Post-Mosaic period of our history is based on revelation—or, in other words, is the revealed part of our history—it is therefore for us to define what we comprise in the term "revelation;" the which we will endeavour briefly to sketch. The revelation is divided into two parts: 1st, the written law; 2nd, the oral law. The written law is contained in the five books of Moses, and is that part of revelation which was accessible to each member of Israel, and which every one was bound by Divine command to know; it is that part of revelation of which God commanded us, **ובלכתך בדרך וכו' לבניך ודברת במ בשבתך בביתך**

ושננתם (Ye shall teach it to your children, and ye shall speak of it when you are sitting in your house, and when you are travelling upon the road, etc.). The oral law is the explanation given by God to Moses of the written law (vide the preface of the **ת"ו"ט**); it was not accessible to every Israelite, but was known only to the Levites and to the judges in Israel, to whom it was taught by Moses. But Moses did not do this of his own free will; he was commanded to do it by God; wherefore God separated the Levites, and commanded that they should have no possessions of land like the other tribes, in order that they might have full scope of time to study the oral law, and retain it (vide *Moreh Nebuchim*, sec. 3, cap. 49; *Inst. Ayrubin*, folio 54.)

This order, however was disturbed in the time of Samuel, who seeing the vile actions of the priests of his days, established a prophetic school, where he taught the the oral law to members of other tribes. But still the oral law was not yet committed to writing. This was first done by Rabbi Jehudah Hanasi, about 3949 A. M. who collated the Mishna (**משנה**). But the Mishna was also written upon the same principle as the written law of Moses, and therefore again required explanation. Those explanations the Rabbi taught to his disciples, and they were likewise orally retained till the time of Rab Asbi and Rabina, who committed them to writing about 4127 A. M. and called the collection **גמרא** (Gemara). We must however remark, that to the oral law belong also the (**י"ג מידות**) thirteen principles which God taught to Moses, by which the written law was to be expounded, and on which the discussions in the Mishna, as well as those in the Gemara, are based.

The Mishna and Gemara is that great and sublime work known to us as the Talmud (**תלמוד בבלי**).

And now, having given the outlines of the term "Revelation" we proceed to say, that we include the Talmudical and Rabbinical* periods under the second part of our history, the Post-Mosaic period; for the law of Moses by the especial Divine command "Ye shall not add or diminish" (Deut. xii. 32), became the standard law of Israel, from which the Jew could not, and did not deviate, neither to the right hand nor to the left. And though we shall find, in the course of our history, cases of modification in marriage among the Jews, those modifications were, however, based on the law of Moses, and the principles thereof. Neither the Talmud nor the Rabbins introduced any change or modification which was not in concord and harmony with the revealed law of God; and Dr. Frankel, in his "Law of Evidence," very justly says, "The revealed law and the oral law are closely interwoven with each other. The latter stands to the former as the product to any given number, and is connected with it in a two-fold manner: 1st, it inquires into

* We choose the term "Rabbinical," though we mean the Gaonims period, for the better understanding of the public.

and expounds the Mosaic law; 2nd, it cultivates and improves upon it, taking the former as its basis." Mamonides also (Moreh Nebuchim, sec. 3, cap. 41) says, "As the High God knew that the commands of this holy law would require at each period an addition or a diminution, according to place and to the change of time (which means, that man would like to form it to suit himself), he therefore admonished against those additions or diminutions, and said, "Ye shall not add nor diminish" (Deut. xii. 32). The Talmud likewise says (Megillah Parek, 1), "No prophet was allowed to introduce any change of law in Israel; and the forty-eight prophets and seven prophetesses which were in Israel did add nothing to the revealed law."

Samuel Idels, מחרשא (ibid.), says that the wise men חכמים were like the prophets restrained from introducing any change of law in Israel. And so it was that the improvements and modifications which either the Talmud or the Rabbins have introduced, were, as we have already said, based on Divine authority, and their decisions come to under the Divine command: "And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days. . . . And thou shalt do . . . according to the sentence of the law which *they shall teach thee* . . . thou shalt not decline from the sentence of the law which they shall show thee, to the right hand nor to the left" (Deut. xvii. 9—11; vide Talmud, Treatise Berachoth, fol. 19; Maimonides, Yad Hachazakah Hilchoth Mamrim); and therefore they were and are binding upon the Jews.

It is true that there have also been some changes made not quite in strict accordance with the revealed law; but these changes were not introduced as a law in Israel; they were made by the judges in Israel (בית דין הגדול) for once, for a certain time, and on a certain occasion (היראות שעה): and this, again, was according to Divine permission (vide Moreh Nebuchim, sec. 3, cap. 41). But as it is not for us to investigate the matter farther than is consistent with the nature of our subject, we cease expounding.

The reader must therefore not be surprised, when we speak of and explain the Mosaic period that we have recourse to the explanations of the Talmud. We

will, however, keep apart, as far as possible, the one period from the other, and therefore divide the succeeding parts of our history into, 1, the Mosaic period, as explained in the Talmud; 2, the Talmudical modifications; 3, the Rabbinical or Gaonims modifications; 4, the ceremonies attending a Jewish marriage in the Post-Mosaic period; and, 5, the changes in the ceremonies of marriage among the Jews at the present time in many countries.

With these remarks we close the present chapter, which we intend as a preface to the second portion of our history, the Post-Mosaic period; and we shall, by Divine permission, commence in our next the Mosaic period.

We again resume the thread of our history. The period which we are about to develop is "Mosaic period as explained in the Talmud;" the first sub-period of the Post-Mosaic part of our history.

In the preceding chapter, which we intended as a preface to the second part of our history, we have already said that the Mosaic law wrought no positive change in the marriage statutes of the Ante-Mosaic period. The Mosaic law has modified and enlarged them, but not altered them entirely. And so it was. In the Ante-Mosaic period, the female was under the protection, guidance and charge of her father, when not married, and when married under that of her husband; the same law remained, with a slight modification, in and after the Revelation. The Revelation did not repeal the Divine command given to the parents of the human race. "And he [the man] shall govern thee [the woman];" it did not emancipate the woman from her former disability by introducing a new statute in her favour; no the woman remained under the Revelation, as well as before, submissive to man. She was a part of the house, and of some authority in the house; yet she was, and remained, subordinate to the will of man. God, who bereaved the mother of the human race of the liberty he granted her at her creation, and made her submissive to man, when she misused that freedom he granted her, and caused her husband to sin with her against their Creator and Benefactor, as the consequence of her transgression, as the necessity for the real felicity of the human race (comp. chap. i. ii.) did not and could not change it at the revelation; not only because He is an

unchangeable God, but likewise because of his justice and his Divine mercy. These two attributes of the Holy One required the continuance of the same. 1st. His justice required it, because the command of submission of woman to man was given by God as the consequence of her transgression. 2nd. His mercy required it, because the real felicity of man depended upon it. God who gave his holy law to Israel in order to elevate them above all other nations **את בריתי והייתם**

לי סנולה שכל העמים ושמרתם, and make them as an exemplary nation to all the world, that all mankind might learn to know their Author and imbibe true morality and righteousness; in short, God, who chose Israel as his especial nation, to carry the truth of his Divine essence, and of His Divine word to the four corners of the habitable globe **יצרתי לי**

עם זו so that all mankind may become truly happy in God and through God, found it necessary to prevent Israel from falling again from the elevation upon which his divine mercy had placed them, like Adam, by the seduction of woman, who is endowed by nature with a superior feeling, but has not the power of mind like the man to discern falsehood from truth; who is attracted by outward appearances, but is not able to lift up the veil of Iris and look the truth in the face; and who, therefore, may be easily induced to follow the vices of idolatry, which are clad in disguises of virtue, tinged up with glaring pomp, and dazzle the eyes of its beholder.—He, therefore, in his Divine wisdom, retained in the Revelation, the command he gave to the parents of the human race, when man fell through the seduction of woman, that the man should be superior to woman, and he should govern her. That the woman was after the revelation as before it, when not married, under the protection and power of her father, may be proved from Holy Writ, as follows: It was ordained by God, through the law given by Moses, that if a man take a wife and tries to dissolve his marriage by bringing up an evil report against her the day after the marriage, saying, “She is no maid,” and so make his marriage null and void, that the father and mother of the damsel shall appear before the el-

ders of the city, and the father shall say unto the elders, “I gave my daughter to this man to wife, and he hated her, and has given occasion of speech against her; yet these are the tokens which prove his accusation false. And the elders of that city shall chastise the man, and amerce him to pay to the father a hundred silver pieces” (vide Deut. xxii. 13, 19). Now from this law we clearly see that the daughter was under the protection of her father; for when her husband tried to make his marriage void by some false pretence, it was the father who was ordered by the law to defend her, and under whose protection she naturally returned as soon as her husband declared his marriage to be null and void; and it was him to whom the law granted a penalty of a hundred pieces of silver, to be paid by the husband. It is true, that the law likewise ordered the mother to be present; but the mother did not appear before the elders to defend her daughter, this being the office of the father. The mother merely appeared before the court of the elders to witness the issue of the matter, and that she might taste the gall of public shame in case the husband should prove his accusation to be true; as Rashi remarks, **הרעים יתבון עליה מי שגדלי גדולים**.

Some, however, might yet object, and say, that the father appeared before the elders, not so much as the defender of his daughter, as because it was his case as well as his daughter's, he having given her in marriage as a maid, and taken for her, as such, purchase-money of the husband, **מהר הבתולות**; and were she found to have been no maid, he must return to the husband the purchase money. But we say in answer to this, that the case was not one of *mine and thine*; it was a case of honor, where the father appeared in open court to prove his daughter's virtue. The law says, “And the elders shall chastise him. . . . because he hath brought an evil name upon a daughter in Israel.” Again, if the accusation of the husband was found to be true, the law ordered the damsel to be stoned to death (ibid. 21, 22); but it makes no mention of the father's returning the purchase-money to the husband, for the law does not treat it as a pecuniary case.

We also read in Holy Scripture, “And

if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do" (Exod. xxi. 7). This, again clearly proves that the father possessed an unlimited power over his daughter, for he could even *sell her* as a maid-servant. There are many other passages to be found in the Bible to prove that the daughter was under the protection and power of her father, but we think those we have cited sufficient.

It remains, however, for us, in accordance with the nature of our history, to

show that the father had the power of giving his daughter in marriage. This may be seen from the following Scriptural passage: "If a man entice a maid that is not betrothed . . . he shall surely endow her to be his wife. But if her father utterly refuses to give her unto him, he shall pay money, according to the dowry of virgins" (Exod. xxi. 16, 17). Here the Bible openly declares, that the father had—after the Revelation, as well as before it—the power of granting or denying his daughter's hand in marriage.

The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1851.

[The following arrived at the Office too late for No. 20, we therefore give it insertion in this.]

A SUNDAY IN PARIS.

AFTER a protracted and diligent application to the duties of the office, I found my health declining; and upon the issue of the Hymn Book, concluded to accept an invitation from Elder Taylor, to accompany him to Paris, recruit my health, and visit the beloved Saints, who have rendered obedience to the holy commandments of the last dispensation, in this renowned metropolis of the French nation. The law prohibits the assembling of more than twenty persons for any kind of meeting or conventional purposes, whether religious, political, or social, except by permission; which has prevented the brethren here from making their influence felt, and publishing abroad the doctrines of present revelation as they otherwise would have done. The *gendarmes* have full power to arrest any group that may assemble for any purpose whatever, and put them at once into prison if they think proper, which is the reason why every thing that savors of excitement has been studiously avoided by the Elders and Saints here; but I find that a spirit of inquiry has gone silently and faithfully abroad among many who appear to be of sound and stable minds, and who seem to bestow upon the Truth the attention and serious consideration which it merits of all men: indeed, so efficacious has it been with a family of a highly respectable merchant, that he has sold out his business, and is now nearly ready to go to the Valley with his family; they will emigrate thither next winter. Four have been added to the youthful band within a few days past, and the law is that, if they number more than twenty in one place, they may take a Hall and give legal notice of their intention to hold regular public meetings; but even then the *gendarmes* have full liberty and power to arrest any minister, or close any place of worship thus legally opened, should anything obnoxious appear, or be apprehended. Well may the dear Saints in Britain appreciate with thankful hearts, the liberties they enjoy in their much-loved country, and with devotion implore the blessing of Almighty God upon their sovereign and ministers of government, that liberty and peace may continue, while the fulness of the Gospel shall spread through every parish in the United Kingdom.

Considering the proscriptions which hang around the work of God here, it is deemed advisable not to hold meetings during the day, but to meet in the evening for breaking of bread, teaching, and confirming each other in the faith; accordingly on Sunday morning we attended one of the most respectable places of Catholic worship,—the celebrated *Notre Dame* cathedral, where the Archbishop of Paris is said to officiate—with a view to learn the religious inclinations of the people, the Roman Catholic religion being predominant, and in fact nearly the only religion of the place. On the way thither, our eyes were saluted with men and women at their various avocations of life, as on other days of the week; shops generally open, and doing as much or more business than on other days; indeed the general appearance was much more stirring and business-like through the city than on either of the former days which I have spent here. On arriving at the place of worship, it was a disappointment to find that the excellent music, the pomp and magnificence of the ceremonies, added to all the regard entertained by the people for heavenly things, had only attracted about one hundred, mostly aged dames, to pay their Sunday devotion—these seemed devoutly reverent. We confess we returned strongly impressed with much that we had heard and read of Infidel France.

Toward evening, while crossing the *Champs Elysees*, on our way to the meeting of the Saints, a more stirring scene was presented; from the Palace of the Tuilleries to the Triumphal Arch, a distance of two-and-a-half miles, were to be seen thronging thousands, crowding the avenues and walks. In answer to the involuntary inquiry, what means this? we were informed that two large congregations had just been dismissed, one from the *Champ de Mars*, field for reviewing troops, the other from a place of meeting called the Hyppodrome; that these places of worship have for their religious exercises a variety of equestrian, gymnastic, olympic, and other games, besides many exhibitions of a nature most studiously calculated to excite the admiration and wonder of the people; and that the services of both these meetings concluded with the ascension of balloons, containing some six or eight persons each, which we ourselves saw, standing high above the city, and waning in the distance.

It afforded a most agreeable exchange to find ourselves soon after seated among the Parisian Saints, singing, praying, teaching, confirming the gift of the Holy Ghost upon a new born babe in Christ, and administering the Lord's Supper; although unable to address them in their native language, and consequently prevented from entering so freely into the communion of their feelings; still the gracious influences of the Holy Spirit could not be mistaken by any person present, whose heart had ever been warmed by its heavenly influence; their joy increased to hear of the rapid spread of the work in the British conferences, and the comforting predictions that it should extend far and wide in their own native land and tongue. The few who had not been baptized that ventured to come and hear for themselves seemed really interested, and their attention engaged with the subject. The spirit of inquiry is so rife, and the astringent influence of intolerant dominance so great, that it requires more watchful care, and wise deliberation, to prevent its bursting forth, and bringing down the reprobation of government, than efforts to move it forward. The Church in England does not suffer from these blighting and withering influences, and consequently the British Saints cannot fully realize these difficulties. We confess we could not; but to come and dwell only one week in Paris, where the forebodings of the people as to the dreadful what-may-come, rests down on, and seems to pervade every one with whom you speak, then one can better appreciate the liberty of conscience, of speech, and of the Press. Not a week passes but some editors, or publishers, are

incarcerated in prison, fined, &c., for something which they have written, spoken, or printed. How different from England and America. Yet we feel persuaded, and so do the people, so far as they express themselves, that this state of things cannot last long. But a few months ago, and the streets of this city flowed with human gore; batteau loads of dead bodies, went down the Seine to find their long abode, and prevent pestilence to the living, all this to obtain the present liberty of the French Republic, and place a President at its head, but a more fearful onslaught is apprehended and dreaded about the time of the next election for President, which takes place in May of 1852. There are at present one hundred thousand armed men on constant duty, and a body of two hundred thousand National Guards, ready at any notice, in Paris alone.

Thanks be to God that the mustard seed of His kingdom is indeed planted in this volcanic soil, that it is spreading its roots deep and strong in the hearts of numbers, and although it may be terribly blown and shaken of very great winds, it cannot be rooted up until it has grown, and the Elect of France have partaken of its fruits, and entered into the joys of everlasting life.

But to return to our interesting little meeting in the upper room of the house, which was full of joy to hear Elder Taylor's voice again in their own tongue; he seemed to forget all the inconveniences of speaking a new language, and by the Spirit, administered from the abundance of his heart, the comforting words of truth; after which, and some remarks by others in French and English, (interpreted), the meeting dismissed about the usual hour; but inquirers continued their interrogations until the midnight hour had elapsed, before we could reach our abode for the night. Thus we closed Sunday Sept. 28th in Paris, with a fervid impression that heaven will vouchsafe to France in its own appointment, a period of tranquility, sufficient to allow her sons and daughters to hear, and obey if they will, the message brought unto them by Apostles, Prophets, and Elders of the last dispensation, though now they are giddy, lovers of pleasure rather than lovers of God. I shall hasten my return, and forego the pleasure of a visit to the other branches of the French Conference.

THE PRESIDENTS OF ALL THE BRITISH CONFERENCES are required to send in the semi-annual reports of their respective conferences by the 10th day of December next. The reports should be made up to the 1st day of December. The items required, are; the number of Branches, Seventies, High Priests, Elders, Priests, Teachers, Deacons, excommunicated, dead, emigrated (if any), baptized, present number of members, and in all cases let the number of members include the number of officers and scattered members who are not attached to any branch; together with the names of the President and Secretary. The Presidents will see that their secretaries furnish these reports promptly by the 10th day of December, that we may give a true and faithful statement of the condition of the Conferences in the New Year number of the STAR.

ANOTHER THING, BRETHREN, we require to know how many STARS your Conferences will take for the next year. It will be born in mind that as there is no emigration to calculate upon, the coming winter, unless it should be unexpectedly opened, the greatly increased number of the Saints, who are the fruits of this year's labour, will enable the conferences generally, to equalize the circulation of their present numbers taken, so as to render the same quite convenient among all the branches. Should some of the branches not have increased their numbers so much as other branches in the same conference, the circulation can be equalized among them at the commencement of the year, so as to become quite easy and convenient for all. You can increase your orders for as many more than you now take, as you may wish to, at one penny each; but to reduce your

orders, would bring them to two and a half pence each, unavoidably. The presidents and agents, of both conferences and branches, should unitedly make their calculations what the increase of members may probably be during the year, and order as many of No. 1 at the commencement of the volume, as they will be likely to want at any time during the year; then they will always have them on hand to supply new members who may wish to commence taking the STARS at any subsequent period of the year; and who, because they cannot get the back numbers of the volume, will not take them until the commencement of another volume. Many of the presidents and agents, supposed they had calculated thus liberally at the commencement of the present volume, but have since learned their mistake, and are unable to obtain the early numbers in consequence. Brethren, the work of the Lord is increasing mightily, and the Saints of the Lord should increase their faith, enlarge their views, believe in great things, and a great many of them, and so live before the Lord as to be able to ask for, and receive them; for according to the faith of the Saints, so is, very much, the amount of blessing from our Heavenly Father upon his work made to depend: If the Elders and Saints believe that many will be added to the Church, their works will correspond, and they will increase their orders for STARS accordingly. Do not fail to let us know the number you will require by the 10th day of December next.

ANOTHER STAR DISCOVERED.—We have been very agreeably surprised by the sudden and unexpected appearance of another star in the moral firmament of celestial lights. This luminary was first discovered by Elder Erastus Snow in Scandinavia; and as discoverers usually give names to objects of their discovery, so has Elder Snow entitled this new reflector, "*Skandinaviens Stjerne*." We confess we did not derive that amount of light from its reflection ourself which we might have done had it shone through an English medium; but having a knowledge of the matter of which it is composed, and an idea of the general laws of media, we learned that it reflected essentially the same rays of light as our own little journal. And we are sure it must be hailed as a discovery of the first importance by all Scandinavian observers who are fond of knowing heavenly things. We congratulate Elder Snow and the Danish Saints upon this very important acquisition of aid, to reflect light upon the paths of the benighted sons of men in that part of the earth; and we hope that such encouragement will be freely extended to him, as shall enable him to issue regularly, and increase its circulation, till all who wish, may read in that language the wonderful works of God in the earth, in these the latter days. We shall be happy to exchange.

We may here notice, also, that when in London a few days since we saw several sheets of the Book of Mormon in Italian; it is progressing favourably. While in Paris we saw several sheets of the same work in the French language also. In the issue of this work the translators and publishers have many difficulties to contend with, which delay its appearance much longer than was anticipated; but patience and perseverance, will overcome all these obstacles, and though "the vision tarry, we will wait for it; for it surely will come, and will not tarry." There are also some five or six sheets of the Book of Mormon in print in the Welsh language. In a former number of the STAR we ordered some of the Doctrine and Covenants in Welsh, by mistake,—one hundred copies were named: it should have been two hundred,—and we take the present opportunity to order two hundred copies of the Welsh Book of Mormon, as soon as it is out of press.

FOREIGN APPOINTMENTS.—It will be highly satisfactory to the Saints to know that Elder Wm. Willis sailed from London on the 2nd of Sept. for Calcutta, and Elder

Findlay from Southampton on the 20th of Oct. for Bombay, under appointment and instructions from Elder Lorenzo Snow, who expects to follow them as soon as the Italian version of the Book of Mormon is out of press, and the necessary arrangements for the missions are completed. Elder Snow has also appointed Elder Obray, of Sheerness, a mission to Malta. It is with feelings of the liveliest interest we make these announcements, and humbly supplicate the blessings of Almighty God upon these brethren, that their lives and healths may be precious in His sight; that His angels may receive charge concerning them, and preserve them from all evil, clothe them with the Spirit of revelation, and give them power in the priesthood to bring many souls to the knowledge of God. These wise and faithful men are worthy of the prayers and intercessions of a great and good people; and we assure them the faith of the British Saints will be in active exercise in their behalf, and with longing anxiety will they wait the due time for the joyous tidings of the establishment of our holy institution—the Church of Christ—among the sons of India. Will Elders Willis, Findlay, and Obray communicate with us freely of the conditions of the people among whom they are appointed to labour, social, religious, and political, as well as the facilities they meet with for the spread of the Gospel, and the obstacles they have to encounter?

ORGANIZATIONS AND APPOINTMENTS.

THE time is fast approaching, when five Presidents of Conferences will take their departure from this land, for the home of the Saints, in the distant vallies of the Rocky Mountains, viz.: Elders Eli B. Kelsey, John S. Higbee, Lewis Robbins, John Spiers, and James D. Ross. These brethren have labored diligently and successfully on their missions, and have our entire approbation and blessing in retiring from their several fields of labor. In appointing their successors, the Presidency of the British churches has had in consideration the suggestion of the First Presidency in Zion upon the subject of appointments, as contained in their Fourth General Epistle, on pages fifty-three and fifty-four of the present volume of the *Star*. In pursuance of which, and as the best interests of the work seem to require, we have ordained the following alterations and appointments, to take effect from and after the first day of January, 1852. Viz.:—

In the London Conference:—That the Newbury, Cold Ash, Windsor, Reading Woburn Green, Ramsbury, Weston, Hungerford, Uxbridge, Andover, Wroughton, Chertsey, and Alton branches, be organized, and called the Reading Conference, over which Elder Thomas Squires, of Newbury, is appointed President.

That the Brighton, Dover, Faversham, Sheerness, Gravesend, Shoreham, Milton, Minster, Horsham, Hastings, and Chatham branches be organized, and called the Kent Conference, with Elder John Lewis, now laboring in that region, to preside over it.

That the Watford, St. Albans, Woodfordbridge, Hertford, Orsett, Malden, Boxford, Ingotstone, and Colchester branches be organized, and called the Essex Conference, with Elder Martin Slack, who is now laboring in the Liverpool Conference, to preside over it.

That those distant branches which have been raised up by Travelling Elders from the London Conference in Devonshire and Cornwall, together with all other branches situated in Cornwall, be organized, and called the Land's-End Conference;—Elder William G. Mills, of Bath, is appointed to the presidency of this conference, with request that he repair thither immediately, and, with the Elders now laboring there, make arrangements to spread the Gospel mightily in that region.

With all the foregoing reduction, London Conference will still consist of about 30 branches, including about twenty-four hundred members, over which Elder James Marsden, of Edinburgh, is appointed president.

Elder William Brewerton, of Nottingham, is appointed to succeed Elder Marsden to the presidency of the Edinburgh Conference.

Elder William McGhie, now labouring in the Staffordshire Conference, will succeed Elder Higbee to the presidency of Newcastle-upon-Tyne Conference.

In the Sheffield Conference:—That the Nottingham, Mansfield, Sutton, Eastwood, Heanor, New Brinsley, Ison Green, New Radford, Arnold, Hucknall, Calverton, and Lambley branches be organised, and called the Nottinghamshire Conference, over which Elder Henry Savage, of London, is appointed to preside.

Elder John Albiston, of Ashton-under-Lyne, is appointed to the presidency of Sheffield Conference.

In the Bedford Conference:—That the Cambridge, Graveley, Fenstanton, Orwell, Bassenbourne, Reed, Doddington, Chatteries, Somersham, Bishops-Stortford, West Walton, and Huntingdon branches, be organized, and called the Cambridgeshire Conference, over which Elder J. V. Long, of Sheffield, is appointed to preside.

Elder Job Smith is appointed President of the Bedfordshire Conference.

Elder John Hyde, sen., of London, will succeed Elder J. D. Ross to the presidency of the Cheltenham Conference.

Elders Jacob Gates, Isaac C. Haight, Robert Campbell, Jesse W. Crosby, and Appleton M. Harmon, will hold themselves in readiness, to act under letters of instruction from us at all times, and in such of the conferences as their labors shall be most needed.

Elder John O. Angus will succeed Elder Gates to the presidency of the Leicestershire Conference.

Elder Abraham Marchant, of Bath, will succeed Elder Haight to the presidency of the Birmingham Conference.

Elder John Lyon will succeed Elder Campbell to the presidency of the Glasgow Conference.

Elder Matthew Rowan, now laboring in the Staffordshire Conference, will succeed Elder Lyon to the presidency of the Worcestershire Conference.

Elder William Speakman, of London, will succeed Elder Crosby to the presidency of the Warwickshire Conference.

Elder John Carmichael, now laboring in the Newcastle-upon-Tyne Conference, will succeed Elder Harmon to the presidency of the Carlisle Conference.

Elder Thomas Hardy, of Mansfield, in the Sheffield conference, is appointed to succeed Elder Hugh Findlay, now on a mission to Bombay, to the presidency of the Hull conference.

Although the above appointments are designed to take effect with the New Year, it is important that the newly-appointed presidents should be in their contemplated fields of labor some time previous, and become thoroughly acquainted with all the interests of their conferences, before their predecessors shall vacate in their favour. It is particularly desirable that Elders Brewerton, Rowan, Angus, Carmichael, and Hardy should take their places as early as circumstances will permit.

Although we regret having to part with such efficient laborers in the ministry as Elders Kelsey, Robbins, Higbee, Spiers, and Ross, still we know their desires to gather to their families and brethren in the west, and we feel to bless them for the unwearied diligence with which they have dispensed the words and ordinances of life to the people. The blessings of a beneficent Providence will rest upon them, and we

wish the presidents who succeed them to unite their influence and means in aiding them to go comfortably, that as they leave our shores, they may bear in their bosoms the high consideration that their labours are justly estimated by those upon whom they have been bestowed, as well as the superior consideration that they are approved by their own consciences, and their God.

We also call upon the Saints of the Norwich and Worcestershire Conferences to manifest their sense of the years of untiring exertion made in their behalf by Elder Thomas Smith, their father and founder in the Gospel. Brother Smith has labored with unremitting assiduity, for about ten years past, in building up these two conferences; and many hundreds are now enjoying the greatest of all blessings—the knowledge and favour of God—through his instrumentality. Honored with a tender and dependant family, and bending under the weight of mature years, his physical system impaired by former hardships and scanty subsistence for the Gospel's sake, he pants for a home with the Saints in the west, and desires a furlough of release from the service awhile. We feel that this righteous desire should be granted him, and request that the presidents and Saints of these two conferences espouse his cause with warmth and energy, that they may enable brother Smith to go to the bosom of the Saints in Zion with joy and rejoicing.

F. D. RICHARDS.

ETOILE DU DESERET.

Green Street, Colomberie, St. Heliers, Jersey, October, 1851.

My dear Brother,—As a great many of the Saints in England, although acquainted with my address, are not aware of the price of the "Etoile du Déseret," (Star of Deseret,) I beg to inform them that they are 2½d. each number, and that they are published once a month.

Of the utility, I might almost say duty, of each Saint to possess himself of copies of all the revelations of God in this age, in all languages, I will say nothing, for it cannot but strike every mind that if the revealed will of God is worthy to be known, copies of it are also worthy to be possessed.

I will not allude to the youthfulness of the work in France, the gigantic enterprise of establishing a periodical there,

nor the necessity of this periodical being supported to save the Saints from the ignominy of failure—these things are known to all.

Nor will I advert to the immense value these publications will be in years to come, when thousands shall seek after the first numbers with as much avidity as are now sought the first volumes of the "Millennial Star." Such things are too plain to every Saint to need hardly an intimation, I only request that the brethren will send their orders and directions.

With earnest affection, I am, your brother in the Everlasting Covenant,

PHILIP DE LA MARE.

To President F. D. Richards.

PRAYER.

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fix'd on seraph throngs;
That ear is fill'd with angels' songs;
That arm upholds the world on high;
That love is thron'd beyond the sky.

But there's a power which men can wield,
When mortal aid is vain:—
That eye, that arm, that love to reach,
That listening ear to gain.—

That power is prayer, which soars on high,
And feeds on bliss beyond the sky.

SONG OF ZION.

Let them talk of this *Earth* as a *desert* who will,
 Yet there's *freshness* and *blossom* in parts of it still;
 Tho' its *green spots* are *seared* and its *streets* turned to *gall*,
 Yet there's still on its surface a *good place* for all!

Far away from vain strife,
There's a land in the West,
 Where our friends live the best!
 'Tis the *VALLEY of LIFE!*

Then why should the tear-drop of *care* dim the eye,
 When the day-star of hope, points the place where to fly:
 While the Ensign is *raised*, and *truth's* messengers call,
 Let us off to the Valley, there's *room* in 't for all!

Far away, &c.

Let them look on this life as the last lot of man,
 Who've *no wish* to improve all the good in't they can;
 Sure the *blessings* of *Ephraim* in fulness recall,
 That abundance of *wealth* promised Joseph, for all!

Far away, &c.

Then let owls *seek* their *holes*, who *despise* the bright day,
 While "*like doves* to our windows" we'll *hasten* away!
 Sure there's nothing in Bab'lon, but *misery*, and *thrall*!
 Then away to the West, for there's *room* in't for all;

Far away, &c.

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE 1ST TO THE 18TH OF OCT., 1851.

John Taylor	£10 0 0	Brought forward	£285 4 5
Richard Morris	9 0 0	Matthew Hicks (New York).....	2 0 0
Thomas Clarke	10 0 0	William Cartwright	2 0 0
Thomas Kirkwood	52 0 0	David James	2 10 0
John Memmott	23 10 0	William Soulsby	5 0 0
George P. Waugh	5 4 5	G. Bywater	5 0 0
James Linforth	21 0 0	W. A. Smith (Halifax, N. A.).....	4 0 0
T. C. Armstrong	100 0 0	John Godsall	20 0 0
Matthew Rowan	5 0 0	H. E. Bowring.....	1 5 0
John Copley	4 10 0	William Wells.....	5 0 0
James Walker	45 0 0		
Carried forward	£285 4 5		£331 19 5

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

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Price One Penny.

THE ORGANIZATION OF THE CHURCH.

BY ELDER JOHN TAYLOR.

(From the "*Etoile du Deseret*.")

Since our arrival in France, we have very frequently been asked how our Church is organized. For the satisfaction of those who are desirous to obtain this knowledge, we give the following information.

In the pamphlet which we have elsewhere referred to, we gave an account of the commencement of this work: of the ministering of an holy angel to Joseph Smith; of the finding and translation of ancient records; of the first organization of the Church; of the restoration of primitive christianity, its priesthood, doctrines, ordinances, gifts, blessings, and powers; of the ordination of various officers, and other things; but the particular organization we did not enter into.

When Joseph Smith was living, he was the president of the Church, and had two counsellors of his own selection, but sanctioned also by the Church, which always has a voice in all such matters. After Joseph Smith's death, Brigham Young was appointed president, by virtue of his being president of the Twelve Apostles, who stand next in authority to the Presidency. He has two counsellors, chosen from the twelve: Heber C. Kimball and Willard Richards. These are presented before the people and sanctioned by them. The First Presidency has authority over all matters pertaining to the Church.

The next in order are the Twelve Apostles, whose calling is to preach the gospel, or see it preached, to all the world. They hold the same authority in all parts of the

world that the First Presidency do at home, and act under their direction. They are called by revelation and sanctioned by the people. The Twelve have a president: the present one is Orson Hyde. This presidency is obtained by seniority of age and ordination.

There are then the Seventies: of these there are thirty-three quorums. It is their office also to preach the gospel to all the world. There is a presidency over each quorum. And again there are seven presidents with their president, who preside over the presidents of the quorums of seventy.

There are then the Elders, of whom there are many. It is their business to preach the gospel in different parts of the earth where they are located, according to circumstances; but they are not bound, as the Seventies are, to go to different parts of the earth, only as their circumstances will admit. But they have power to preach, to baptize, to lay on hands for the gift of the Holy Ghost, and to attend to other ordinances of the Church.

There are then the Priests, whose duty it is to preach and baptize, but not to lay on hands for the gift of the Holy Ghost.

There are also Teachers, whose business it is to visit the members in the different branches of the Church where they live, and to see that they attend to their family duties, prayers, &c.; to watch over the spiritual interests of those under their care; and to see that there is no hard

feeling, contention, evil speaking, or wickedness.

There are, then, Deacons, whose business it is to assist the teachers and attend to the temporal affairs of the branches where they may happen to be situated.

There is then a Quorum of High Priests, of whom there are many. It is their business generally to preside over Churches, and assist on councils as they may be directed, whether at home or abroad. But a Seventy, or an Elder, can do this in their absence, or when others have not been appointed.

There are also Evangelists or Patriarchs.

The above is an outline of the organization for the purpose of preaching the Gospel to all the world, and carrying out the order of God as revealed unto his Church. The Twelve Apostles, and the Seventies have the particular burthen upon them, to preach to all the world, and to go to any nation as they may be directed. The High Priests also are expected to go when called upon, but their business is more with churches that are built up, than with organizing churches.

The way we conduct affairs in the Church is as follows:—If any Member or Elder of a branch of the Church sins against his brother or the Church, the person against whom he transgresses is to go to him alone, and reason with him; if he hears him, well; if he repents, he is to be forgiven; if he does not, he is to take one or more with him; if he hears them, well; if not, he is to be reported to the Church; if he does not hearken to the Church with which he is associated, he is to be cut off by them.

This is, however, for Church fellowship; but if a man steals, or otherwise sins against the laws of the land, he is to be delivered up to the laws of the land.

Having said so much on this subject, we will now speak of the regulations and organization of the Church in the Valley. President Brigham Young is the President of the Church, and is assisted in his duties by two Counsellors before named. There is another council there, called the High Council. This is a council that sit from time to time, and investigate all important matters of difficulty that may exist between brethren. These are selected from among the High Priests, and their matters are so arranged that one half plead for, and the other against the accused, so as to arrive at the merits of the

case. They are drawn by lot, but it is not known who are to be in favour of, or who opposed to, until the time of sitting, when it is decided by numbers; sometimes one, two, or three, speak on a side, and sometimes more, according to the magnitude of the case. The president who is the senior among them, gives his decision. The others are then called upon to vote, which is generally unanimous; if it is not, the persons not voting assign their reasons, but the majority decide. The courts are governed, not according to any particular laws or technicalities, but according to evidence and the merits of the case.

If the parties are dissatisfied, which is not often the case, there is an appeal to the First Presidency.

There is, then, an order called Bishops. It is their business more particularly to attend to the temporal affairs of the Church, and counsel the people over whom they preside, for example: in the Great Salt Lake City, when I was there, it was divided into nineteen wards, over each of which there was a Bishop, each Bishop represented his own ward, and overlooked it and its affairs temporal—gave counsel to those who needed it, and acted as a father to the people. Each Bishop has two Counsellors, who together form a court to decide upon all matters of small difference that may occur among his people. He also makes arrangements for meetings, for public worship in his ward or precinct, and presides over the Priests, Teachers, and Deacons in his ward; and to see that the poor, the sick, the widow and the orphan are provided for.

There is then a presiding Bishop, whose business it is to preside over the others, and attend to the affairs of the whole Church assembled in Zion temporally.

There is also a president over the city, who has two counsellors. It is his business to superintend all the affairs of the city and its environs: those affairs which do not come under the direction of the Bishop. He presides over the High Council in cases of difficulty, regulates the public meetings for the city, and attends to a variety of other affairs for the general public good.

This is a general pattern for all the towns or cities. All have their president and his counsellors, their bishops and bishops' courts. In some they have their High Council; in others not. If they have not, their difficult cases are

brought before the High Council before referred to.

All who are in good standing in the Church submit to the decisions and regulations of the Church, without complaint; and every officer in the Church pays attention to, respects, and is governed by those who are appointed as his presidents.

It ought to be remarked here, however, that all officers in the Church are first called by revelation, or those having authority, according to the nature of the case, and then are voted for by the people over whom they are to preside.

Each person possesses power according to the position he occupies; and it is expected that all persons concerned will respect his judgment and decisions.

The First Presidency and the Twelve, are presented before all the Church in all parts of the world, for acceptance or rejection, twice every year in the several conferences; and any member of the Church has a perfect right to arise and testify, if he knows anything objectionable against these persons. The above rule applies to all other officers, whether at home or abroad. The only difference is, that they are more circumscribed in their limits, and are voted for by the people over whom they preside. The High Council, Bishop, President of the stake, and his council, are voted for by the whole Church assembled in Zion, but not by any branches of the Church; while the presidents of conferences and branches are voted for by their conferences or branches, and not by the people in Zion. When a member of the Church leaves England, the United States, or any other nation, for Zion, he takes a certificate with him of his membership, or the office he holds: until then, he is not known there. The Seventies, High Priests, or others abroad, are amenable to their own quorums, or to the Twelve Apostles.

We would here remark, that the love and fear of God is the foundation of all our actions, spiritual or temporal, that this work was commenced, and the organization of this Church was given, by revelation, and by that it has been sustained to the present time.

Concerning government: Some years ago, in Nauvoo, a gentleman in my hearing, a member of the Legislature, asked Joseph Smith how it was that he was enabled to govern so many people, and to preserve such perfect order; remarking

at the same time that it was impossible for them to do it anywhere else. Mr. Smith remarked that it was very easy to do that. "How?" responded the gentleman; "to us it is very difficult." Mr. Smith replied, "I teach them correct principles, and they govern themselves."

The above I have seen fully exemplified in different nations. In Manchester, England, I attended a conference a short time ago, at which there were assembled two or three hundred elders, and officers of various kinds, and some thousands of people; and in all of their business transactions I did not hear one dissenting voice.

We have also other laws, which we as citizens of the United States recognize. In Nauvoo we had a city charter, city council, municipal court, made our city regulations, laws, &c.; but this was more for protection than otherwise.

At the present time we have a Territory in the United States, acknowledged by the Congress and President of the United States. We have our own Governor, Secretary of State, Legislature, and other government officers. These to us are a protection and shield. We never find any difficulty in keeping the laws of the land; but as we have others who are not in the Church, nor subject to its laws, we have the means within our reach of preventing one citizen interfering with another's rights, as well as preserving ourselves from being imposed upon; for we do not enforce our Church laws upon those who are not members of the Church. Everything with us is voluntary.

All men are protected with us in their religious rights, no matter what nation or creed they belong to. We teach men good principles: if they receive them, well; if not, it is their own business. We never persecute a person for his religious faith.

The expenses of the Church government are as follows:—

The President of the Church..	£0	0	0
His Counsellors	0	0	0
The Twelve Apostles	0	0	0
The High Council	0	0	0
The Seventies	0	0	0
The High Priests	0	0	0
Elders	0	0	0
Bishops, ordinary	0	0	0
Priests, Teachers, and Deacons	0	0	0

Total.....£0 0 0

The acting Bishop, whose time is wholly occupied by his duties, has what he requires for himself and family; and a number of clerks, who are also occupied in the same way, receive wages.

There is a tenth or tithing paid by the members of the Church. This is applied to the building of temples, and other Church buildings, &c

But all officers in the Church, if at

home, provide for themselves and families. Those abroad trust to the Lord and their brethren. The Twelve, Seventies, or High Priests are expected at any time to go to the ends of the earth if required, without purse or scrip, as the ancient disciples did. They are generally, however, provided for by their brethren on their journey, or at the place of their destination, by voluntary contributions.

EXPENSE OF THE CHURCH OF ENGLAND,

AND OTHER SYSTEMS.

(From Lloyd's Weekly London Newspaper.)

At the present time, when the incomes of our bishops and dignitaries of the Church occupy so much attention, the following comparative table of the expense of Church-of-Englandism, and of Christianity in all other countries in the world, will be found interesting.

Name of Nation.	Number of Hearers.	Expenditure on the Clergy per million Hearers.	Total Expenditure, in each Nation.
France	30 000,000	£35,000	£1 050,000
United States.....	9,600,000	60,000	576,000
Spain	11,000,000	100,000	1,100,000
Portugal.....	3 000 000	100 000	300 000
Hungary— <i>Catholics</i>	400 000	80,000	320,000
<i>Calvinists</i>	1,050,000	60,000	63 000
<i>Lutherans</i>	560 000	40,000	26,000
Italy	19 391,000	40,000	776,000
Austria	19 918,000	50,000	970,000
Switzerland	1,720,000	50,000	87 000
Prussia	10 536,000	50,000	527 000
German small States.....	12,763,000	60,000	765,000
Holland	2,000,000	80 000	160 000
Netherlands	6,000 000	42,000	252 000
Denmark	1,700 000	70,000	119,000
Sweden	3 400,000	70,300	238,000
Russia— <i>Greek Church</i>	34,000 000	15 000	510,000
<i>Catholics & Lutherans</i>	8,000,000	50,000	400,000
Christians in Turkey	6,000 000	30 000	180,000
South America	15 000,000	30,000	450,000
Christians elsewhere	3,000,000	50,000	150,000
	201,728,000		£8,999,000
England and Wales	6,500,000	1,455,316	9,459,565

Thus it appears that the administration of Church-of-Englandism to 6,500,000 hearers, costs more than the administration of all other forms of Christianity in all parts of the world to 201,728,000 hearers. The £9,459,565, which is paid for the Church of England, is thus divided:—Archbishops and bishops, £297,115; 28 deans, £44,250; 61 archdeacons, £45,146; 26 chancellors, £12,844; 514 prebends and canons, £280,130; 330 precentors, succentors, and other members of collegiate and cathedral churches, £111,650; 2,886 aristocratic pluralists, holding two, three, and four livings, in all 7,037 livings, averaging £764 each, £5,379,430; 8,559 parochial clergy and curates, £3,289,020.

CHARGES AGAINST THE GOVERNOR OF UTAH, DISPROVED AND
WITHDRAWN.*(From the Washington Republic.)*

We copy from the *Buffalo Courier* an article in which it states its belief that the charges against "Governor Brigham Young, of Utah, are entirely without foundation in fact." The charge that the Administration was aware of the truth of the charges before his appointment, of course falls to the ground by the admission of the paper which published and now retracts them.

We publish, moreover, the letter of Col. Kane to the *Pennsylvanian*, which thus places our readers in possession of full materials upon the subject.

In regard to the publication of the message of the Mormons to President Polk, we have to say that it was a paper covered by the inclosure of Colonel Kane, and placed at our disposal. Its publication was indispensable to the defence of Governor Young, from the following charges:—

"1. Of wholesale abuse of United States and our institutions.

"2. With leaguings with the Indians to harrass our people on the road to California.

"3. That this creature Young is an open abuser of Democracy."

Portions of the address were cited for that purpose. Nor was it supposed that the publication of a document addressed to the President of the United States could give any offence, especially when portions of the address were introduced and made use of, by quotations in the letter of Colonel Kane, to disprove charges against the authors of the address, and when the address contained the best evidences, of the prompt and patriotic assistance of its authors to the flag of their country, their respect for its Constitution, and contradicts (inferentially) the charge that Governor Young was an open abuser of the Democracy.

Our prompt and satisfactory disproof of the charges against Governor Young has been the immediate means of bringing before the public new and interesting facts in relation to the Mormons, and of crea-

ting the liveliest feeling in their behalf, amongst those who were a few days since publishing charges of the most disgraceful conduct against them.

The result of this essay at vindication cannot but be gratifying to us. How far the fact that, so far from being "an abusive Whig," the Governor of the Mormons' "predilections, when in the States, were esteemed decidedly and soundly Democratic," may have had the effect of acquitting him of the heinous charges which we last week reported, is left to the public to determine.

GOVERNOR YOUNG OF UTAH.

Our article of July 2nd, on "Executive Appointments," has elicited a communication from a friend at the East, which presents the subject in a different light. We are assured that the charges brought against Governor Brigham Young, of Utah, are altogether without foundation in fact; and though a Mormon, and leader of Mormons, his character as a man is above reproach; that he proved himself a most hospitable and generous friend to the suffering California emigrants of 1849 and 1850; that Mr. Polk's administration had reason to value his patriotism and devotion to the interests of the Union; and last, not least, so far from being an abusive Whig, Mr. Young's political predilections when in the States were esteemed decidedly and soundly Democratic.

Our authority, which is that of a gentleman not long since returned from the Salt Lake, and whose business brought him into close communication with Mr. Young and some of his associates in the territorial government there, is of so high a character that we are pleased to be able to make this statement. Indeed, we confess we have been touched by our informant's picture of Mr. Young's plain but generous and hearty life in his distant home among the mountains, and revolt at lending any countenance to assaults upon his hospitable fire-side which do not spare the character of its mistress, whom friend-

ly and hostile report alike asserts to be a truly discreet and lovely lady.

Our article was based on the information of facts stated by a writer in the *Rochester Daily Advertiser*, recently returned from Salt Lake, and whose character and ability, to make good his assertions, were vouched for by the *Advertiser*. We must commend the subject again to the notice of the *Advertiser*, and its informant or correspondent, being anxious to know the simple facts as they are, and not crediting the idea that they have sought or intended to misrepresent them.

AN INTERESTING STATEMENT—THE MORMONS.

(From the *Pennsylvanian*.)

The subjoined letters amply explain themselves. We are glad to lay them before our readers, not only because we believe the Mormons to be a community which deserves respect for many qualities too often slighted in older and more popular denominations, but because in reference to the charges alleged against their Governor, Mr. Young, we know that the testimony of Colonel Thomas L. Kane, of this city, is entitled to the fullest credence. The statement in the *Washington Republic*, to which allusion is made by Colonel Kane, seeks to make party capital out of this contradiction of the report against Governor Young, of Utah; an expedient that is not just to the facts, nor fair to Colonel Kane, who vindicates the Mormons, not as a partisan, but as their known, their eloquent, and their most disinterested friend. Certain it is that no Democratic journal would publish any slanders against Governor Young, knowing them to be such, or persist in them after they had been exploded and exposed. It is one of the fundamental articles of the Democratic faith to advocate the freest toleration in regard to every religious belief; and we are sure there is no general example in reference to the Mormons in which Democrats have ever departed from it. The experiment of the Mormons in the Great Salt Lake Valley, with their thirty thousand of population, their order, their discipline, their obedience to the laws, and their love of country, go far to disprove many of the aspersions of their foes, and indicate a future in the highest degree auspicious and gratifying. We are quite sure our readers will thank us

for laying before them the following interesting and opportune statement of facts:—

Philadelphia, July 16, 1851.

TO THE EDITOR OF THE PENNSYLVANIAN.

I have seen in the *Washington Republic*, of the 15th instant, certain passages under the editorial head from two letters of mine in reply to one which the President, Mr. Fillmore, had done me the honor to write me on the subject of the Mormons, and the officers of Utah, and in an accompanying paragraph, a reference to me as having authorized the writer to make certain statements.

I have no acquaintance with the Editor of the *Republic*, and, so far as I know, have never communicated with him directly or indirectly on any subject. The absolute tenor of my letters will be apprehended more correctly by a publication of them in full, with that to which they form the reply. The address of the Mormons of the 9th August, 1846, which is included in the *Republic's* article, was communicated to Mr. Fillmore in my "personal" letter, as the paper that "I regret I have never been authorized to make use of." I cannot therefore now contribute to its publication. The rest of the correspondence, however obviously intended for more private use, I send you without change.

Your obedient servant,

THOMAS L. KANE.

Washington, July 4, 1851.

My dear Sir,—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, Governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true.

Please return the article with your letter.

Not recollecting your given name, I shall address this letter to you as the son of Judge Kane.

I am, in great haste,

Truly yours,

MILLARD FILLMORE.

Mr. Kane, Philadelphia.

Philadelphia, July 11, 1851.

My dear sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment*. I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism, and devotion to the interests of the Union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge.

If any show or shadow of evidence can be adduced in support of the charges of your anonymous assailant, the next mail from Utah shall bring you their complete and circumstantial refutation. Meanwhile I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority.

I am, Sir, with high respect and esteem, your most obedient servant,

THOMAS L. KANE.

The President.

(PERSONAL.)

Philadelphia, July 11, 1851.

My dear sir,—I trust the accompanying letter (folio) meets your views, and that I have not erred in supposing you to require of me, not an elaborate argument in vindication of Governor Young, and disproof of Mormon libels in general, but simply a repetition of my oral statement in responsible form and over my own signature. At least, you will not accuse me of being non-committal.

I find nothing new, however, in the *Courier's* charges against Governor Young, except that he "levied high and unjust taxes on men selling property at Salt Lake to aid them on their journey," which is so far true, that the little municipal council of the Salt Lake city did—at its first organization, however, and before the United States or any other government had noticed its existence—enact that a tax should be levied on all sales of spirituous liquor, within the city bounds. This tax must have been heavy too, for I think it was intended to be almost prohibitory, the Mormons as a sect favoring and enforcing *temperance* measures, and doing

their best to prevent the sale of whisky to the savages around them. I have only to say, that if our emigrant citizens everywhere could be placed under such restraint, your War Department would hear much less of their suffering from Indian outrage.

The other accusations are a mere rehash of old libels, the most deserving of them only rough mythic embodiments of a vulgar notion of Mormon "*facts*," prevalent in certain regions of the western country. And, since the apotheosis of Joseph Smith, these seem to connect themselves with the name of Brigham Young, not only as the present head and front of Mormonism, but also as the known *fleece-taking* Jason of what, after all exaggeration is set aside, history has still to characterize as a truly remarkable and heroic expedition.

I can refer you to my friend, Judge Douglas, for the best account of the charges in Illinois against Mr. Young, which, I presume, may be taken to mean divers bills ignored by different grand juries in the circuit over which Judge Douglas presided, and which included Nauvoo and the Mormon precinct. I have equal pleasure in directing your attention to the fine refutation of the charge of "insult to the California emigrants," afforded by the *cards* of emigrant companies, published in various western newspapers, thanking the Mormons for hospitality and succor in distress. But you must permit me, in the matter of the remaining charges, to speak from my own knowledge, more diffusely, too, as upon one of them, at least; there is not probably now living any better witness than myself, and my failing health admonishes me it may be well to have my record in your memory.

I am not certain that I sent you a copy of a pamphlet I printed a year ago, to spread the truth about the Mormons, though I am clear that Dr. Bernhisel asked one of me for your inspection. With your permission, I will save your time by directing you to portions of it, upon pages 28, 29, 75, 77, and between 82 and 92.

My brief narrative (page 28, 29) of the enrolment and departure of the Mormon Battalion, was written with the express view of giving the lie to the charge against the Mormons of a want of patriotism and attachment to the Union. If, by chance, any allegation of this kind has reached your ears, with the countenance of a name of weight, you will find the want of patriotism, and so forth, laid as of the time of

the outbreak of the Mexican War, and previous to its decisive successes, and before the news had reached the Indian Territory of the settlement of our difficulties with Great Britain. At this very date, by my lecture, the Mormons are found at a serious sacrifice of interest, despatching a Battalion of five hundred of their best men to conquer from Mexico the country, on a portion of which they are now settled.

It happens felicitously enough for the purpose of accusation before you, that Brigham Young was the man of all others, whose influence carried through that measure with the Church. It was his American flag that was brought out to float over those hills for the first time; his drums beat, and his brave American speeches rang through the hearts of his people. I have given no name in my pamphlet, but it was he who said there—"You shall have your Battlion at once, if it has to be a class of our Elders." I regret that I have never been authorized to make use of the paper, a copy of which I enclose you, itself a copy of a letter to President Polk, written at a time of the severest trial. Its author, I believe, was the talented gentleman whose name was offered to you for the post of Secretary of the Territory, Dr. Richards; but it was signed by Brigham Young, and I know expresses the genuine feelings of his heart. I want you to remark, sir, that this, their first communication with our Government after their expulsion from their homes in Illinois, dates of August 9, 1846.

"The best Government on earth." "The Constitution of the United States most precious among nations." This is its language.

The remaining charge connects itself with that unmixed outrage, the spiritual wife story, which was fastened on the Mormons by a poor ribald scamp, whom, though the sole surviving brother and representative of their Jo. Smith, they were literally forced to excommunicate for his licentiousness, and who thereupon revenged himself by editing confessions and disclosures of savor to please the public that peruses works in yellow paper covers.

Young is a hard-working, conscientious, well-tried man, whose erotic inclinations may fitly match those of the Utah Church Patriarch, a venerable octogena-

rian, and long-respected Presbyterian elder, who also stands accused of the appetite for Eleusinian frolic. Young is fortunate in his family, too. I remember him wrapped up in his youngest child, an infant, whose health was suffering from the hardships of the march; and I recollect also that he had a son of the finest promise. Withal, he is so true a fellow, and has so much else to look after—being consulted by his people, as it seemed to me, upon nearly every emergency, from an Indian foray to a broken leg or a funeral—that I suspect he pays no manner of heed to any sort of abuse. His wife, however, who comes of a very respectable New England stock, charitable as St. Bridget, and proud of her husband as Queen Victoria, frets I am told—as pious women will do in such cases—over every fresh piece of nastiness, as if it were an awful and dignified message of Providential chastisement.

During a long attack of malignant fever, from which my constitution has not yet recovered, this lady showed me kindness I never can forget, and you must not wonder that my blood boils to think that upon her mainly recoil these brutal slanders.

I have headed this "Personal," rather that I might feel at ease in writing to you in haste, than for any better reason. You are at liberty, therefore, to make what use you please of its contents. I am not so minutely familiar with the affairs of the Mormons since they have become so full of the cares of prosperity, and like as not are fast forgetting me and the little I was able to do for them. But my esteem for them continues unabated, and I shall have great pleasure in writing to the Salt Lake at once to obtain for you the exact history of the liquor tax, and what I had almost forgotten to notice, the something else about Mr. Young's apprehending men and trying them for supposed participation in the death of Joseph Smith. Mr. Young's office among Mormons is that of President of the Church, and, since my knowledge begins, he has not officiated as Sheriff, Sheriff's officer, Judge, or Justice.

I am, Sir,

Very respectfully and truly,

Your friend and servant,

THOMAS L. KANE.

Mr. Fillmore.

The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1851.

By reference to the last number of the STAR, it will be seen that several branches now forming parts of the London, Sheffield, and Bedford Conferences are to be detached therefrom, and formed into New Conferences. This arrangement will affect the book agencies, we therefore give notice to Elders Kelsey, Robbins, and Spiers to take an inventory at the close of the year, of all the works of the Church in the hands of those branches to be detached from their conferences, and forward it to us, and a duplicate to the future Presidents of the conferences to be formed from these branches, and we will give the London, Sheffield, and Bedford Conferences credit for the amounts of said stock, and debit the New Conferences in the like amounts.

It is expected that all the branches referred to will have sufficient stock on hand to balance the debt their conference may have against them, and we wish it definitely understood we will not credit the London, Sheffield, and Bedford Conferences with anything more than for the *actual* stock transferred to the New Conferences; therefore let no debts owing by the said branches be represented to us; if they have suffered branches to get into debt, that is, that they have not sufficient stock on hand at the transfer to meet the claim of the Conference, the Conference must be responsible for it.

As it is necessary we should have the name and address of the general book agent for each of these New Conferences by the 15th of December, that No. 1 STAR of Vol. 14 may be forwarded to them, the present Presidents will appoint in each a general agent, until a vote of the members comprising each can be taken. As soon after taking charge of these New Conferences as possible, the Presidents will take a vote of the members upon the appointment of the book agents, and certify the same to us, after which each Conference will be held responsible for the transactions of their agent with this office in pounds, shillings and pence, in like manner with all other Conferences of the Empire.

A General Treasurer for Perpetual Emigration Fund Donations, should also be appointed in each of the New Conferences, immediately after the first day of January, 1852, by the vote of the Conference, in the same manner as the book agents. They should be men in whom the most implicit confidence can be placed. Let all donations, however, in the hands of the treasurers for the branches to compose these New Conferences, up to January 1st, 1852, be delivered to the General Treasurer of the Fund for the Conferences to which those Branches now belong.

GOOD NEWS FROM IRELAND.—We have great pleasure in being able to present to our readers a favourable account of the work of the Lord in Ireland. A little more than one year ago, Elders Gilbert Clements and John Lindsay, the latter of whom has since emigrated to America, went to Belfast to resuscitate the few Saints, perhaps fifteen or twenty, that dwelt there in a very forsaken condition, as to spiritual advantages, and revive the work of the Lord in that region. Elder Clements has been eminently successful in rolling forward the cause of truth in that town, has preached much, circulated much of the printed word, and is now about to reap a rich harvest of souls after having encountered successfully the strong prejudices of the people.

We quote from his note, dated Belfast, October 13th, "Yesterday we held our

Quarterly Conference. We had a glorious day—the Holy Spirit was copiously poured out. It would have rejoiced your heart to have been with us. The morning was occupied with preaching, in the afternoon we transacted our business, and in the evening we held a missionary meeting, when the travelling Elders had an opportunity of giving a sketch of their labours, success, &c. Twenty-two have been baptized during the last quarter. We now number one hundred in the Conference. May it soon increase an hundred fold !” So say we; may the word of the Lord go forth, have free course, and be glorified in that great town, until it shall bring forth its fruits an hundred fold of the faithful and just, who shall turn from the errors of their ways unto the Living and True God—help to build up Zion and establish righteousness in the earth. Having a good and commodious chapel in which to worship, with able and faithful ministers to labour, the Church in Belfast promises much of an ingathering of souls to the glory of God.

By letter from Elder G. B. Wallace, dated Dublin, Oct. 28th, we are informed that the work of the Lord is gaining ground in that city—that the Church now numbers about thirty members with good prospect for the future—that they have a comfortable hall in which to assemble, and a spirit of diligence and faith among the members to disseminate the truth, and inform the people of the revelation of God’s will concerning them. It will be recollected that in 1850, Elders Sutherland and Bowring first undertook to establish the Church there; for a long time their labour was difficult, and success small, which, together with Elder Sutherland’s necessary absence for a season to his family, rendered the progress of the work somewhat tardy; nevertheless the truth has been taking its root, we trust deep and strong, in the hearts of the virtuous and the pure, and we believe the day is not far distant when we shall be able to report Dublin Conference in our semi-annual statistics, with such numbers as shall cause the hearts of its founders to leap for joy at every remembrance of their labours in that city and vicinity.

Elder Richard H. Attwood, now laboring in the Manchester Conference, is appointed to labor with Elder Sutherland in Dublin. Under the wise supervision, and the diligent exertions of these faithful and talented brethren, we confidently expect the light of Revelation will shine forth with Spirit and power unto the inhabitants of that great city, till many of Erin’s sons and daughters shall rejoice in a remission of their sins, and the gifts of the Holy Spirit.

LETTER FROM ELDER G. P. DYKES.

PERSECUTION OF THE SAINTS IN AALBORG—GREAT INCREASE OF THE CHURCH IN DENMARK, UPWARDS OF SIXTY BAPTIZED IN TWO MONTHS—CONVERSIONS IN SCHLESWIG—VISIT TO ENGLAND AND DEPARTURE FOR HAMBURGH.

Hamburgh, Commercial Hotel, October 14th, 1851.

Dear Brother Richards,—Desiring to keep you informed of the history of the times with me, I write you again. In my last, written you from Schleswig, on the 4th of May, I stated I had just began there when I received a letter from brother Snow, directing me to come immediately to Copenhagen, and accompany him to the London conference in June last, which I did; but my stay in England was very

short, as I felt deeply pressed in spirit to return to the field of my labours in Denmark; accordingly I left London for Lowestoff, intending to sail from thence to Hjerting, but the steamer after being delayed a few days, over her appointed time, came in at last in a crippled state, and had to go to the London Docks before she could return, so I was under the necessity of returning to London again to get a

passage. From thence I sailed on the 24th of June for Hamburgh, where I landed on the morning of the 27th, and proceeded immediately on my journey over land, and by travelling day and night, I was enabled to reach the city of Aalborg, my former field of labour, but, indeed, too late to save the little flock from a very heavy blow; for a spirit of persecution had arisen, and the mob had assembled and broken the windows of the Saints' meeting-house, and demolished all the furniture within; and from thence, proceeding from house to house, they broke the windows of nearly all the dwelling houses of the Saints in the city, while the civil authorities looked on with seeming indifference.

In a few days after these things occurred, I entered the city, and had not heard a word of them till I stood by the side of the house where I had so often met with the Saints, and where I had preached the word to sinners; but I leave you to judge of my feelings, when, instead of meeting the joyful smiles of beloved Saints, I saw the windows and furniture of the house broken to pieces, and no Saints to welcome me there, for they were not now privileged to appear in the streets without being grossly insulted and sometimes shamefully beaten.

While I was thus deeply pondering over these things, an officer approached and requested me to come immediately to the mayor's office, which I did, and he peremptorily told me I had better leave the city forthwith, as he would not promise me protection from the mob for one hour. And as there was a steamer then at the wharf to sail that afternoon for Copenhagen, I went on board, but the mob hearing that I was in the city, began to gather, and some went to the Mayor's office to find me, but he told them he had me in prison. Others went to the ship, but the captain told them I had left and gone up into the city, and thus were they ranging about for me till the appointed hour for sailing, when I think there was more than a thousand people assembled on the beach. I was down in the cabin till we were fairly out of reach, when I came up on deck to see the sight, and being thus delivered I gave God the glory, and proceeding on our way, we touched at Hals, where we took on brother Jensen, the presiding Elder, he having been obliged to flee from home to save his life, and the next day, the 1st of July, we landed in Copenhagen, to

the great joy of the Saints, as well as ourselves.

But now came the most arduous part of our duty; to guide the "old ship Zion" in such a storm, and sailing in *strange* waters required more than the wisdom of mortals; we therefore gave ourselves to much fasting and prayer, to obtain the Spirit to guide our councils under these dark and gloomy circumstances. Suffice it to say that our prayers were heard and our desires granted, and I must ever remember with pleasure the zeal and diligence of brother Forssgren on this occasion, as indeed on all others, and the strict obedience and prompt attention with which brother Hanson travelled from place to place to carry out the measures adopted in our councils; and thus by our united effort, the spirit of the mob was turned from the Saints, and division arose among themselves, so that on one occasion the soldiers had to be called out to still the tumult.

And now let me say, to the glory of God our Heavenly Father, that I here saw what I never saw before, that in so great a persecution every soul was saved alive, both temporally and spiritually, so that *not one* denied the faith in all this difficulty.

The enemy not being satisfied with this effort to overthrow the Truth, raised opposition in another way, by sending in priests and other professors of religion to make disturbance in the midst of the congregations, while our Elders were holding forth, by asking questions on points of doctrine, &c. However, this did not last long, for on one occasion, when there was many people assembled, I was speaking on the first principles of the Gospel, and atonement for original sin by the sufferings of our Saviour, the Spirit was upon me and I spoke in power, not sparing the Lutheran doctrine of "infant baptism;" and when I closed I gave the privilege for remark if any one had any thing to say for or against what had been said, as I felt myself fully able to answer every question pertaining to the doctrine of the Saints, and to prove it by scripture, &c.; but every tongue was still, except of those who came forward and publicly acknowledged the truth of what they had heard that day, and desired to be united with us by baptism. The work continued to spread on the right and left, so that on brother Snow's return from England in August, he called a conference, in which the Church was fully organized, and the Elders

and Priests appointed to their several fields of labour.

I left for Schleswig on the 2nd September, after spending two months and two days in Denmark, during which time there was added to the Church about sixty souls, thirty of whom in Copenhagen, and the others in different parts of the kingdom by the native Elders' preaching. The whole Church in Denmark numbers, I think, over three hundred members.*

In Schleswig I found a great military excitement prevailing as the Austrians had stationed a very heavy army in Holstein, and even extending to the very frontier, leaving only a narrow bridge of about thirty yards between their outposts, and the sentinels of the Danish army. The towns and cities here being placed under martial law, I found it impossible to call a meeting of the people, indeed the citizens themselves were not allowed to be out at night after a certain hour without a passport, signed by the commanding general. But not being discouraged by a sight of the military, I determined to do what little I could, as my feelings are very warm towards the German people; yet another difficulty arose; the city was so closely guarded, and all having to be in-doors at the appointed time, that it was next to impossible to find an opportunity to baptize those that should believe. However, I succeeded, and on the evening of the 15th September, 1851, and in the same waters where the first Christians were baptized, when the people were converted from Paganism, were the first Saints baptized in Germany into the new and everlasting covenant; and although there were but two

* The definite number I do not rightly recollect, as I have not the records with me.

baptized, yet it is laying the foundation of a good work, as there are many more there who are believing our doctrine

Finding it so difficult to proceed in Schleswig at present, and as the Danish government was in daily expectation of the Austrian troops being removed, I thought I would leave for a short time and go to England to see brother Taylor with reference to his intended mission to Hamburg, which I did, and found him deeply engaged with his capacious soul for the good of England, France, and Germany; and while thus labouring for the spiritual salvation of the nations he was not forgetting to bless the Saints *temporarily* in Zion. According to his directions I have now come to this city to labour for a season under his wise counsels for the good of this people, hoping as I do that the day of my deliverance is soon at hand, when I shall be enabled to return to the bosom of my family, to remove them from the borders of Babylon (the Council Bluffs) to the vallies of the mountains, where they can rest in peace from the tumults of the world, and may it be according to the will of God in the name of Jesus. Amen.

Thus you have a *sketch* of the history of this, to me, interesting summer, and the kind dealing and protecting hand of God that have been extended to me, his weak and unworthy servant; and while kind heaven shall give me common intellect, must I remember it with the deepest gratitude to Him. And now I close by desiring the blessings of the everlasting God to rest upon all those that wish well to you and the cause of Zion generally.

Your humble and obedient servant,

G. PARKER DYKES.

DEPARTURE OF ELDER WILLIS FOR CALCUTTA.

10, Amelia Street, Old Kent Road, London.

Beloved brother,—As I am about to leave my native land under the counsel of Elder Lorenzo Snow to carry the everlasting Gospel to Calcutta, I feel it a duty and a privilege to address a few words to the church on taking my farewell. In doing so, I cannot withhold my expressions of gratitude to the Almighty for the position I hold among His children, and to the brethren and sisters with whom I have

been associated since my Baptism by Elder Thomas Bradshaw in October 1848.

I was privileged to hear the gospel first from the lips of Elder John Banks, and through the teachings and testimony of Elders Bradshaw and Thomas Biggs, and our dear departed Sister Painter, I was brought from darkness into light, and from the power of Satan unto God.

My friends and supporters among my

brethren, being very numerous, I cannot, without trespassing on your time and space think of mentioning them here by name, but suffice it to say that their past kind acts are had in memory and are recorded for future use.

In taking an affectionate farewell of all, I earnestly desire an interest in their pray-

ers in behalf of my mission, my family, and myself, praying that the best blessings may attend them, and that the Work of the Lord may abundantly prosper in your hands.

I have the honour to be, yours respectfully, in the everlasting Covenant,
Aug. 30, 1851. WILLIAM WILLIS.

A WORD FROM THE HIGHLANDS.

Beloved President,—I write you these lines, believing that a few words from us on this side the Grampian Range (Everlasting Hills) will not be altogether unacceptable; and would observe, that the growing importance of the kingdom of God, and spread of the gospel in the different nations on earth, is pressing its influence northward, raising a spirit of enquiry and desire to be informed concerning this great work of latter days.

During the last quarter, eleven persons have been baptized in this region; and I am informed by Elder Adamson that the prospects are good east of this for the spread of the work.

We have been visited by a professed magnetizer, who (as the prophets of God declare) has been lulling the foolish to sleep, deceiving priest and people.* He endeavours to show that the manifestations of the power of God among the Saints is a mere *natural* affair, and done by the same power by which he works; and actually ministers (who like drowning men have sinking systems to support) eagerly grasp this, with every other idle and deceptive story, and work them into

* MILLENNIAL STAR, No. 14, Vol. xiii.—Fifth General Epistle.

MISSION TO AUSTRALIA.

Dear brother,—I am about starting on a mission to Australia, in company with Elder John Murdock, by order of, and under the direction of, Brother P. P. Pratt, who is now in this city, and about starting for South America. You perhaps remember when you were at my house in St. Louis, I was unhappy, and much

Huntly, October 17th. 1851.

an excuse to reject the Gospel, fulness and message which God in His infinite mercy has *now* sent; and, dear brother, my bosom swells with emotion at the thought that my kindred should so treat that which I know would bless and do them good.

There is another circumstance I wish to notice:—Two ministers of different parties, who were at variance with each other, met at one of the above mentioned meetings, and there agreed to preach against the Saints. I could not help noticing the place of reconciliation: the twofold power of union manifested at the approach of this work, in uniting the good and honest for it, the base and selfish against it; and forcibly reminding us of the words of our Saviour, "If ye were of the world, the world would love his own:" "if a man come in his own name, him ye will receive."

The *Spirit of the Times* is developing and giving forth strange signs and commotions in the midst of which I rejoice to see the *strange act* of God onward.

May the Lord continue to bless you abundantly, is the prayer of your humble servant and brother,

A. F. McDONALD.

President F. D. Richards.

San Francisco, California, August 30, 1851.

embarrassed in spirit. The obstacles that then chained me down to an uncertain and unhappy position have been removed partially, and I am at liberty to come back to my duty. I have renewed my covenant, and hope, by the grace of God, to always be found in the way of my duty from henceforth. Pray for me.

I am counselled by Brother Pratt to write to you for books. I wish you to send me one or more copies of the Book of Mormon, Book of Covenants, Voice of Warning, and, in fact, a copy of every thing that you think will be useful to me in a strange country. Send me as many copies of the Voice of Warning and Book of Mormon as you think proper. Also forward the MILLENNIAL STAR; and if you choose for me to act as agent for the STAR, you can forward a few copies at once, and I will get what subscribers I can. Now, to sum up the whole matter, you know what books and how many to send me, and I hope you will not fail to send them forthwith. Direct to "Elder C. W. Wandell, care of Smith, Campbell, and Co., Sydney, New South Wales." Send your bill with the package, and I will settle with you as soon as possible. We hope to do a good work in Australia.

Brother Pratt has called the scattered members of the Church in this city and neighbourhood together, and re-organized them. Many have renewed their covenant, and a good spirit prevails in our

midst. Brother Pratt has preached in the Adelphi Theatre for several Sundays. A good attention has been given, and some new members have been baptized.

Brothers A. Lyman and C. C. Rich have arrived in Southern California with a company of about five hundred Saints, and are encamped for the present near Los Angeles. Their design is to form a settlement near some port on the Pacific coast.

My next letter will be written from Australia. I hope you will not hesitate to fulfil my request as to the books and papers, and greatly oblige,

Yours in the bonds of the Everlasting Covenant,

CHARLES WESLEY WANDELL.

To Brother F. D. Richards.

September 1st.—P.S.—I have neither a Hymn Book, Book of Mormon, Book of Covenants, Voice of Warning, History of the Persecution, nor scarcely anything else in the shape of books. You can justly appreciate my situation, and forward to us as many of each kind as wisdom shall dictate.

C. W. W.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 329.)

As in the ante-Mosaic period, so after the Revelation, females were given in marriage for certain sums, which the bridegroom paid into the hands of the damsel's father (comp. chap v). Yet as, according to the statutes of the code of Revelation, the father only possessed the power of giving his daughter in marriage till she reached the age of twelve years and one day, when she was called a *Bo-gros* בוגרת (comp. chap. xiii.), the purchase-money, which the bridegroom had to pay for his bride, belonged therefore to the father only till his daughter reached that period (comp. Talmud Treatise Kidushin, fol. 3; Treatise Kiluboth, fol. 46). Thus we read in Holy Writ, when a man injures a virgin, who has reached the age of eleven years and one day (בתולה בנערה) by violence, he shall pay to the

father fifty silver pieces, according to the dowry of virgins מהר הבתולות (Deut. xxii. 28, 29). The Scripture grants the father the amercement of fifty silver pieces because it was he whom the man, who violently insulted his daughter, had injured of that dowry. Again, if a man seduces a woman by persuasion, the law is, that that man must purchase her in marriage. But if the father of that damsel refuses to give him his daughter to wife, Scripture says, he shall pay according to the dowry of virgins, which is, as we have seen from the above passage of Deuteronomy, fifty silver pieces (Exod. xxii. 6; vide Rashi ibid). The law makes no mention here of whom the seducer should purchase her in marriage, or to whom he should pay the amercement of silver, according to the dowry of virgins; but as it was the father who had the power to grant, or to deny,

his daughter in marriage to the seducer, we cannot for a moment doubt that it was of him he had to purchase her in marriage, and in a case of refusal to pay to him the amercement; particularly if we compare this passage with that in Deuteronomy, we cannot but arrive at the conclusion, that, as in the case when a man injured a female by violence, the amercement was paid to the father; so when a man seduced a female, the amercement belonged to the father. And now, as the amercement was paid instead of the dowry of virgins, (for he was no doubt amerced of that amount, because he had injured the father of that amount by seducing his daughter, as we shall hereafter more distinctly explain) we learn by it to know that the dowry, or the purchase money belonged to the father.

The modification, however, which the Revelation introduced with regard to the power the father possessed over his female children consisted not only in that,—the power of the father over his daughter ceased when the female became a *Bogros* בוגרת [the age of twelve years and one day], and from that time he accordingly received no more the purchase money; no, it carried its modification still farther. According to the usages of the ante-Mosaic period, the dowry or the purchase money, was agreed to between the respective parties (comp. chap. v.); after the Revelation, however, we find the dowry, or purchase money, a fixed sum. There is no especial law which defines the amount of the dowry; but we may learn from a few passages of Holy Writ, that the dowry was a specified sum, and though the Bible does not expressly mention the amount, it was no doubt delivered by God to Moses, and is one of the traditions מסיני. הלכה למשה. The amount of the dowry, after the Revelation, was one hundred silver pieces, or Shekels, according to many commentators, when the bride was a virgin; fifty were the dowry of virgins מדהר הבתולות, and the other fifty were paid to the father for his consent to the marriage; in other words, in compensation for her services, which belonged to him as long as she was under his charge. Thus we read in sacred history, when Saul, King of Israel, plotted against David to remove him from life

by the hand of the enemy, the Philistines: "And Michal, Saul's daughter, loved David; and they told Saul, and the things pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. . . . And Saul commanded his servants to commune with David secretly. . . . And Saul's servants spake these words in the ears of David. . . . And David said, Seemeth it to you a light thing to be a king's son in law, and I am a poor man? . . . And the servants of Saul told him, saying, In this manner spake David. . . . And Saul said, thus shall ye say to David: The king desireth not any dowry, but an hundred of foreskins of the Philistines. But Saul thought to make David fall by the hand of the Philistines." (1 Samuel xviii. 20—25). And now, as Saul asked a hundred foreskins, instead of the dowry, it shows that the dowry was the sum of one hundred—and as we have said, one hundred pieces of silver—fifty of which were called the dowry of virgins מדהר הבתולות; and the other fifty, which were paid for the consent of the father to the marriage, and which the bridegroom was bound to pay, even when the female was no virgin. This is the law when a man seduces a virgin by persuasion, and the father will not give her him to wife, he must pay to the father fifty silver pieces as the dowry of virgins מדהר הבתולות, the sum of which he injured the father; but if the father acquiesce in the marriage, the dowry of virgins is not sufficient; no he must pay more—he must purchase her in marriage for that sum usually paid by the bridegroom to the father לו לאשה מדהר ימדהרנה, which, as we have shown, is one hundred silver pieces (Exod. xxii. 16).

It remains for us, however, yet to explain, why the law grants the father only fifty silver pieces, when a man violently injures a woman (Deut. xxii: 28, 29)? The reason thereof is, because, as the law gives the father no choice to refuse his daughter in marriage to the person who has injured her with violence, but says that he must marry her, in recompence to the female for his bad usage to her; and as the Bible expresses "for the affliction he made her suffer, he cannot divorce

her all his life time"; the bridegroom had also not to pay for the father's consent, as his consent was dispensed with. But where the father's consent was necessary, the dowry was, as we have said, when a virgin, one hundred pieces of silver, and when no virgin, fifty pieces of silver, which every bridegroom had to pay, without distinction of class. The king and the citizen were equal, as we have seen in the case of Saul's daughter. I cannot but remark here, how inconsistent is the world's general opinion to the word of God. The world recognizes different distinct classes in society—nobility, gentry civilians, great, little, &c.—but the word

of God knows no distinction between man and man. The Divine Law-giver fixed no higher price on the daughter of a king than on a daughter of any other man. Saul, the king in Israel, could ask for his daughter no more dowry than any other man in Israel. Equality and liberty is the stamp of the Mosaic law. Oh, I pray God, may the time soon arrive, when all the imaginary partitions between man and man may fall, and each man may recognize in his fellow-creature his brother; may the time not be far off, when equality and liberty shall be the motto of the human standard!

To be continued.

SONNET, ON SUSPICION.

Suspicion! "Green-eyed Monster," how I dread
The glare, of thy low, sneaking, hell-hatch'd glance;
Thy slimy movements, track the path you tread:
Thou car'st not much for character; thy chance
Is how to kill! and that by treach'rous stealth!
Devoid of praise, or e'en for proffered wealth.—
Half words, and winks, insinuate thy guile
'Gainst others' virtue, and their dear-earn'd fame,
That *self* may ride, triumphantly the while,
Rough-shod o'er greatness, for a *selfish aim*!
Hell-born incubus! Damn'd assassin sprite,
Hence! seek thy dwelling in chaotic night.
Give me the faith, increasing still in love,
To think no evil, but all good approve.

Worcester.

LYON.

LIST OF MONIES RECEIVED FROM THE 18TH TO THE 30TH OF OCT., 1851.

John Parkinson.....	£13 0 0	Brought forward	£40 12 5
John Taylor	10 0 0	Thomas Chamberlin.....	5 0 0
Eliezer Edwards.....	0 2 5	William Simms	0 4 0
Thomas Kirkwood	6 0 0	James Farmer.....	3 15 0
Richard Morris	2 0 0	Gilbert Clements	2 0 0
Richard Tilt	4 10 0	William Eddington	15 0 0
William Soulsby	5 0 0		
Carried forward	£40 12 5		£66 11 5

Parts II. (No. 3) and III. (No. 4) of the "Kingdom of God" are reprinted, and can now be had. Prices the same as for the former editions.

ADDRESSES.—T. B. H. Stenhouse, Chez M^{me}. Deferne, Rue des Barrieres 144, Genève.
C. H. Wheelock, 78, Radnor Street, Hulme, Manchester.

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CELEBRATION OF THE TWENTY-FOURTH OF JULY.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 23.—Vol. XIII.

DECEMBER 1, 1851.

Price One Penny.

THE CELEBRATION OF THE TWENTY-FOURTH OF JULY, 1851, IN GREAT SALT LAKE CITY.

(From the Deseret News.)

In STAR No. 20, we gave a general review of the proceedings in Great Salt Lake City on the 24th of July, and published a speech delivered by W. W. Phelps, but were unable to give the proceedings in detail, because they had not then appeared in the "Deseret News." We now resume the report of the celebration, and give it in the order in which it transpired.—Ed.

The day broke in upon the citizens of Great Salt Lake City, with the firing of three rounds of cannon, and the swelling tones of the Nauvoo Brass Band moving in majesty through our streets in it Mammoth Carriage, and serenading the citizens with its soul-cheering airs. The morning shone forth with its usual loveliness and splendor. At seven o'clock, one round of the cannon was fired; when the city assumed a living moving mass, directing their course to the Bowery, and prior to the time of forming the escort, both within and around the spacious building concentrated the beauty, elegance, and strength of the Bee-Hive State, and all bespoke the annual return of the day of a people's rest, and exhibited a great, grand phalanx of the mightiest men and the loveliest women, with their families, that ever assembled for such an occasion.

On the Temple Ground, north-east of the Bowery, and on a liberty pole point-

ing heavenward, was spread above us by the gentle zephyrs, the stars, stripes, and State arms of the large Deseret flag; and banners were hoisting by the different companies preparing themselves for the parade.

The companies were organized in the Bowery, and at eight o'clock the escort was formed for parade, in the following order:—The Nauvoo Brass Band, with their flag; Military Band; the Pioneers, with a banner representing their crossing the Platte, having for its motto, "Blessings follow sacrifice;" and each Pioneer bearing an emblem of his calling, which was necessary for them in making a new settlement; the Regents of the University, carrying each a book, with their flag, inscription, "All truth;" company of twenty-four Aged Fathers, flag, motto, "Heroes of '76;" twenty-four boys, uniformed, white pants and straw-colored roundabouts, straw hats and blue sashes, banner, motto, "Hope of Israel;" twenty-four Mothers in Israel, with banner, motto, "Our children are our glory;" twenty-four young girls, dressed in white, pink scarfs, with banner, motto, "Virtue dwells in Zion;" twenty-four young men, black coats, white pants, and red sash, bearing a banner, with inscription, "Lion of the Lord;" twenty-four young ladies, dressed in white, with wreaths of roses on their heads, blue scarfs, and bearing a banner, "Hail to our Chieftain;" the Stripes and

Stars of the United States; Brigham Young, H. C. Kimball, W. Richards, John Smith, Patriarch, Dr. J. M. Bernhisel, Mr. Harris, Secretary of Territory, Judge Brand-bury, Judge Z. Snow, Mr. Rose, Sub-Indian agent; twenty-four Bishops, dressed in uniform, each bearing a flag, with some appropriate device.

The escorted party were received with the cheering of the band, and a continued roaring of cannon, until all the escort were seated in the Bowery.

The audience was called to order by Elder J. M. Grant; prayer by Elder N. H. Felt.

"O come, come to-day," was sung by Messrs. Kay, Bullock, Goddard, and Ellsworth.

D. H. Wells then rose and delivered the following

ORATION.

Friends and brethren,—Again has our national jubilee arrived, laden with the rich fruits of peace and industry, the summer harvest, and greeting of our friends and brethren, gathering home into the valleys of the mountains. Where, four years ago this day, was only heard the chirping of the cricket, the howling of the wolf, and the yell of the Indian; now the hum of industry and the voice of gladness have broken the spell; the silence of the eternal hills has departed, and the roaring of the cataract responds to the clattering mill. The past! the past!! the history of the past rushes upon the mind with the remembrance of who we are, and from whence we came; that like the mighty oak which has withstood the tornado of the Torrid Zone, dares to lift its head and behold the devastation spread around, we jostle each other to know that we are awake, and have recourse to the mirror to know that it is us.

Let us look into the mirror of the past.

In the year of our Lord one thousand eight hundred and thirty, on the sixth day of April, the Church of Jesus Christ was organized at Manchester, Ontario county, New York, and consisted of six members.

Soon after this, they moved to Kirtland, Ohio, where, in the midst of opposition and bitter persecution, they continued to grow and increase, and proved that truth is mighty and powerful.

In 1834 the Church removed in what was called the camp of Zion, into the State of Missouri.

In the winter of 1838-39, the Church was expelled from the State of Missouri, by a murderous mob, under the exterminating order of Governor Lilburn W. Boggs.

In the year 1844, on the 27th day of June, the mob of Illinois murdered in cold blood, the Prophet Joseph, and Patriarch Hyrum Smith, while confined in jail, under the guaranty of safety, and pledge of the Governor of Illinois, Thomas Ford.

In the Fall of 1845, after permitting the mob to go on burning the houses of the Saints for ten days, without raising a hand to defend themselves, the Church ventured to interpose the strong arm of power, the mob were dispersed, and in consequence thereof, the Church were compelled, in order to save themselves from impending destruction, to treat for their safety, by flight into the wilderness.

In the following winter and spring of 1846, the Church, in accordance with the provisions of said treaty, left their homes, and in the most inclement season of the year, amid storms of snow, with their families, crossed the ice of the Mississippi, and pursued their journey westward, not knowing where or when they should find a resting place.

In the same spring, while upon this toilsome march, the Government of the United States required a battalion of five hundred men, to leave their families in this precarious situation, without money, provisions, or friend, other than the God whom they serve, to perform a campaign of over *two thousand miles* on foot, across trackless deserts and burning plains, to fight the battles of their country; even that country which had afforded them no protection from the ruthless ruffians who had plundered them of their property, robbed them of their rights, way-laid them in their peaceful habitations, and murdered them while under the safeguards of their pledged faith. That country that could have the *barbarity*, under such peculiar circumstances, to make such a requirement, could have no other object in view than to finish, by utter extermination, the work which had so ruthlessly begun.

The battalion marched. The residue of the camp, in poverty, sickness, and death, remained in hovels, sheds, and wagons, on the banks of the Missouri.

While away upon this campaign, with

scarcely a prospect of ever returning to the bosom of their families, or if they should happen to live to return, perhaps it would be only to find their families mouldering in an early grave, — while thus away, the remnant, who, through poverty, had not been able to go away, were descended upon by the infuriated mob, who, thirsting for the blood of the Saints, were determined to slay them, rather than give them a chance to get away. The wives, sisters, and children of the battalion were thus mobbed, plundered, and driven, while they were in the service of the United States.

In the spring of 1847, one hundred and forty-three men left the camp on Missouri's dark and turbid waters, to find a place where a settlement could be made, where the Church could rest in peace. They arrived in the valley of the Great Salt Lake, on the 24th day of July, 1847, selected a location; broke ground, built a fort, put in seed, and returned to their families the same season; and the spring of the next ensuing year, 1848, found them, together with their families, on their way to their new location.

So much for history; and what a history, to have transpired in a land of light and liberty, of enlightened freedom, celebrated for its intelligence, its benovolent institutions, general diffusion of knowledge, and just and equitable administration of justice.

Among all the anniversaries that might be celebrated, that the memory dwells upon, with peculiar feelings of interest, of recollections dire, and deep fraught with every emotion to which the human heart is susceptible, this the 24th day of July, the anniversary of the arrival of the Pioneers in this valley, has been selected as the dawning of a brighter day, as an era in the history of this people, upon which turned the axis of their destiny.

Of the energy, perseverance, tact, endurance, sacrifices requisite for the accomplishment of such a task, I leave to be pictured forth by abler minds. I also leave the history of the past, which treads upon the memory like the dying moans of the stormy canopy, still vivid with the lightning's glare, and usher in the happy present, which, like the calm summer of content, crowns our hearts with smiles, of beauty redolent with the rich fragrance of the summer harvest, the quiet enjoyment of peace, and in possession of free-

dom, the freedom of the key of the continent. Here let a tribute of gratitude ascend to the Great Jehovah, who sits enthroned in the midst of His kingdoms, that He has turned our sadness into joy, our mourning into rejoicing, as it is this day. We are now surrounded with the comforts, aye, the luxuries of life, and permitted to enjoy the same in peace, safe from the midnight marauders, the bloody assassins, who so long sought our destruction and overthrow.

It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel repugnant to again unite their destiny with the American Republic, preferring rather to associate with the less refined, less enlightened, and less philanthropic, inasmuch as their superior intelligence appeared to be exercised to devise the most wanton, cruel, and dastardly means for the accomplishment of our ruin, overthrow, and utter extermination. No wonder, then, that it was thought by some that we would not again submit ourselves (even while we were yet scorned and ridiculed) to return to our allegiance to our native country. Remember it was by the act of our country, not ours, that we were expatriated, and then consider the opportunities we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictated us. That country, that constitution, whose institutions were all ours; they are still ours. Our fathers were heroes of the Revolution. Under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence, and under the guidance of the spirit of truth they fulfilled their mission, whereunto they were sent from the presence of the Father. Because demagogues had arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity? Because of the momentary triumph of anarchy and confusion, of corruption, effeminacy, and the daring ascendancy of polluted politicians, who cannot refrain from desecrating the soil in which their fathers lie entombed, should we abandon those tombs? aye, more; their yet living representatives, and those sacred spots where our infancy learned to lisp their honoured names? — Should we, for reasons

such as these, wrap ourselves in the mantle of insulted rights, dignity, and pride, even though enclosing in our arms the innocent victims of treachery and blood-stained honor, and seek the overthrow of that government, of that country, of those institutions, whose only fault is the want of good and faithful administrators, who dare, in the hour of their country's peril, step forth and stem the torrent that threatens to engulf all in the wide spread vortex of anarchy and ruin. Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no never will we desert our country's cause, never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom. Although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never! no never! will we permit the weakness of human nature to triumph over our love of country, our devotion to those institutions, handed down to us by our honored sires, made dear by a thousand tender recollections, although we feel the strong arm of oppression, and writhe under the keen cruelty of the tyrant's rod; but rather stand aloof, while she welters under the withering curse of the Almighty Jehovah for the shedding of innocent blood; rather seek a shelter from the impending storm which no arm can stay, until she has received the full measure of the indignation of insulted innocence, the just demerit of all her crimes. Then will she consider the past; then will she see in the sad extremity to which she will be driven, the unrighteous course she has pursued towards us; then will she look to the poor defenceless Mormons whom she has murdered, persecuted, and driven—for succour.

Then will the Basin State, panoplied in the power of righteousness and truth, step forth to her country's rescue. Then will the patriotism of the Saints shine forth, and the ship of State glide swiftly on in the pathway of honor and renown, emitting glory on all around, and being guided by those who are not ashamed to seek counsel from Him who is eternal, shed her beacon light to those who wander in darkness, extending her benign influence to earth's remotest bounds.

But here we are in Deseret, I congratulate you, my friends, that after having sustained ourselves in our weakness,

through perils, the severest perhaps that ever has fallen to the lot of any people, that now as we have begun to gather strength and power, our great National Father has seen proper to extend his protecting care. Thanks, thanks, for the severest trial of all is yet to come, for verily in prosperity we have not hitherto been tried.

Our Territory is about being organized. Our officers are here, and if they should find that we vary in our views, in our sentiments and policy, from that to which they have been accustomed, they must remember that we have learned in the school of experience, in a school of adversity, to which we most sincerely hope that they nor us may hereafter be subjected.

We have before us the wide-spread domain of public lands, rich in natural resources, flowing with cool, clear rivulets, a buoyant and life-inspiring atmosphere, where health invigorates, and nature's sublimity exalts.—We breathe the free pure air, drink of the free cool fountain, and cultivate the free earth in peace, and thank the Lord who hath in the abundance of His mercy vouchsafed unto us so goodly an heritage. In prosperity then we shall be tried, and happy will it be for us, if we shall have wisdom to appreciate the timely assistance of our friends to pass us through the fiery ordeal. The influence of power is great, the influence of wealth is power, but the influence of intelligence is both wealth and power, and circumscribes in its circuit all other influences, telestial, terrestrial, and celestial, social, political, or divine. Happily may we pursue our course, if divesting ourselves of our traditions, prejudices, and ignorance, we shall become the recipients of that intelligence whose fountain is God, and whose destiny is eternity.

Friends, I will close. If, in the retrospection of the past, I have adverted to incidents painful to consider, and unpleasant in themselves, and although that nation or that people may have sealed their own damnation by the stern and unrelenting hand of persecution which they have held over us, yet, I wish it distinctly understood, that no true Saints complain. They have taken joyfully the spoiling of their goods, and give glory to God for having the privilege of suffering for the cause of truth. It is the path the Saviour trod, and all righteous men in all ages,

and this people have ever been found equal to the emergency. The spirit of wisdom and grace has been according to their day and generation. They have sustained themselves under all circumstances, faithful to their God, and their faith, their country and themselves. And now, when the valleys of the mountains are spreading out before them the invitation to come and inhabit, may they never permit the engrossing cares of worldly interests to swerve them from the path of duty, neither to the right nor the left; but remember the Lord; who, as in the days of ancient Israel, brought us forth with a mighty hand, and an out-stretched arm; unto Him be glory and honour for ever and ever, Amen.

President Young then addressed the assembly in his usual interesting strain of intelligent eloquence; after which a song by William Clayton, "A Home for the Saints," was sung by brother John Kay.

President H. C. Kimball made some happy remarks on politics, or truth, which was his politics; when the brass band played one of their lively tunes.

President Willard Richards then read an oration on "There needs be an opposition in all things;" after which W. W. Phelps delivered a speech in behalf of the Regency, (as published in No. 20 of the STAR.)

The following toast, by S. W. Richards, was given:—"The Deseret University." A fountain of intelligence to all the world: her channels shall extend to every nation, and her streams shall never run dry. "Ho, every one that thirsteth come ye to the waters," &c.

Music by the brass band.

Toast by S. W. Richards:—"The Officers of Utah." Lovers of peace, ministers of justice, defenders of right and liberty: may the light of truth illuminate the path of their administration, and their glory be the union of a virtuous people. "Hail Columbia."

Judge Z. Snow responded in a short but appropriate speech.

A song, "The Union," by "Homer," was sung by H. K. Whitney, E. Ellsworth, and S. H. Goddard.

Music by the Brass Band.

Benediction by J. M. Grant: dismissed till two, p.m.

The escort, forming in order as in the morning, conducted the escorted party to the Governor's house, where was a sumptuous dinner prepared for the officers of the Territory, and other invited friends.

Two, p.m. The congregation was called to order by Elder J. M. Grant.

Prayer by Elder Wilford Woodruff, followed with music by the Brass Band.

Elder E. T. Benson then arose and spoke with his usual power, and with the spirit of God.

Elder John Banks spoke in behalf of the Aged Fathers, in a speech deep in sentiment, and interesting to all; after which a number of toasts were given, from which we have selected the following, not having room for them all.

"Brigham Young, Heber C. Kimball, and Willard Richards, Three Noble Chieftains; Mormon Battalion and Pioneers."

On Wasatch snowy mountains,
And the still more desert plain,
There is many a noble fountain,
That flows without a name.
Not so, the Mormon story,
Tho' their fountain runs as high:
The nation swells with glory,
With names that never die.

[Wells.]

"The Presidency of the Church of Jesus Christ of Latter-day Saints." The highest fountain, and first fed from the celestial kingdom, freely receiving and freely giving truth, eternal truth, to all the sons and daughters of Adam over this wide world. "O come ye to the waters."

[J. M. Grant.]

"The Twelve Apostles."

They spread themselves forth on the wings
of the morning,
See! in their career how the light is now
dawning;
The poor Pagan looks up, the Greek and the
Jew,
Ancient Waldenses hail and welcome them
too;
The Chinese rush forth her strong gates to
unbar,
The sceptres of Europe drop down in des-
pair;
And crumbling and tumbling their power
must fall,
While the heralds of truth go to conquer
them all.

[R. Campbell.]

"The Seventies." Each a mustard seed; ripe, and ready to be sown in the four quarters of the globe. "Come go with me."

[J. Cain.]

"The 24th of July." The Mormon Thanksgiving,—For more land, more love, more light, more learning. Honored and

blest be the ever great day. "Come to the supper." [W. W. Phelps.

"The Pioneers." Watched over by the Lord, guided by his Spirit, and led by his chosen one: whose names are, and will be handed down to our posterity, as a choice legacy. [T. Bullock.

"The Twenty-four young men." May they, like Solomon, become wise, and like David, wax valiant in the defence of Israel. [A. H. Raleigh.

"The Little Girls." An emblem of purity, a bed of lilies growing in the garden of the Salt Lake Valley; called the lilies of the west, they come into bloom on the 24th of July. [G. Morriss.

"Home Manufactures." May DUTY and BEAUTY ever go hand in hand. [J. L. Heywood.

"The Bee-Hive State." May her valley cells be filled with honey of her own production, and the bees seek from the flowers of the valley that which will make them independent in the rainy days.

[J. Cain.

"Utah."

Oho! from the mountains another hath come,

And Deseret claims with her sisters a home;

Tho' little, I ween she will soon take her place,

And compare with the rest with a very good grace.

I fancy I see her, the smart little Miss,

In a tidy blue pinafore, claiming a kiss

Of "peace" and "good will" from the

"Old Thirteen,"

Who, though aged themselves, wear their laurels yet green,

While she gracefully bows, with a comical smile,

To the eighteen remaining, and says "wait awhile

Till I gather my treasures, and then you shall judge

Whether what I have claimed can be had without grudge."

So she hies to her vallies, now here and now there,

And daintily gathers, with wonderful care,

Her sheaves of rich wheat, and her bright golden corn—

So bright, it e'en adds to the lustre of morn.

Gay garlands of flowers and treasures she brings,

And points meanwhile to her mineral springs;

Then last, but not least, in a goodly array,

Her sons and her daughters she brings to display,

And flatters herself, (she can't well be blamed).

That her valley the Bee-hive is very well named. [By a Guest.

"Millard Filmore, President of the United States." A firm supporter of the Constitution, and a healing balm to the nation; may wisdom direct his path, and assist him in his arduous duty.—[J. Cain.

Elder H. G. Sherwood, in behalf of the Pioneers, addressed the congregation, with a speech full of humour, relating many instances of a laughable nature, which transpired in the Pioneer camp on their way from Winter Quarters to this valley.

A song, "A life in the desert plains," composed for the occasion by W. W. Phelps, was sung by brothers Goddard, Whitney, and Ellsworth.

The band played one of their lively airs.

Elder Seth M. Blair then rose and addressed the people in a political speech of the right kind.

A song was then sung by brothers Goddard, Stevens and Bond, "For the twenty-four Young Men." By James Bond.

When an eloquent and appropriate speech was delivered by Elder James Ferguson in behalf of the Young Men.

The following toast, by Miss E. R. Snow, was then given;—"In behalf of the Ladies of the Territory." Ever feeling ourselves honored by the approbation and esteem of the good and the wise of the other sex; we are ambitious to excel in virtue, modesty, and every refinement conducive to the improvement and happiness of society, in proportion as they seem to regard and appreciate that which is excellent.

After which, the following toast was given; "Dr. Bernhisel, the Friend of Deseret,"—May his future missions ever be attended with as much satisfaction to this people as his former one, his days lengthened, his mind strengthened, and his name will be remembered to the latest generation for his righteous and benevolent acts. [Wm. C. Staines.

Dr. Bernhisel responded and gave the following toast;—"The Ladies." Fair as the morn, beautiful as the day, as the the evening mild; from them we realize, the sunshine of love in our youth, and the moonlight of friendship in our decline.

The assemblage were dismissed by President Daniel Spencer.

The order and decorum which prevail-

ed in such a crowded audience, showed that the spirit of God pervaded the breasts of all.—Every countenance was graced with a smile, and each returned to their homes, thanking the Giver of all good,

that they were privileged to witness such happy scenes, and to worship Him under their own vine and fig tree, and none make them afraid.

D. H. WELLS.

JETER CLINTON,

S. W. RICHARDS,

J. M. GRANT,

H. S. ELDREDGE,

JOSEPH CAIN,

SETH M. BLAIR,

L. E. HARDY,

A. H. RALEIGH,

Committee of Management.

ADDRESS TO THE SISTERS.

Scripture enjoins us not to despise "the day of small things," and great good has often been achieved by insignificant means; and Solomon says, "a word in season, how good it is!" and "a word to the wise is sufficient for them." I have taken upon me to speak a word to those who are, I trust, taking the "wise virgins" for their pattern; receive it my Sisters in the same spirit in which it is written, i. e. that of a loving heart; and if you gain a hint that may assist you in your important duties, I shall rejoice evermore and be a gainer, for you will bless me,

"Smallest helps if rightly given,
Make the impulse stronger."

It is because I love my Sisters, and desire to see them maintain the position that God intended them to attain and fulfil that I now address them. It is woman's honourable privilege to be Queen of a mighty realm! Mighty in *minutiae*! her "kingdom cometh not with observation," her subjects are the Lilliputians of the earth, and their moral statue will be pigmy, full grown, or colossal, according as her laws are wise, judicious, and in love; she controls, or *ought to do*, the elements of life! the germs of future glory and *exaltation*—the rudiments of angelic life! It is her province to mould, to train, to nurture, to support, to feed, to enlighten, to sow seed into the precious mind of infancy and youth. What more noble destiny would she desire! is she not working for eternity? most assuredly—and her *work* is for exaltation or condemnation—can she do this in her own strength? certainly not; let her remember, if she goes to the fountain head of wisdom, and asks,

she shall receive—to all that ask in sincerity, God giveth wisdom "liberally and upbraideth not." Many of the great men of the earth who have risen to eminence and power, have pointed to their mothers, who by their judicious management of their youth—the training of their infant minds, and the precious seed, which under God, they were enabled to cast into their minds, they became *great*. Among a host of such we may name men of our own day, viz : Napoleon, Lamartine, and Bulwer. Shall not such instances urge *woman* to *feel* her responsibility, to consider the end of her creation? Oh! most noble is her work—mighty is her responsibility. Her first act of government must be *self*!—she has many a battle to fight to conquer that troublesome little empire, *her own heart*!—but this *must* be accomplished—the *foundation* must be *good* or it cannot support the superstructure. The fountain must be pure, or its streams can never fertilize the young plants that they are destined to renovate, and invigorate. The first thing she must *learn* and then teach is *humility*, the next *obedience*, if she wishes to conquer well, she must *stoop* to do so. *All* children too should learn these two fundamental principles—from these alone will flow, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" but remember humility and obedience must not degenerate into *apathy* and *servility*, such would render them null and void, if not obnoxious; the *really great*, and active, and energetic, ever possess these truly intrinsic, but more humble virtues; true greatness is always humble and gentle, for it *knows* its *power*, it

feels its dignity is fully established, and there is no foolish fear of compromising it. In good government there must ever be decision of character, firmness and gentleness united. Let your *laws* be framed in love, and after the *pattern* of the law of God! and then do not allow them to be broken with impunity; there must be no vacillation about it; make no law in your household government that you cannot rigorously enforce. Let *love* ever preside, but mistake not foolish fondness for love; mistake not indolence and apathy for meekness; mistake not negligence in your arrangements for easiness of temper; mistake not want of order for "*fussiness*;" there is much that is wrong in women by such-like woeful mistakes, and by not calling things by their *right names*; they take shelter in their weakness and believe it is right; whereas, if woman *knew herself*, her soul is large enough for all her *Maker* intended her for, and she was made to be "a help *meet* for man;" these words are penned with the sublime brevity of Scripture, but they form a compendium of woman's position, of woman's duty, and of woman's exaltation; brief as they are, they stand as a text to a discourse that would fill every sheet of this "STAR," but that is not for me. If woman really carries out her destiny, she is truly a heroine; if she desires greatness she has it. I will prove it, woman's sphere is in the secluded, domestic dreams of life, beyond which her name is unheard and unknown! but is he *only* a hero whose name resounds through the world as the herald of battle and bloodshed? in the eye of the mis-judging world such *may* be such, but when "the partition wall is broken down," that shuts out the mortal from the immortal, when the scales fall from the human eye, and the veil is removed from human hearts, then shall many an obscure individual stand forth as the sterling soldier of Christ, and many shall be abashed, whose proud banner flaunted over the battle-field of human glory, but who forgot to enlist themselves under the banner of the Great Captain of their salvation, and disdain to fight in the ranks of the Christian warfare. Is there no heroism in the daily, hourly, struggle of the battle of life, viz., to do our duty in the situation of life in which we are placed; in the untiring efforts to bear upward towards the light of Truth! and to keep straight in the "nar-

row way," that leadeth unto life, to press on "through evil report and good report," to do our duty to the wayward as well as to the kind and gentle! to be patient, to persevere, to endure, to be gentle, to be disinterested, to press on in the path of rectitude, not for the praise of men, for often no eye but God's beholds this inward struggle, and this secret strife of flesh and Spirit; but because the soul's eye is resting on that glorious promise, "be thou faithful unto death, and I will give thee a crown of life!" What is heroism if this or something of this is not a definition of it? Then I will assume that I have established the fact, that every true woman, one who has learned to govern herself and so become fit to govern others, and is swaying her sceptre according to the law of her Sovereign, is a heroine! for they must be ignorant indeed who do not know that this is but a faint out-line of her struggle through life! her name will be emblazoned on no earthly scroll of fame; her brows *may* be bound by no coronet of bay or laurel, or diadem of gorgeous gems; but I KNOW it is traced by the "Recording Angel" in the chancery of heaven, and sealed with the signet of the Eternal!

Oh! my Sisters, let us again revert to the words—woman was made a "help *meet* for man! Let us ponder these words in our hearts; man is the delegate of God; woman for *his* honour and glory! then the more glorious she is, the more honour she can confer upon him. God is the Father of *all*. My Sisters! let us pray then that He will give us wisdom, that we may ever act as becomes the wives, mothers, and sisters of the servants of God; that we may truly be a crown and an honour to them, and that we may stand side by side with them, as the sons and daughters of the Most High, and conjointly roll on the great work of these the last days; that having been fellow-labourers in the vineyard of the Lord, we may together inherit the glories of His kingdom, when the knowledge of the Lord shall cover the earth as the waters cover the sea, and when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients—gloriously.

[The author of "Address to the Sisters" requests that her name may be withheld, although it was forwarded to us. We think the address will amply commend itself to the consideration of the sisters.—Ed.]

The Latter-day Saints' Millennial Star.

DECEMBER 1, 1851.

TRULY it may be said, the present is a propitious season of God's favour to the children of men. Beside the vastly successful efforts which are being made in this nation, how numerous and important are the movements of the Church in other portions of the earth! By letter from Elder David Candland, dated Halifax, Nova Scotia, October 24th, we are informed that the work of the Lord is awakening to renewed life and power in that island. We have executed enlarged orders for books and pamphlets to that place. The Saints worship in a comfortable chapel, and he calls for Elders to go over to their help; feeling, that the day has come for the people of that province to hear, and receive the kingdom of God into their midst.

In the last number of the STAR, our readers were favoured with a communication from Elder G. W. Wandell, announcing the appointment of Elder John Murdock and himself a mission to Australia, and calling for books, &c., a cheering parcel of which we have forwarded to that distant island, which is almost antipode to ourselves. The Saints who may have friends in that colony, will not neglect to inform them, that the Kingdom of God has come to their midst; and give them the address contained in Elder Wandell's letter, by which a communication may be opened between them, and these servants of God. If we are correctly informed, there are several Saints residing in different parts of that colony, and if the Saints in this country, who are acquainted with them, will inform them of these Elders' appointment to their island, and give the address named in their letter, they will kindle up a new fire of life and joy in their hearts, and at the same time, be opening the way for the Gospel to be carried into their respective neighbourhoods, and the honest in heart be gathered out. How cheering it would be to those Elders to find Saints there, who could co-operate with them in prayer, and means, and labors, to establish the Gospel among that people. The brethren who have been used to travelling and preaching the Gospel without purse or scrip, will be reminded how good and strengthening it is to meet with such blessings in a land of strangers, and will rejoice to forward any information which may facilitate their progress in the arduous but glorious undertaking in which they are engaged.

Elder Erastus Snow has recently published an edition of the Songs of Zion in the Danish language, and the Revelations of the "Doctrines and Covenants" are translated into that language, and undergoing the final revision for publication.

Elder Taylor is in Germany, and has commenced publishing the "Book of Mormon" in the German language; he intends issuing a periodical also from Hamburg immediately.

Elder Parly P. Pratt, is probably before this in Chili or Peru, in South America; for the particular purpose of introducing the Gospel among the families of that portion of the earth. How rapidly are the candles of the Lord being lit up in the various parts of the habitable globe; infinitely blessed are those who in the light thereof find their way home to Zion and their God.

ADDRESS TO THE SAINTS IN GREAT BRITAIN.

BY ELDER LORENZO SNOW,

One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Beloved Saints,—A short sojourn in this land has served to bind more closely those feelings of interest which must ever be called into action during an intimate acquaintance with the Saints. As the period now approaches, when, for other climes, I must bid adieu to the kindly smiling faces and warm hearts of the brethren in the British Isles, I can but express my deep and heartfelt wishes for the prosperity and continued progress of the work in this country, and the well-being and happiness of all those who have the privilege of co-operating in the great and glorious cause of spreading light and intelligence amongst the children of men.

To my brethren in the Priesthood I beg to offer a few words of counsel, instruction, and exhortation. Upon you rest high and sacred responsibilities, which relate not only to the salvation of this generation, but of many past generations, and many to come. The glorious ensign of Emanuel's kingdom once again established in the world must be unfurled in every nation, kingdom, and empire; the voice of warning, the voice of the bridegroom, "prepare ye, prepare ye, the way of the Lord" must be carried forth unto all people; you are the ones whom the Lord has selected for this purpose, even the horn of Joseph, to push together the people. Surely you cannot be too anxiously, nor too industriously engaged, seeking how best, the manner most useful to yourselves and mankind, to magnify your holy and sacred offices. 'Tis the Priesthood that will give you character, renown, wisdom, power, and authority, and build you up here below among the children of men; and above, exalt you to peace and happiness, to glory, to thrones and dominions, even through countless eternities. This world, in its kingdoms and empires, possesses in some degree glory and greatness, faintly shadowing forth what is embraced in regions above: but here, to these is joined little happiness, little durability. The world we seek offers to its inhabitants unfading glory, immortal renown, dominions of continued increase, where families grow into nations—nations into genera-

tions—generations into worlds—worlds into universes; this is THE PATH of the Priesthood—THE PATH of the Holy Ones. Well did the Apostle say, "Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, even the deep things of God."

Authoritative rule is not the proper rule by which to govern Saints, but rather seek to administer in the spirit of humility, wisdom, and goodness, teaching not so much by theory as practice. Though one teach with the eloquence of an angel, yet one's good practices, good examples, one's acts, constantly manifesting wholeheartedness for the interests of the people, teach much more eloquently, much more effectually. 'Tis indeed, few, who have enough moral courage to be strictly honest, faithful, virtuous, and honourable in all positions—these few will hold the priesthood and receive its fulness, but none other. Purity, virtue, fidelity, godliness must be sought ambitiously, or the crown cannot be won. Those principles must be incorporated with ourselves, woven into our constitutions, becoming a part of us, making us a centre, a fountain of truth, of equity, justice, and mercy, of all that is good and great, that from us may proceed the light, the life, the power, and the law to direct, to govern and assist to save a wandering world; acting as the sons of God, for and in behalf of our Father in heaven. We expect in the resurrection to exercise the powers of our priesthood—we can exercise them only in proportion as we secure its righteousness and perfections; these qualifications can be had only as they are sought and obtained, so that in the morning of the resurrection we will possess those acquisitions only which we secured in this world! Godliness cannot be *conferred* but must be *acquired*, a fact of which the religious world seem strangely and lamentably unconscious. Seek to benefit others, and others will seek to benefit you; and he that would

be great, let him be good, studying the interests of the whole, becoming the servant of all, whereby he will secure to himself most of the wisdom and power of God, the love, esteem, and veneration of his people.

The elders must become persons of the highest responsibilities. The happiness of people, of nations, of generations, will depend upon the right and faithful exercise of the powers of their offices. If in a lesser sphere of action they fail to be trustworthy, who will depend upon them in the greater? In view of the vast responsibilities to be placed upon men in this high calling, they are in a measure left to themselves to act upon their agency; if they pass onward to the close of this probation, without being overthrown by evil powers, keeping their spirits pure, and through the power of the Holy Ghost, educate and build themselves up in those qualifications essential to such exaltations, then, in due time, God will elevate them to those positions. In all your acts and conduct ever have the consciousness that you are now preparing and making yourselves a life to be continued through eternities; act upon no principle that you would be ashamed or unwilling to act upon in heaven, employ no means in the attainment of an object that a celestial enlightened conscience would disapprove. Whilst feelings and passions excite you to action, let principles pure, honorable, holy, and virtuous, always rule and govern. Deity is within us, our spiritual organization is Deity—the child of God, begotten in his image; therefore brethren “Let the same mind be in you which was also in Christ Jesus, who, finding himself in the form of God, thought it not robbery to be equal with God.” “The creature” or children of God were introduced into this world, “not willingly,” becoming subject to vanity, sorrows and pains, but to do the will of the Father and obtain a glory a heavenly inheritance, to become one with God;” And he that hath this hope in him purifieth himself even as God is pure.

We are here that we may be educated in a school of suffering and of fiery trials, which school was necessary for Jesus our elder brother, who, the scriptures tell us, was made perfect through suffering. It is necessary we suffer in all things, that we may be qualified and worthy to rule and govern all things, even as our Father in heaven and his eldest son Jesus. God

has revealed to us the mystery which all the world seek after, but fail in knowing because of pride, wickedness, and the power of Satan darkening their minds, viz., the path of the salvation and happiness of our being.

And now, where is the man among you having once burst the veil and gazed upon this purity, the glory, the might, majesty, and dominion of a perfected man, in celestial glory, in eternity, will not cheerfully resign life, suffer the most excruciating tortures, let limb be torn from limb sooner than dishonor or resign his Priesthood. In truth, did our Saviour utter this parable, “The kingdom of heaven is like unto a merchantman, seeking goodly pearls and having found one of great price, went and sold all he had to buy the same; and again, like unto a man finding a treasure in a field, sold all he had to purchase the field. The glory revealed to our view, and which we seek, is tangible, can be felt, seen and heard, but its length, its breadth, its depth, its majesty, its peace, its joy, its happiness surpass all understanding: tongue cannot express it, language fails to pourtray its vastness of extent.

To the Saints I would affectionately add: your prospects in every respect are the most encouraging that could be wished. The Lord, who fails not in his promises, has undertaken your deliverance, spiritual and temporal, and you yourselves are witnesses of the accomplishment of the first. Your fetters of superstition and priestcraft have been burst asunder; the dark and false mantle of tradition has been rent; you have been shown the Mother of Harlots, and her daughters, in all their characteristic ignorance, folly, and filthiness; and have hearkened to, and obeyed the voice, “Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues.” Your hearts, your thoughts, and feelings, are no longer associated with those Babylonish schemes which chain thought and reason, making it blasphemy for man to dare speak of the nobility of his birth, and true-being of his Father in heaven. You feel that you are delivered—restored to reason and to yourselves—under the government of but one law, that which made you free, even the law of glorious Truth, the word and will of God, by whom we are begotten all children of the one great Parent; yea, in this that we are made free,

will we lift up our voice and make melody with thanksgivings to our God, that he has listened to the cries of his people—has seen their bondage, and sent forth his angels with the fulness of the Gospel to redeem, and save, and glorify His elect, make them kings and priests in heaven and over earth, that thereby he might bring to pass in due time his goodwill and purposes respecting all the families of mankind. As the Lord has made you spiritually free, herein you have assurance also of your temporal deliverance. How great soever be your poverty, however stupendous your difficulties, it matters little: the word has gone forth in your favour, and no opposing arm can stay its course;—Zion must be established, her lands inhabited, her cities built, her temples reared, her sons become mighty and powerful; that she may rise fair as the moon, clear as the sun, and terrible as an army with banners; and all nations shall fear and tremble, and stand afar off in the day of her majesty.

But you have need of patience, that after you have done the will of God, you may receive the promise: a caution which should not be forgotten. Many of you may have severe trials, that your faith may become more perfect, your confidence be increased, your knowledge of the powers of heaven be augmented; and this before your redemption takes place. If a stormy cloud sweep over the horizon of your course in this land, as in America; if the cup of bitter suffering be offered, and you compelled to partake; Satan let loose to go among you, with all his seductive powers of deceivings and cunning craftiness; the strong relentless arm of persecution lifted against you;—then, in *that* hour, lift up your heads and rejoice that you are accounted worthy to suffer thus with Jesus, the Saints, and holy prophets; and know that the period of your redemption has approached.

I feel, my brethren and sisters, to exhort you with heartfelt expression. Be of good cheer—be not disheartened; for assuredly the day rapidly comes when your tears shall be dried, your hearts comforted, and you shall eat of the products of your labours, sit under your fig-tree and in the shade of your vine unmolested, and no more know or feel the hand of tyranny. You shall possess the riches and fat of the land, gold and silver, fields and vineyards, flocks and herds, houses and palaces; your

sons shall grow up like young plants of renown, your daughters as polished corner stones of the temple, that you may boast yourselves in all the glory of the Gentiles. And unto you verily shall the scripture be fulfilled, “Seek first the kingdom of heaven and its righteousness, and all these things shall be added.”

Be honest, be virtuous, be honourable, be meek and lowly, courageous and bold, cultivate simplicity, be like the Lord; hold to the truth though through fire or sword, torture or death; act honorably towards all men, for they are our brethren; a part of the family of God, but are ignorant and blind, having forgotten their God and their covenants with him in eternity.

I feel to express in the highest terms my sanction and approbation of F. D. Richards' Presidency of the British Isles; the prudent, wise, and profitable spirit and manner in which he has conducted the editorial department merits the warmest meed of praise. The many interesting and useful publications he has issued, together with the enlarged and much improved edition of the Hymns, used by the Saints, in addition to his other labours, furnish a true testimony of his indefatigable zeal and enterprising spirit. The deep interest he has taken in forwarding our foreign missions, has secured him not only the warmest thanks and feelings of gratitude from us on whom is imposed the heavy burdens and responsibilities of those missions, but from thousands and tens of thousands, whose deliverance from sectarian bondage is now taking place in all those vast extended fields of our foreign labours. In the arrangement of the conferences, much wisdom has been displayed in selecting good and faithful men to preside over them; men, who will do well, with the Saints generally, to receive his instructions, thereby lightening and relieving his anxieties and responsibilities, as far as possible. My long acquaintance with him gives me the most unqualified confidence in his wisdom, excellence of heart and mind, entire devotedness to the work and service of the Lord, and faithfulness in his exalted position. His counsellors I know to be wise men, and men of God, and as such, I recommend them to the confidence and esteem of the brethren.

Respecting the progress of those missions which I have undertaken, the prospects of the future, and the field of labour

assigned to the various Elders, it may be gratifying to the Saints to have the following particulars, that their faith, interest, and prayers on behalf of them may ever be kept in lively exercise. Elder Willis whom I appointed to take charge of the Calcutta mission, is supposed to have about reached his destination: Elder Findlay, late president of the Hull conference, to the Bombay Mission, is now on his way. Elder Obray, late president of Sheerness, whom I have appointed to Malta, is now prepared, and will soon set sail for that island; Elder Stenhouse presides in Switzerland; Elder Woodard in Italy. The translation of the Book of Mormon into the Italian is about completed, parts are in the hands of the printer, and will be finished ready for issuing in about two months.

Having set in operation the above missions, I turn my thoughts to the far distant fields of labour I contemplate shortly undertaking—a mission requiring all my energies, extending over nations, continents, islands, seas, oceans, empires—encountering the freezing Alps, the burning sun of the Torrid Zone, the dangers of the trackless waters; the pestilential cholera, the miasma of various climes, together with all the casualties of sea and land which must be encountered. To aid and assist me in this enterprize deeply do I feel to call upon Israel's God, and for the prayers of my brethren for support and agency. To the service of the Lord I have devoted my life; my *all* has been placed upon the altar of sacrifice, that I may honour him, do his will acceptably, and spread the principles of life among the children of men. When I reflect up-

on the past, and trace the hand of the Lord marvellously opening my way, and prospering me in every thing relative to to these missions beyond my highest expectations, I feel doubly encouraged to press forward to the future; language indeed fails to express the deep gratitude of my heart for his blessings. Those brethren and Saints whose liberality of soul and interest for the work of God have been particularly manifested in these missions upon them, may the blessing of the Most High be poured with equal liberality, and when in after years they shall hear the sweet sound of thousands, and tens of thousands of those nations shouting the praises of the Almighty for the light of revelation, then will their hearts also rejoice in the glad consciousness that they likewise took a part in bringing to pass this glorious redemption.

I take my departure from here to Switzerland, thence to Italy, to Malta, to Bombay, and from thence to Calcutta, and shall probably accomplish the circumnavigation of the globe, by returning home, after completing the duties of these missions by way of San Francisco, San Diego, and our newly established settlements through the vallies of California.

Need I say how deeply I feel in all matters respecting my own missions, notwithstanding this does not prevent me taking the most lively concern in the welfare and happiness of the numerous conferences of Saints with which I have formed an acquaintance since my labours in the British Isles, and to those and all in the bond of the Spirit, I would with warmest feelings subscribe myself, their brother in the Everlasting Covenant.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 352.)

When the female remained unmarried till she reached the age of twelve years and one day, when she was called a Bogros (בוגרת), as we have already indicated in the preceding chapter, the dowry was not the father's but her own. For as a Bogros, was no more under the charge of her father, and, moreover, had

the power to dispose of her hand in marriage without his consent, the father also had no claim on the dowry this being her own.

Yet when the bride was a Bogros, the Bridegroom did not pay the purchase-money—which amounted to one hundred silver pieces (comp. chap. xiv.)—into the

hands of the bride at the time of the espousal, as was the case when the father gave his daughter in marriage; no, the bridegroom merely gave to his bride a small sum, either in specie or in value (Talmud, Treatise Kidushin, fol. 1), through which she became his espoused wife. This sum was called the **קידושין**

(espousal money), and was given by the bridegroom in either case, even if he espoused his bride from the hands of the father, only with this difference; if he married a *Bogros*, the bridegroom gave the espousal money to the bride; but if he married either a *Naarah* or *Ketanah*, he gave it into the hands of the father, as it was he who disposed of her hand in marriage at those periods (comp. chapters xii. xiii.). The amount of the espousal money was not fixed till the Talmudical period, and under that head we will explain it.

The dowry or purchase-money, which, as we have said, amounted to one hundred silver pieces, appears to me, though nowhere mentioned, to have been the basis and origin of *Kethubah* (**כתובה**), and this was paid to her by her husband if he divorced her from him, or by his heirs if he died. But we will speak of this more hereafter, at the place of *Kethubah* (**כתובה**). Besides this kind of marriage, "the marriage by money" (**בכסף קידושין**), there were two kinds instituted by the Mosaic law: 1st. **בישת קידושין** (marriage by cohabitation), and 2nd, **קידושין שטר** (marriage by a written compact). The written marriage compact contained the form or the words which it was the custom or law for the bridegroom to say to his bride at the time of espousing her to make her his wife. What this form was, or may have been, we will explain hereafter in its proper place.

The marriage by a written compact (**קידושין שטר**) was, in a great measure, analogous to the civil marriage at the present time.

* I follow Rashi, **בכסף דאורייתא קידושין** (vide Treatise Kethuboth, fol. 3.)

The Mosaic law has also, in contradistinction to the ante-Mosaic period, instituted that each marriage must be contracted before two witnesses (vide Eben Haezer Siman, 42). As in the ante-Mosaic period, however, it was still customary for the bridegroom to give presents to his bride. These presents the bridegroom usually sent to his bride after the betrothment had taken place; in some cases, however, also before the espousal (vide Treatise Kidushin, fol. 50; Rashi, *ibid.*). Of this custom mention is made in Holy Writ: "Can a maid forget her ornaments, or a maid her attire?" (Jeremiah ii. 32). "As a bride adorneth herself with her Jewels" Isaiah lxi. 10; Cant. i. 10, 11.)

Again, as in the ante-Mosaic period, so after it, marriages were sometimes contracted through a trusty messenger (vide Treatise Kidushin, **ר' פ האיש סקדש**) but with this difference: after the Revelation, the messenger whom the bridegroom despatched to espouse to him a wife, could not be a **עבד** (bondman); no, he must have been a freeman. Again, a man could not send a **כהן** (priest) as a messenger to espouse for him a woman who was divorced from her first husband, or a **כהן גדול** (highpriest) to espouse to him a widow; in short, according to the Mosaic law, the messenger could only fulfil his mission if he was able to marry that person himself he was sent to marry for another; but as, by the Mosaic law, a **עבד** (bondman) could not marry a free woman, nor a **כהן** (priest) a **גרושה** (divorced woman), and a **כהן גדול** (high priest) was not allowed to marry a widow, so also they could not marry such person for another (vide Treatise Kidushin, *ibid.*)

When the bridegroom married his wife through a messenger, the messenger gave the bride the espousal-money (**קידושין**); or if by **שטר** (written compact), he gave her the written compact, and said the form of words which the bridegroom had to say when espousing a wife for himself, but made mention of the bridegroom's name in that form.

The custom of marrying a wife through a messenger has, however, long ceased in Israel; but not because such a marriage

would be considered invalid; no, Israelites, as in many other cases, have adopted the custom of the countries they inhabit, in order to strengthen the union and concord between them and their fellow-neighbours, as God commanded them through Jeremiah, העיר אשד הגלתי אתכם יהילכם שלום ודרשו אתשלום

בצדה אל ה' כי בשלומה שמה והתפללו (Seek ye the peace of the city. I have caused you to be driven thither, and prayed on her account to the Lord; then in her peace will also be peace to you.)

(To be continued.)

FOR THE PIONEERS.

BY MISS E. R. SNOW.

Hail, ye mighty, noble chieftains!
Hail, ye faithful pioneers!
Pow'rs unseen your footsteps guided,
'Twas Jehovah led you here!

CHORUS.

Zion's banner—Freedom's ensign,
Broad and gloriously unfurl'd,
Waves amid the Rocky Mountains,
Heav'nly beacon to the world.

From our birthplace, home and country,
Lo! a people brave and free,
Driv'n by men—by Gods directed
Here, in search of liberty.

In the hiding place of Israel—
In the chambers of the west—
Crown'd with nature's rich abundance,
In the vallies we are blest.

Justice here directs the sceptre—
Truth, and love, and friendship meet;
Smiling peace her downy carpet
Proffers to the stranger's feet.

Here let virtue be respected—
Industry and useful toil:
Youth and innocence protected,
Like the plants of heav'ly soil.

Brigham Young, the Lord's anointed,
Lov'd of heav'n, and fear'd of hell;
Like Elijah's on Elisha,
Joseph's mantle on him fell.

Mighty men compose his councils—
Inspiration makes them wise;
None can circumscribe the measures
Zion's counsellors devise.

Here the hosts of Israel gather—
Abram's seed from ev'ry land;
Thro' the Priesthood's light preparing
With the Lord of Hosts to stand.

God will come to bless his people—
Jesus Christ and Joseph too;
Come to introduce a scenery
Great and glorious, grand and new.

IMAGINARY EVILS.

BY CHARLES SWAIN.

Let to-morrow take care of to-morrow;
Leave things of the future to fate;
What's the use to anticipate sorrow?
Life's troubles come never too late!
If to hope over much be an error,
'Tis one that the wise have preferred;
And how often have hearts been in terror
Of evils that never occurred!

Have faith—and thy faith shall sustain thee—
Permit no suspicion and care,
With invisible bonds to enchain thee,
But bear what God gives you to bear.
By his Spirit supported and gladdened,
Be ne'er by "forebodings" deterred,
But think how oft hearts have been saddened
By fear—of what never occurred!

Let to-morrow take care of to-morrow ;
Short and dark as our lives may appear,
We may make it still darker by sorrow—
Still shorter by folly and fear !
Half our troubles are half our invention;
And often by blessings conferred,
Have we sunk in the wild apprehension
Of evils that never occurred !

THE TWO BOOKS.

Hail, Holy Bible ! *test of sacred truth* !
My much-lov'd study thro' the years of youth ;
And still I love thy retrospective page,
And ever shall do, till my latest age !
The Book of Mormon, *present* light revealed,
And shew'd the "other fold," so long conceal'd,
An Angel's hand assists the *Seer* to trace
The record of the tribe of Joseph's race.
Now side by side those records should recline
As *tomes* of Truth that show us light divine ;
"The stick of Judah" shall my heart enfold,
"The stick of Ephraim" shall my right hand hold.
Great God ! Great Father ! and Eternal King !
To thee my soul's best energies I bring ;—
Unite these staffs as *one* within my hand,
And let them guide me to the promised land.

Cambridge. H. K.

LIST OF MONIES RECEIVED FROM THE 30TH OF OCT. TO THE 17TH OF NOV., 1851.

Isaac Jones	£3 10 8	Brought forward	£84 11 2
Thomas Clarke	5 0 0	W. G. Mills	20 0 0
John Memmott	15 0 0	William Cartwright	2 0 0
John Godsall	15 0 0	Richard Jones	20 0 0
William L. Allen	3 0 0	Richard Morris	7 0 0
Richard Tilt	2 0 6	David Bona.....	4 2 0
John Taylor.....	10 0 0	James Linforth	5 0 0
Edward Frost.....	5 0 0	Henry Smith	10 0 0
Matthew Rowan.....	5 0 0	George P. Waugh	5 0 0
George Bywater.....	6 0 0	William Simms	0 5 0
James Walker.....	10 0 0	William Wells	2 0 0
William Soulsby	5 0 0	James Farmer.....	5 0 0
Carried forward	£84 11 2		£164 18 2

The "Frontier Guardian" requests us to notice, that Mary Crookston, a native of Fifeshire, Scotland, departed this life on the 29th of September, at Coonville, Potoswatomie, county Iowa, aged seventy years.

Elder Wheelock wishes us also to notice, that the Manchester Conference will be held on the first Sunday in January, 1852.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 24 — Vol. XIII.

DECEMBER 15, 1851.

Price One Penny.

EPISTLE TO THE SAINTS COMPRISING THE BRITISH CONFERENCES.

Beloved in the Lord:—

It is now nearly one year since the Presidency of the Church in the British Isles, was committed to my charge. In entering upon the performance of its high and holy duties, I was most impressively reminded of my own incapability, by the great, and rapidly-growing importance of the work of the Lord, which had become so extensive and powerful as to present almost daily new features of interest and importance, which required the wisdom, energy, and foresight of the Holy Spirit to guide and control, so as to secure prosperity and blessing upon all its varied interests.

The efficient manner in which the Conferences were then organized, together with the discreet, and substantial tone which had been given to all their affairs by my predecessor—Elder Orson Pratt—rendered the duty far less onerous, and the hope of success much more certain than it otherwise might have appeared; but as success in the Holy Priesthood is “not by might, nor by power, but by my Spirit saith the Lord:” to His name be all the glory, for the prosperity which he has vouchsafed to grant unto his Church in these realms.

During the past twelve months a general effort has been made by nearly all of the conferences, to lay before the people a declaration of our Holy Faith—the doctrines of the Church of Christ. Most of their general agents have ordered books and tracts by thousands, so that, in the aggregate, some hundreds of thousands of copies have been put into circulation

among the people, through the agency of of tract societies, and the voluntary efforts of the Saints in the various cities, towns, and villages of the empire. It was not enough, nay it did not evince a becoming zeal, to merely offer the publications for sale at their several depôts, and in their chapels and halls of worship, but they have been kindly handed into the dwellings of the people, and in consecutive order, so as to impart a general knowledge of our views to such as were willing to do themselves the favor of a gratuitous perusal. A general spirit of emulation has been manifested among both the ministry and members, to inform the people of the heavenly message which has been delivered by angels to men, insomuch that some, unless they added a certain number to the Church in a given period of time, felt dissatisfied with the non-performance of their self-set task. The general efforts of the Church, together with the frequent, and sometimes copious effusions of the press, both in favor of, and in opposition to the Truth, have had a powerful tendency to extend our acquaintance among a class of society, hitherto inaccessible to the Saints. Indeed so extensively has this labor of love been carried forward, that, if the people of this great nation were half as eager to know the will and purpose of the great Jehovah concerning them, as they are to amass the perishable wealth of this world, every habitation in the United Kingdom, from her Majesty's palace to the residence of her humblest subject, would resound with thanksgiving

and hallelujah to God and the Lamb for the remission of sins, the gift and power of the Holy Ghost, the ministry of angels, and the setting up of the Kingdom of God again on the earth for the last time.

The efforts of the Church, embodying the enterprising labors of an active and efficient ministry, and of the world, have not been fruitless; several thousands have confessed the faith, and attested the same by going down into the waters of baptism for the remission of their sins, during the present year.

It is truly a glorious task to win souls to the knowledge of God, and he that doeth this is *wise*; but it is a far nobler and wiser act to govern well, than to make conquest. Many mighty men of the earth have become eminent in conquest, but because they failed to give their captive subjects enlightened and liberal laws, such as would bind their hearts to their conquerors, and inspire them with gratitude to their emancipators, their ill-gotten power has passed away by treachery and revolt, and they have become as eminently foolish rulers, as they were illustrious victors: so also it is in the Kingdom of God, they that turn many to righteousness shall shine as the stars for ever and ever; but he that ruleth well, shall be accounted worthy of *double honor*. The Captain of our salvation, who has sent us forth to conquer by the sword of the Spirit, has supplied us with laws and rules of government, pure and perfect; and with gifts and blessings, to bestow upon such as take the oath of allegiance. They are at once relieved from guilt and remorse, they have the assurance that if they continue loyal to the end, they shall be saved from all their sins; and for this precious boon, feel an attachment inexpressible, and incomprehensible to those who impart it to them.

Inasmuch as the past year has been one of such vast effort, and of such general success in winning souls into the Church, let me call your attention to the subject of Church Government.

So great has been the call for Elders to carry the Gospel into new places, and so general and powerful have been the efforts of the Church to add to their numbers, that the duties of the Priests, Teachers, and Deacons—the standing ministry to the Church—have in a measure been overlooked. While members have been added by thousands, the Church itself has lacked

that diligent, faithful instruction in daily, practical duty, which the laws and ordinances of the Church contemplate. This is mainly accounted for by the fact, that the numerous calls for Elders have induced the ordination of faithful Priests to that office. The faithful Teacher has been promoted to the office of Priest, and the Deacon who magnified his calling, has been ordained a Teacher; and thus have these standing officers in the Church—the main helps in government—been rendered so transitory as to become measurably ineffectual in their callings, which has caused them to be lightly esteemed in many instances.

What is the ostensible object of any person in joining the Church of Christ? Is it not that their sins may be washed away by baptism, that they may obtain the aid of the various officers and ordinances of the Church, to enable them to overcome their evil propensities, and lay aside the weights and sins that easily beset them; that they may, through the sanctification of the Spirit, and belief of the Truth, be cleansed and perfected from all their sins? Most certainly! this is the great object of a membership in the Church of Christ; and most effectually has kind heaven provided for this, by instituting the offices of a Priest, Teacher, and Deacon, in the Church.

The Priest's duty is to preach, teach, expound, exhort, baptize, administer the sacrament, visit the house of each member, exhort them to pray vocally and in secret, and attend to all family duties.

The Teacher's duty is to watch over the Church always, to be with and strengthen them, to see that there is no iniquity in the Church,—neither hardness with each other,—neither lying, backbiting, nor evil speaking,—to see that the Church meet together often, and that all the members do their duty.

The Deacon is to assist the Teacher in *all* his duties, if occasion requires.

Who cannot see at one glance that with the honest, faithful performance of these duties under the searching auspices of the Holy Spirit, it is impossible for sin to dwell in the Church without detection. If it were not so, the Church of Christ would be imperfect, and would not accomplish the high and holy purpose of Salvation for which it was instituted. This is that Holy Institution, and these are some of the holy offices and callings appointed

of God to aid man in divesting himself of his sins, and clothing himself with the righteousness of Christ; and he who enters in by baptism and the laying on of hands, if he transgresses not, but abides in the doctrines and ordinances of the Church, will have the gift and power of the Holy Ghost accompanying him. O blessed gift of heaven to man! how unlike the sickly, decrepit, and impotent institutions of men, which are conceived in ignorance, brought forth in folly, and matured by priestcraft, and which lull men's souls to perdition, in the way of their own choice.

The Church of Christ is not the place for men or women who wish to practice iniquity under cover of religion; some have tried it, but their sins have found them out, and they have been cast out from us, that it might be known they were not of us. But it is emphatically the place for such as wish to come to the light, that their deeds may be reprov'd, that they may walk in the light and sin not; where if they are sick they may be healed; if they are tempted and tried, they may receive the word of encouragement from their Teachers, that shall enable them to overcome; where if they are sorrowful they may be comforted; if any err they may be taught, and come to understanding; if any sin inadvertently they may confess, forsake, and find mercy; but from which if they will not repent they will be cast out, that the Church be not defiled with their evil ways; and if any are destitute and needy their wants will be known and supplied;—that the members may walk together by the aid of their Priests, Teachers, and Deacons in all the ordinances of the Church, as the heirs of the grace of life, bearing one another's burdens, and so fulfil the royal law.

Seeing, then, that the life, the health, the stability, the energy, and the purity of the Church are, to so great an extent, resultant from a faithful performance of the duties of these offices, but especially those of the Teacher; it is highly important that these officers should be humble, faithful men, full of the Holy Ghost and good works; men of experience in the knowledge and power of God; men who are apt to teach by their example, as well as by precept, the care-worn sons of men, how they may work out their salvation, and overcome the evils that are in the world.

The Presidents of Branches and Conferences, and particularly the American

brethren, are instructed to give their attention to this subject; let good and faithful men be selected from among the Branches, men of good reputation, of exemplary conduct, such as rule well in their own houses, men of experience in the work of God, men of sound minds; if they are men of years, and are parents, so much the better, that they may teach and be honored as fathers, that their presence and their counsels may command reverence in the Church of God; and if the persons who are best adapted to the performance of these important duties are Elders, no matter, let them be set apart to the higher and more important duty of instructing the Saints.

It requires but little experience in the work, comparatively, to preach and defend the first principles of the Gospel successfully before the world; but to be an able minister to the Saints requires a man skilled in the words of life, full of faith, and the spirit of revelation.

Let no man despise this office, but let him that is wise honor the calling, and add grace unto it, that while the Gospel is preached with diligence unto the congregations of unbelievers, the Saints may get their portion of meat in due season.

Said an ancient Prophet, "my people perish for lack of knowledge." The knowledge of God and of his Son Jesus Christ is Eternal Life. Let, therefore, those who embrace the faith be well and truly taught in the knowledge, of God that they may always be able to give a reason of the hope which is within them, and adorn their profession with a well-ordered life and conversation. If this course be pursued with the faithfulness and energy which the salvation of souls demands, when the clouds of adversity gather thick around the Saints, instead of resorting to the inebriating cup to drown their sorrows as do the wicked, they will resort to their closets, and through the prayer of faith, drink from the cup of life the gifts and blessings of the Spirit, which will refresh and sustain them under every affliction. Then the power of God will increase in the Church, the gifts and blessings of the Gospel will be more gloriously displayed in their midst. Their light will break forth as the morning upon all that surround them, iniquity will be brought to light and put away, they shall ask whatsoever they will, that is expedient, and it shall be granted them. They shall be a blessing to all that

associate with them, and the Nation shall be blessed by their existence in its midst.

The Spirit manifests clearly that vile and corrupt men who have been, and shall be severed from the Church for their iniquities, will stir up others, who, like themselves, have pleasure in unrighteousness, and they will speak lies in hypocritical sanctity against the truth and against the Saints; and they will have power, through great swelling words of lying and deceit, to turn aside many to apostacy who have not the testimony of Jesus within them. They will also cause many to harden their hearts against the truth, and to believe all manner of evil of the Saints falsely, in order to stir up persecution against them, that the weak and feeble may be offended because thereof, while others will turn away for the very Truth's sake, and follow no more with us.

Forasmuch as these things must needs be, let the presiding elders throughout the Conferences set in order the various functions of the Holy Priesthood in all the ordinances and duties which belong to the Church, "that the whole body being fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body unto the edifying of itself in love," then it will grow up into Christ its living head, through the gifts and administrations of the Holy Ghost; without which, all our work is vain.

The call for labourers is now very great from every quarter, and will soon be very much increased, therefore let faithful and just men be called to the ministry, but no faster than they are prepared to enter upon their labors, ever remembering the blessed rule given by our Saviour to the prophet Joseph, viz.: that only "such as having faith, hope, and charity desire to thrust in their sickles and reap with their mights," are called. Let not the holy priesthood be bestowed indiscriminately, or unworthily, but let it be used for the high and holy purpose for which it was designed—the salvation of immortal souls. As a general rule, those least experienced will best employ their talents in preaching the Gospel to the world; while they whose duty it is *to be always with, to watch over, and see that there is no iniquity in the CHURCH*, should be the most experienced, wise, and holy men among you.

THE PRESIDENTS AND AGENTS of both Conferences and Branches will allow me to remind them, that their immense efforts to spread abroad the Gospel to the people, have, in many instances, involved their conferences in liabilities to this office for the publications they have had, and unless we are favored with more prompt remittances we shall be obliged to limit our credit with them.

The present amount of outstanding debts, due this office, is very large—quite enormous for the extent of business we are doing, and the presidents are required to see that Tract Societies which are owing their agents for books, tracts, &c., settle for the same, if possible before the new year. Also that the Branches in like manner settle for what STARS they have on hand, that the same may become the property of the Branches, then the Branches and societies can dispose of their STARS and tracts as they please,—by sale, loan, or gift, and we can appropriate the cash to pay our debts to the printer and book-binder. Let these items receive your early and careful attention, that neither the tracts nor the STARS which we have sent out to the conferences may be reckoned to us as *stock*, or *debts*, but *cash in hand*.

Some of the conferences have generously extended their efforts for various benevolent objects upon terms of credit. It is particularly desirable, and should now become the ambition of all the churches, as far as possible, to clear off all their debts, and cast off these clogs to their progress, so that they may commence the new year in a renewed and improved condition.

Saints in the British Isles, we have not yet echoed back the response to that shout which went up from the Temple Block in Great Salt Lake City last April, in reply to the question, "SHALL WE BUILD A TEMPLE?" We shall soon be called upon to answer this question. Let us have all these small matters disposed of, so that we may be fully prepared to *do*, as well as to *say YES*. The Lord will require his people to bring their *tythes* and *offerings* into his storehouse, from all parts of the earth wherever they may be found, for this is a law of the Celestial Kingdom, and none can enter into the fulness of Eternal Life, unless they keep this holy commandment in connexion with all others.

Our intelligence from the Church in the West is thrilling with interest. The energy that is displayed in all their movements is unequalled, unless by the untiring zeal of the Saints and Elders in dispensing the Gospel in this and other nations. The blessing of a munificent Providence seems to rest upon them, and crown their labors with unexampled success. Their crops are generally good. The climate is peculiarly healthy; many who were broken down in their constitutional vigor, are renewing their bodily, as well as spiritual strength. They have extended abroad during the present year into distant portions of that wilderness country, and formed new settlements for the development of the resources of the earth, both mineral and vegetable; extensive tracts of land have been fertilized, and rendered productive. Every variety of talent and profession is called into requisition, and best applied to promote the growing interest of a youthful nation, whose union excludes litigation, and whose ambition is to build and establish Zion. In pursuance of an Act of Congress, they have been organized into the Territory of Utah, with Legislative and Judicial powers. Monthly mails are established from the Great Salt Lake City to the States, and to San Francisco on the Pacific coast. Mails are also established from their metropolis to the shire towns of several different counties in the Territory. A State House is in progress of erection; the University building is progressing. The Seventies are erecting a Rotunda, — Hall of Science. Last and best, the most ample and competent arrangements are entered upon for the construction of a magnificent Temple unto the Most High God, in which the ordinances of eternal life can be administered to the just.

An amicable feeling exists in the States towards the Saints, which was recently evinced by the prompt and efficient refutation of slanderous charges against President Brigham Young, in his governmental capacity. These charges we understand were set on foot by an unprincipled vagabond, who, for attempting to practice his wicked schemes, was sentenced to a term of hard labor on the public works. The Saints have no sympathy for such characters, the peace of their homes has long been disturbed by their maraudings, and it is a glorious epoch for the Church, that it has attained a position to punish crimi-

nals by the civil law, as well as disorderly members by excommunication. Nor is it less worthy of note, that when the characters of our rulers are aspersed by such out-laws, in public prints, that high-minded, honorable men, like T. L. Kane, Esq. should be found ready to roll back the mountain waves, and let injured innocence appear.

The Saints in the Eastern States are very few indeed; those who still remain are as the gleanings of grapes after the vintage is done; and it is to be feared they will scarcely escape the judgments of God. No Saints from England should emigrate to the Eastern States, unless compelled through the most absolute necessity. Those who are residing in St. Louis and on the frontiers, are making the most diligent efforts to get off to the Valley the coming spring.

The present year has been one of unusual peace and prosperity in this nation; probably never since Britain was a nation, has it experienced at once the liberty, peace, and universal prosperity, upon all its interests, together with such general good will from the whole family of nations which inhabit our globe, as during the expiring year; and much the same may be said of the Western States of Europe, indeed the world seems to have almost ceased active hostilities—to come up to the great metropolis of Babylon and pay their devotions at the shrine of human invention in the Crystal Temple. Like the distressed, consumptive patient, the human family has seasons of respite from convulsive pains, and bystanders are flattered by the apparent tranquility, into hopes of recovery, while disease is silently acquiring a more potent hold upon the vitals and in an unexpected moment active dissolution commences. God has decreed a consumption upon the whole earth, and by the shedding of the blood of the prophets and apostles, Joseph, Hyrum, David, and others, that consumption has become immoveably seated. During this peaceful interlude, the Apostles of the Church have made godly exertions to extend the kingdom of our blessed Redeemer. That divine record which contains the *fulness of the Gospel*—The BOOK OF MORMON—has been published in part, and in whole, in five different languages of Europe, viz., the Danish, Italian, French, Welsh, and German. The “Doctrines and Covenants” is now in circulation in Welsh,

and is translated into Danish, ready for the press. These, together with the monthly periodicals now issuing from Paris, Copenhagen, and Hamburg, with the *Udgorn Seion*, published in Wales, and our own MILLENNIAL STAR of twenty-threethousand circulation fortnightly, constitute some of the bolder features of our holy cause, which give promise of a more immense growth of the Kingdom of God, and of its dawning glories to the benighted virgins, who slumber among those nations, and will hallow the memory of 1851 as a distinguished epoch in the history of the Dispensation of the Fulness of Times.

What glorious prospects are before the Saints, already the shouts of the harvest-reapers in the vineyard of the Lord break upon our ears from the four quarters of the earth, calling for Elders, books, &c., to be sent over to their help.

O ye Saints of the Most High, lift up your heads and rejoice, it is by you the Lord designs to bring to pass his Act, his strange Act, in the eyes of all nations; though now you are bowed down you shall be lifted up, though now you are sorrowful you shall rejoice evermore in an eternal weight of glory, which the sufferings of this life are working out for you, if you continue to the end in the integrity of your hearts. Though like the Saviour you are poor, yet like him you make many rich; for though you are illiterate you have the Knowledge of God, and this is Eternal Life. Though you may lack worldly substance, you can accomplish prodigies of valor in your united exertions, whether in publishing the Gospel, or in gathering together and building cities and Temples; and this because the Spirit and wisdom of Jehovah are with you, which is better than strength, or weapons of war.

I hoped for something to communicate to you at this time upon the subject of emigration by the Perpetual Emigration Fund, but have not yet received any conclusive information as to the route. I still hope the next mail from the Valley may bring something cheering upon this subject. Do not let the Fund be neglected. Every penny which has been forwarded to this office is safely preserved for that particular use, and when the route is determined the same will be appropriated to the removal of the greatest possible number of the worthy. This Fund will be the means of gathering far greater numbers than those who will gather upon

their own resources, for in it will be concentrated the means and faith of the whole Church, which will render it a most powerful engine for the Gathering.

PRESIDENTS OF CONFERENCES. — As the Gospel-net of the Kingdom is spreading itself abroad, and gathering into it of every kind, your duties and responsibilities must increase in number, in variety, and in importance. You are appointed to preside over all the affairs of your Conferences, both of a temporal and of a spiritual nature. It will require great diligence on your parts to search out, and comprehend all the interests of your Conferences. The work, already large, is but a drop in the bucket. The Lord, abundant in mercy, is pouring out his Spirit copiously upon his faithful laborers in all places. He who seeks to spread abroad his energies with the greatest diligence, will realize the most of the blessing and power of God; therefore let all who are called, thrust in their sickles and reap before the summer is spent, while judgment is stayed; for yet a little season, and pestilence, the sword, and the direful catalogue of God's heavy judgments will follow in rapid succession, and reveal his hot wrath upon the ungodly in their destruction, while the righteous will scarcely escape. Let your faces be uncompromisingly set against all manner of unrighteousness: Remember mankind are to be saved from their sins, not in them. And he or she who will not, after proper admonition and instruction, put away their sins from them, let them be cast out from you, that the Holy Spirit may delight to dwell in all the habitations of the Saints. To you is entrusted the welfare of immortal souls, and your ability to minister the words of life and salvation unto them, will be proportionate with your own *estimate* and *practice* of the words of God. If you esteem lightly the precious precepts which He has condescended to reveal, by which mankind may be saved, so will your people; for your example will teach with vastly greater power than any arguments you can use. If you appreciate the counsels of the Almighty above fine gold, or all the treasures of the earth, and seek wisdom and life, spirit and faith, by keeping the words of *wisdom* as well as commandment, your people will also esteem the words of the Lord as priceless; they will delight to make sacrifice that they may win souls; they will be mighty in

faith toward God ; the spirit of revelation will abound in you and them ; disease will have little or no power among you ; evil and seducing spirits will be unable to enter in, and make havoc with your flocks, for the wisdom and power of the Spirit shall be sufficient for you. The counsels of the Almighty shall fill your bosoms ; you shall be to the people as wells of living water, from which they may draw the words of life and salvation under every circumstance of life ; your Priesthood shall distil upon you as the dew of heaven ; you shall have power with God, and be the

sons of God, among the people, having power to bless them, and dispense salvation on every hand.

May the increased righteousness and faith of the Saints in these islands induce the greater blessings of God's favor upon all the efforts of his people, hasten the day of their deliverance, and establishment in goodly heritages among the righteous in Zion.

F. D. RICHARDS,

One of the Twelve Apostles, and
President of the Church of Jesus Christ
of Latter-day Saints in the British Isles.

The Latter-day Saints' Millennial Star.

DECEMBER 15, 1851.

BY the revolutions of the spheres we are brought nearly to the close of another year. With this number closes the thirteenth volume of the STAR. In undertaking the management thereof, we felt much our want of experience in duties of so public and intellectual a kind, which must be our present apology for any lack that may have appeared. The multiplied cares and duties connected with the presidency of the Church in these islands, and other branches of the publishing department have prevented our bestowing that amount of attention and labour upon the STAR which we otherwise should have done. It has been our constant aim to present such matter as appeared befitting to the condition of the churches, and adapted to their improvement in faith and knowledge, pertaining to the Gospel ; not only of those who have been long in the Church, and become more abundantly conversant with its doctrines, but to those also who have but just entered upon an exploration of the realms of Truth, at the same time endeavouring to render our selections interesting in order to secure the attention of the reader.

We feel very much, and hereby gratefully acknowledge our indebtedness to the many interesting and talented correspondents and contributors to its columns, and would respectfully solicit a continuation of their favours. Others who have not thus favoured us, but who may feel to do so, are respectfully invited to send up their communications, that from the whole we may select such as in our judgment may be best calculated to promote righteousness in the hearts of the people.

Just in time for announcement in this volume, we are permitted to unfurl a copy of *Zion's Banner*, published in Hamburgh, by elder John Taylor, of the Twelve. The sheet is a royal 8vo, and is mostly occupied by an account and testimony by the editor, of the rise and progress of the Church, and of its first organization by revelation and the ministration of the Holy Angels, to the young man Joseph, who was called, ordained, and anointed to establish the fulness of the Gospel of the Kingdom upon the Earth. With the spreading of *Zion's Banner* upon the breezes of the German shores, opens up a new dispensation to that people, a great portion of whom are devoutly reverent in their worship of the supreme Being ; and we hesitate not to express our firm conviction that many thousands will be gathered out of the German tongue, who will flock to Zion, and help to establish Emmanuel's Kingdom. The triumphs of truth have been great and glorious the past year, wherever it has been

preached; as the stone from the mountain rolls its force is increased, and will increase until it fills the whole earth. God be praised that a day of deliverance, a reign of peace is promised. The King will soon come, go ye out to meet him.

As this is our last till the new year, we take the liberty in advance, to wish our numerous readers a merry Christmas in the approving consciousness of having spent another year in the acceptable performance of the will of God.

APPOINTMENTS.—Elder Thomas Ord, of Liverpool, is appointed to labour in the Belfast Conference, under the presidency of Elder Gilbert Clements.

Elders William Barnes of Manchester, and George Day of Stockport, Manchester Conference, are appointed to labour in the Norwich conference under the presidency of Elder Claudius V. Spencer.

LETTER FROM ELDER BOLTON.

ELDER BOLTON DIRECTED BY THE SPIRIT TO HAVRE—BAPTISM OF TWELVE INDIVIDUALS
—GREAT OUTPOURING OF THE SPIRIT OF GOD.

Havre, Nov. 4th, 1851.

My dear brother Richards,—Knowing that your whole heart is in the work of the Lord, and that nothing pleases you better than to hear of its progress, I write you now with pleasure, for I have something to tell you. The Spirit of God had for some time been working upon brother Taylor, brother Pack, and myself, relative to Havre. Finally, brother Taylor directed me to proceed to Havre, as a relief or respite from the arduous duties of translating and preparing for the press the Book of Mormon, also telling me there was a people here ready to receive me; consequently I left Paris on Friday evening, the 24th of October, arrived in my field of labour on Saturday morning, and commenced operations by visiting some friends, whom brother Taylor had visited some months ago, but had not at that time leisure to stop but a few hours. I perceived in two or three days, that there were two or three ready for baptism. They were formerly members of the church of brother Peclard. On Wednesday and Thursday I spent the whole day until evening, hunting a fitting place for baptism, but returned each day unsuccessful. On Friday it rained too hard to continue my search, but I spent every evening preaching to half a dozen and sometimes more. I determined to baptize on Saturday any how. At that time only three had decided to be baptized. The next morning, Saturday, a kind hearted lady (now baptized) mentioned a small mill stream about seven miles off, so after much diffi-

culty I hunted up a big omnibus, and by this time five persons had made up their minds to be baptized. These five, and other friends to the number of thirteen, started with me at one o'clock from Havre, and already the spirit of God worked upon us. We sung the songs of Zion all the way, our French songs, written by a brother in Paris, a Frenchman. We arrived in about an hour at one of the most lovely, retired spots that ever was seen by mortals in this country. The place of baptism was a green sward, and the stream was as clear as our own mountain streams, the smallest pebble could be clearly defined at considerable depth. Two young men (now brethren) then rigged a tent, and after the usual singing, prayers, and questions, five persons were baptized amidst much feeling of the Spirit of God; I have never seen more among new converts; indeed, they had every reason to rejoice beyond measure, for we could say, "the heavens wept for joy, and hung out their gayest flag" during the whole time of the baptism. It showered slightly, the sun shone brilliantly, and the most beautiful heavenly *Arch of the Covenant*, the Rainbow, enchanted our eyes. Oh, what a picture for us mortals. The effect was electric upon us all. After dressing we returned to Havre, singing songs of rejoicing, and having a spirit of infantine happiness, that the world does not and cannot know any thing of. I then appointed Sunday at two p.m. for the solemn ceremony of laying on of hands, and partak-

ing of the Lord's Supper. Oh, how lonesome I felt when I retired to rest, I wished for a brother to be with me to strengthen me, and unite his faith with mine in the coming ceremony. Imagine my ineffable joy at seven a.m. Sunday morning, to hold in my arms my dear brethren Pack and De La Mare. One of them was my fellow-laborer sent from the valley with brother Taylor and me "*To France*," and surely it was the very man to be with me, since brother Taylor could not, and brother De La Mare had spent near four months with me in Paris. Now had I not reason to give glory to my kind heavenly parent for such a blessing so unexpected! It seems they had gone to Paris to see brother Taylor, finding him gone, they had concluded to follow him to Hamburg, but the Spirit would not let them. The Saints in Paris tried their best to keep them there, but, they said to me, money could not hire them to have staid another minute in Paris, for money would not do what love could not. So they came along, impelled by the Spirit of God, to Havre.

At twelve at noon on Sunday, seven more desired baptism, and we then determined to postpone the laying on of hands and the Sacrament until evening. We again took an omnibus, and with the heavenly signal of alliance again in the heavens, and a beautiful sunshine between storms, we again performed the ceremony of baptism in the same spot. Twelve born again—all glory to our dear Father in heaven. You may imagine our evening meeting, it was glorious. We were all filled with the Spirit. Brother De La Mare and I blessed those who could not understand English, and brother Pack was mouth over those who understood enough of it for that purpose, of which there are four.

One circumstance is well worthy of

mention: an elderly lady, a Roman Catholic, very devout, came to see the family where I was visiting on Friday. Her daughter was with her, who had some years ago joined one of the sects of the day, leaving the Romish Church; but she is so full of sectarian notions, that I expect some difficulty to convince her. After much explaining and reading of the scriptures, the next day the mother went with us to the baptism, and was united to the true Church of God. By the side of the water she took off a silver *charm*, with *relics* in it, and cast it from her, determined to worship none but the God of Israel, and serve none other, remembering that Christ said, "whatsoever ye shall ask in MY NAME of the Father, in faith, ye shall receive." She also took from her neck a double handful of *the prayer beads*, rigged out in separate strings, for different prayers I suppose, having a death's head in ivory at the end, and several little medals and crosses scattered along here and there. These were offered in burnt offering in the evening by herself, in the presence of many of us, delighted to be no longer an heathen idolater. Those baptized here are all French people, three are young men of first rate christian education, and very bright and intelligent. I think two of them will go by the emigrant ship to the Valley next January. This is my *present* wish, as they can very soon be fitted there for great future usefulness in France.

Brothers Pack, and De La Mare left here last night for Southampton on their way to Jersey. Brother Pack has determined to send here a worthy man, brother Hart, to take the presidency of this region, and I am to remain till he come.

Give my love to the brethren with you.

Your affectionate brother,

In the new and everlasting covenant,

CURTIS E. BOLTON.

EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 367.)

The different modes of marriage which we described in the last chapter were, however, not the conclusive portion of marriage; by virtue of them the female only became the espoused wife (אשה) of

her future husband. The conclusive part of marriage was, in the Mosaic dispensation, חופה (Huppah). By חופה (Huppah), in the Mosaic period, we un-

derstand יִחּוּד (Yichood), which means, that the bridegroom and the bride were led to a private room, and there they remained together by themselves for a short time—an hour or so—and through which she finally became the married wife of her husband, (vide Treatise Kidushin, fol. 3; Rashi, *ibid.*) The form of Yichood is again in accordance with the statutes of ante-Mosaic period, and reminds us strongly of the custom then prevailing of leading the bridegroom and bride to a separate tent appropriated for them (comp. ch. vi.)

An espoused wife, after the Revelation, was under the charge of both father and husband. This we again learn from the laws concerning vows.* For the Mosaic law, according to the Talmudical explanation, is, that when a betrothed vowed a vow, both the father and the husband must disallow her vow; but if one disallows the vow and the other grants it, the non-allowance of the one or the other is of no effect, and the vow retains its legal virtue.

ולא הפר הבעל או הפר הבעל אחד מהם נדרה קיים הפר האב האב ואין עריך ליטר אם קיים (vide Treatise Nedarim, ולא הפר (ר'פ נערה המאורסה).

The importance of the act of betrothment may also be seen from the fact, that the Mosaic law punishes the adultery of a betrothed with the severe death of stoning her (Deut. xxii. 21, 22).†

* The Talmud makes this decision on account of the following grounds: because the law regarding a married female who makes a vow is repeated twice in the same chapter; first in Numb. xxx. 7, 8, and second in verse 11; in the eleventh verse, however, we read, וְאִם בֵּית אִשָּׁה נָרְרָה (if she shall vow in the house of her husband); verses 7 and 8 must therefore speak of an espoused wife (אֵרָ שָׂדֶה). But as the law stated in verse 11 would be superfluous if a betrothed husband should exercise the same right of granting or disallowing the vows of his espoused as the husband of a married wife, the Talmud concludes that an espoused wife was under the double charge of her father and husband.

† The death by stoning was as follows:—the victim was placed on a scaffold two stories high, from whence he was pushed down to the ground dead. Then, first the

We have no historical record left of the proceedings which took place at the time of the espousal. Holy Scripture, however, has preserved the form of words usually spoken by the bridegroom at the time when he espoused his bride, and of which we have already spoken in the preceding chapter. It was as follows:—

רבים תשבי לי לא תזני ולא

תהיי לאיש וגם אני אליך ימים

“Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee” (Hosea iii. 3.)

Some Christian writers suppose that the prophet Hosea married his wife only for a certain period, to which the words רבים

ימים (many days) allude; but this is false, and inconsistent with the Mosaic law, as we do not find the establishment of such a marriage in the Mosaic code. Besides, if the prophet Hosea had married his wife for a period only, the period would have been mentioned in his speech; as רבים

ימים expresses a long time, without limits. In my opinion, the expression made use of is correct; for a man does not marry his wife for ever, viz., that the marriage should be indissoluble—no, a marriage may be dissolved by divorce, or if the husband dies—but a man marries a wife in the hope and with the wish that he may live with her a long time, which רבים ימים (many days) expresses, and which no doubt was the proper form then used at the time of the espousal.

As in the ante-Mosaic period, so after the Revelation, a period was allowed between the espousal and the marriage, in which time the parents of the female prepared for her all the necessary objects for her future home, (comp. ch. vi.) This period lasted, in the Mosaic dispensation, a whole year, if the bride was a virgin, and six months, if she was a widow (vide Treatise Kethuboth, פ' א"ע"פ; comp. Deut. xx. 7.) This period having elapsed, the marriage took place, when the bridegroom made a large feast, which lasted seven days. Of this custom we read in

witnesses against the victim, and after them the whole assembly present, threw stones on the body. This done, the victim was hanged (vide Treatise Sanhedrin).

Judges (xiv. 10, 11): "And his father went down unto the woman, and Samson made there a great feast; then so used the young men to do. And Samson said unto them [his guests], I will give you a riddle, if you tell me it during *the seven days of the feast*," &c. It was also then a prevalent custom for the bridegroom to give to the guests present at the feast wedding garments, to which garments Samson no doubt refers when he says, "If you tell me the riddle, so will I give to you thirty garments [one to each of the thirty present;] but if you do not tell me it, so must you give me thirty garments" (Judg. *ibid.*) The wedding garment, however, is more distinctly spoken of in the New Testament: "The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the

wedding. . . . And when the king came in to see the guests, he saw there a man who had not a *wedding garment*. And he saith unto him, Friend, how camest thou hither, not having a *wedding garment*? And he was speechless" (Matthew xxii. 2—12). Thus was it also among the Romans, that the master of the house piqued himself upon furnishing his guests with magnificent habits. They consisted of a kind of loose mantles. Martial reproaches Luscus with having more than once carried off two from the house where he had supped. The same, again, was it in the East; when giving a feast, the master of the house gave a change of robes to each of his guests; none were to appear without it (*vide D'Arney's Life of the Romans*, p. 118; *Dr. Clarke's Travels*, vol. iv. pp. 66, 67).

(To be continued.)

GREAT EXHIBITION OF THE INDUSTRY OF ALL NATIONS, HYDE PARK,
LONDON. PRESIDENT: HIS ROYAL HIGHNESS PRINCE ALBERT.

Incorporated by Royal Charter, August 15th, 1850.

This vast and mighty concentration of the World's industry, and improvements in the arts and manufactures for near six thousand years, was opened to the public on the 1st of May, 1851, by Her Majesty Queen Victoria.

All nations having been invited to contribute specimens of their products, both in raw materials, and in the wrought fabric, and highly-finished work of art, such an amount of classified raw materials, and such a combination of talent had never before been collected within any one city of the world. Here, on the same floor, could the representatives of upwards of twenty-nine nations meet in the peaceful rivalry of art and industry, and the sons of men around the globe shake hands with each other.

The Exhibition was divided into four sections, — raw materials and produce, machinery, manufactures, sculpture, and the fine arts; and after enjoying a world-wild celebrity, and uniting in itself most of the beauty and excellence of the world for six months, it was brought to a close on the 11th of October.

Its glory has now vanished from sight, and lives only in the vivid imagination of the millions who visited it, and in the re-

cord of the historian. Its contents, variously estimated at from twelve to thirty-three millions of pounds sterling in value, are now finding their way to the places from whence they came.—The raw materials to their warehouses, the fabrics, implements of useful art and industry, to the store and show-rooms of the exhibitors, and the jewels to their strongholds.

The number of exhibitors was 15,000. The total number of visitors was 6,063,986. "At one time there were no less than 92,000 persons in the building, the largest number (so far as it is known) ever congregated under one roof. On the same day the total number of visitors reached the enormous total of 109,915. On one occasion, no less than 28,853 persons entered the doors in a single hour."

The amount of money received by the Exhibition authorities was £505,107 5s 7d in the following manner:—

Season Tickets	£ 67,610 14 0
Receipts at Doors	356,808 1 0
Retiring Rooms	2,427 19 9½
Washing Places	440 11 11½
Taking charge of Umbrellas	831 3 3
Profits from Medals struck } in the Building	881 16 10
Subscriptions	67,399 3 10

Catalogue Contract	3,200	0	0
Refreshment Do.	5,500	0	0
Sale of Weather Charts...	7	14	11

£505,107 5 7

The Report of a meeting of the Royal Commissioners, at which Prince Albert presided, presented to Her Majesty since the close of the Exhibition, states there is reason to believe that the surplus profits after paying all expenses will not be less than £150,000.

THE CRYSTAL PALACE,

In which the Exhibition took place, is in itself equally as wondrous as any thing it contained. It was designed by Mr. Paxton, who seems to have received the idea from the Victoria Regia House, which he was then erecting at Chatsworth for the Duke of Devonshire. The cost if allowed to remain, will be £205,000, if taken down £161,000. The contractors were Messrs. Fox and Henderson, of Birmingham.

The building was commenced Sept. 26th, 1850, and lies east and west, intersected by a transept running north and south. The plan forms a parallelogram, 1851 feet long, and 408 feet wide, besides a projection on the north side 48 feet wide, and 936 feet long, the space enclosed

covering about 19 acres. The main avenue 72 feet wide, 66 feet high, occupied the centre through the whole length of the building. About the centre it is crossed by a transept 72 feet wide, and 108 feet high. On each side of the main avenue are smaller avenues alternately 24 feet and 48 feet wide, the two first on either side of the centre are 43 feet, and the remainder 23 feet high. The total cubic contents of the building are 33,000,000 feet. There are nearly 2300 cast iron girders, and 358 wrought iron trusses for supporting the galleries and roof, thirty miles of gutters for carrying water to the columns, and 202 miles of sash bars.

The frontage afforded for the exhibition of goods was more than ten miles in extent. The materials used in the construction of the building were iron, wood, and glass. The amount of iron used is stated to be about 4000 tons, of glass 400 tons, or 900,000 superficial feet of an average of about 1-16th of an inch thick; of wood 600,000 feet. The number of men employed on the spot, besides those occupied in preparing various parts at different places, varied from 1000 to 2260.

LIST OF MONIES RECEIVED FROM THE 17TH TO THE 30TH OF NOV., 1851.

T. C. Armstrong.....	£37	0	0	Brought forward	£68	0	0
Thomas Kirkwood	10	0	0	David James	4	10	0
James Walker.....	10	0	0	R. D. Tresseder	5	0	0
George P. Waugh	5	0	0	John Parry	1	0	0
William Soulsby	5	0	0	John Price	3	0	0
William Parry	1	0	0	William Wells	3	10	0
Carried forward	£68	0	0		£85	0	0

The VOICE OF WARNING is now in press and will soon be ready.

A few copies of the MILLENNIAL STAR, Vol. 13, bound in half calf, may be had.

The Welsh Doctrines and Covenants—ATHRAWIAETH A CHYFAMMODAU, are to hand, and can go out with the New Year parcel.

ADDRESSES.—John O. Angus, 5, Upper Kent Street, Hamberstone road, Leicester.

George Kendal, 36, Canal Street, Derby.

ERRATUM.—In "Address to the Sisters," on page 360, for "domestic dreams" read domestic drama.

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